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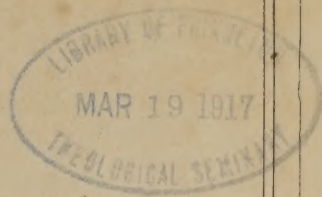








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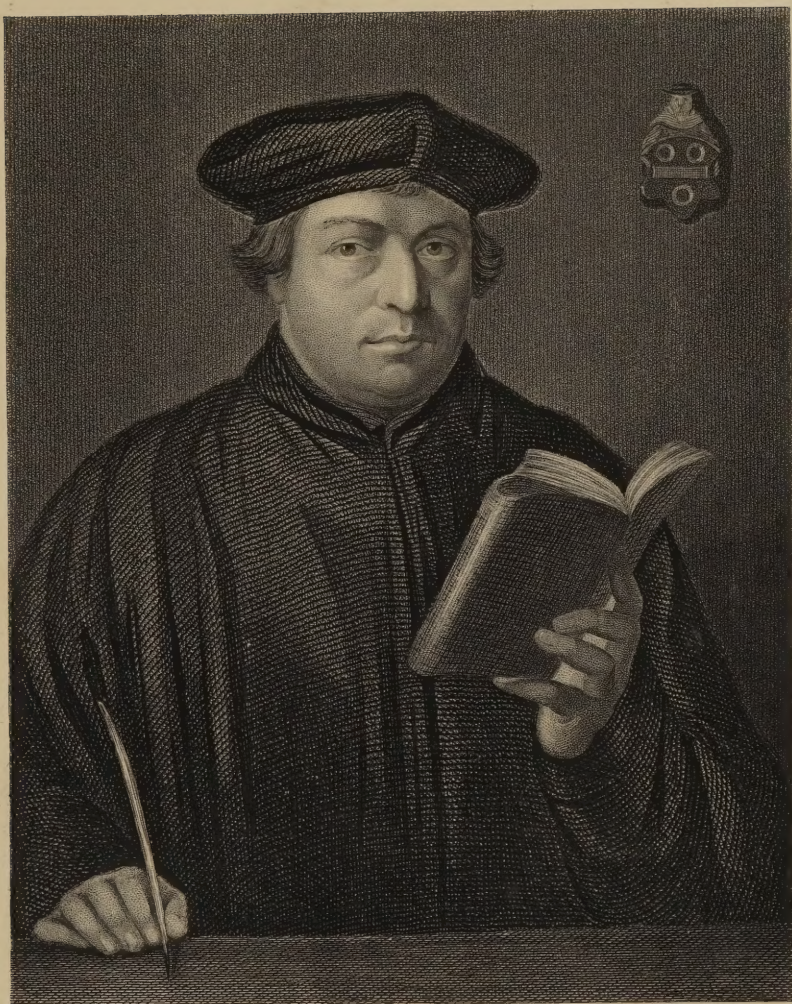
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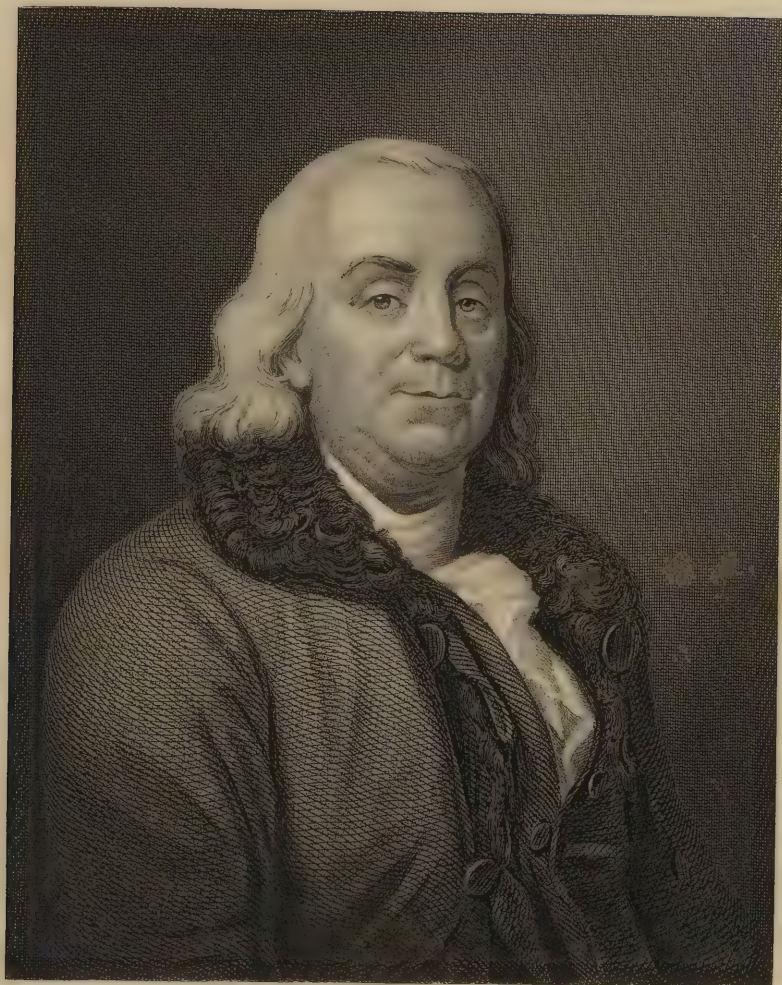


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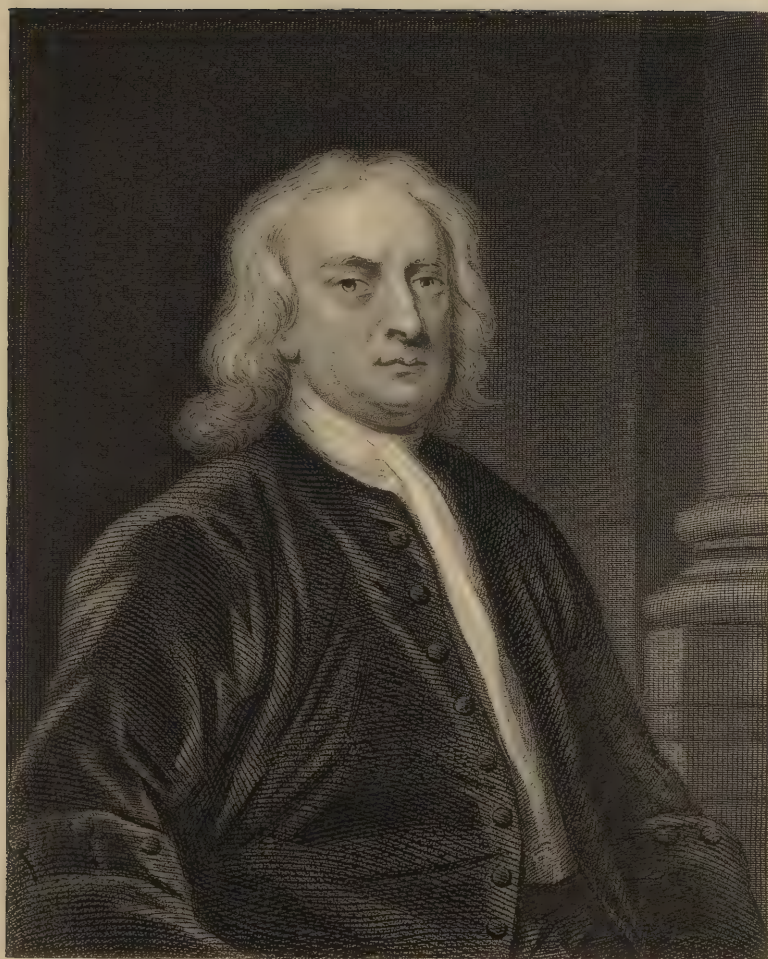




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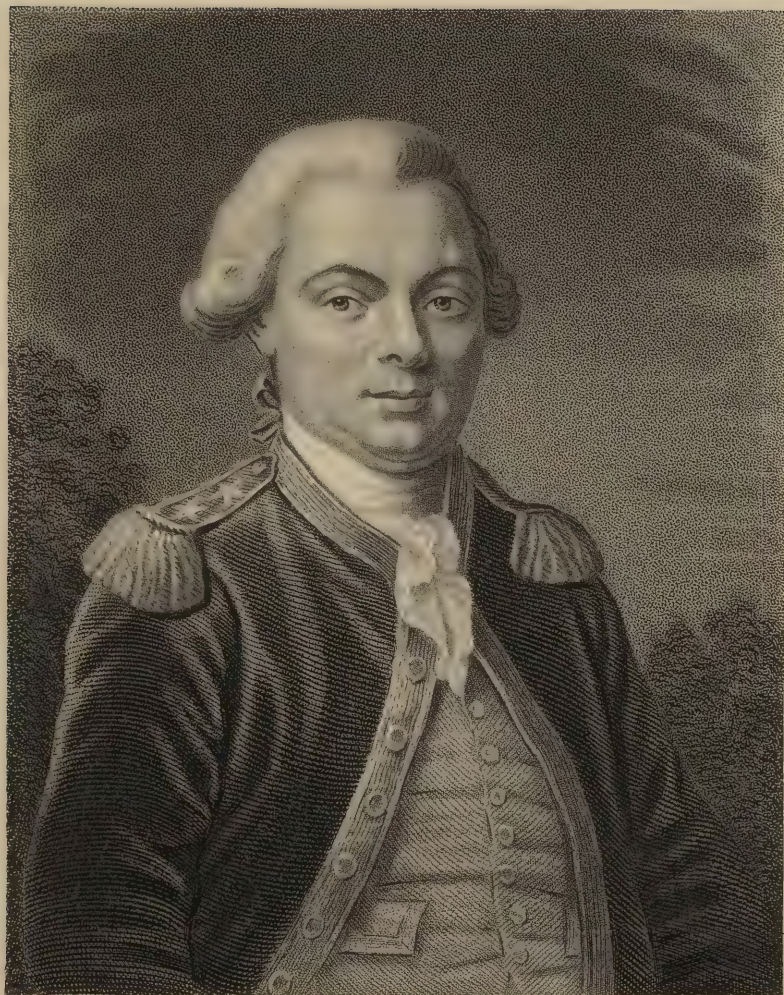








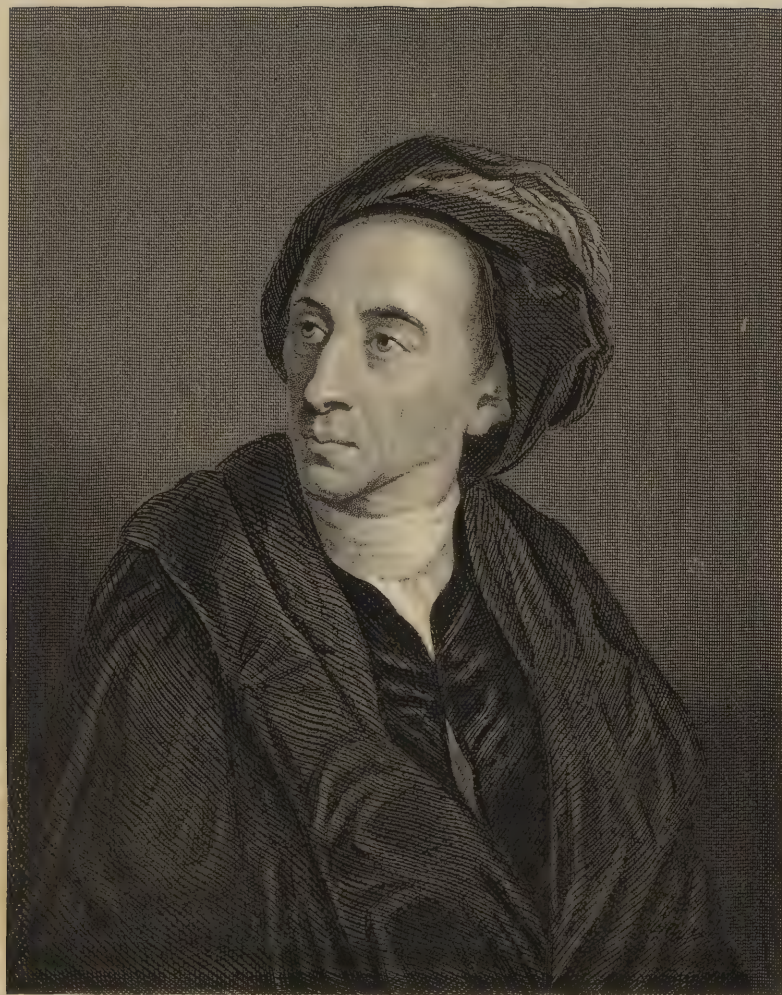




P É R O











their kindness he was enabled to study Arabic, Persian, and Hindoostanee, as well as some European and other languages. He next became a schoolmaster at Shrewsbury; and in 1813 obtained an engagement with the Church Missionary Society, and admission to Queen's college, Cambridge, where he took his B.A. in 1817, on which occasion his examination by Dr. Buchanan procured for him great applause. As a proof of his marvellous powers of learning, it is affirmed that he mastered Euclid in a fortnight. Having entered into orders he preached at Shrewsbury in 1818, before which he had edited the Syriac New Testament, a Malay New Testament, a Hindoostanee Prayer-book, Tracts in Persian, Arabic, Malay, and Hindoostanee, part of a Persian Liturgy, &c. Besides these he had made progress with a Persian Old Testament, a Hindoostanee New Testament, an Ethiopic Bible, and other works. At that time he is said to have been master of eighteen languages. In 1819 he was appointed professor of Arabic at Cambridge; in 1822 he was made D.D. of Halle; in 1823 chaplain of Cambridge gaol; in 1825 rector of Bilton with Harrogate; in 1834 regius professor of Hebrew at Cambridge, having been made D.D. of the same university the year preceding. In 1852, December 16, he died at Barley in Hertfordshire, of which he had been some time rector. He is truly said to have been one of the most remarkable instances on record of perseverance in self-education under the most embarrassing circumstances, rewarded at last by the highest success in the honourable career he had chosen. One critic describes him as "an oriental scholar of European fame, a sound theologian, and mighty in the scriptures; a man of whom his country may be proud, and whom his countrymen may well delight to honour. He was master of a greater number of languages probably than any other individual of his age; possessed of greater erudition, and endowed with a singularly acute and philosophic turn of mind; an independent thinker, and most enthusiastic in all philological pursuits." His publications were very numerous, and some of them highly useful. His Hebrew Grammar and Lexicon stand higher than his expository works; his Syriac Old and New Testament is the best we have.—B. H. C.

LEE, SOPHIA and HARRIETT, two sisters, are chiefly remembered for their joint-authorship of "The Canterbury Tales." Sophia was born in London in 1750; Harriett in 1756. Their father was an actor, who had been allured to the stage by the success of Garrick, and seems to have been a person of considerable acquirements and of good character. With this theatrical connection Sophia turned to the drama; her first novel, though written early in life, not being published till long afterwards. In 1780 her "Chapter of Accidents," a comedy, was performed at the Haymarket with great success. The profits of the play she prudently devoted to the establishment of a young ladies' academy at Bath, for the management of which she was every way fitted, having performed in the family the part of the mother early lost to them. The academy at Bath prospered, and enabled the sisters to retire in 1803 with an independence. They settled first in the neighbourhood of Tintern Abbey, and then at Clifton, where Sophia died on the 12th of March, 1824, and Harriett, long surviving her, on the 1st of August, 1851. Of the works of the sisters—plays, poems, and fictions—only two deserve a mention; one is Sophia's novel of "The Recess," published in 1785, "a tale of other times," the Elizabethan, and which has been called our earliest historical novel. The other was a joint-production, "The Canterbury Tales," 1797-1805, from one of which—"The German's tale, Kruitznar"—Lord Byron took, with due acknowledgments and praises of its power, the story of his Tragedy of Werner. The two sisters are said to have been among the first to encourage the talents and predict the eminence of Sir Thomas Lawrence.—F. E.

LEE or LEA, WILLIAM, has strong claims to be considered the inventor of the stocking-frame; next to the common warp and weft loom, thought to be the oldest machine in existence applicable to textile fabrics. According to one tradition he was a native of Woodborough, about seven miles from Nottingham, a man of good estate and a graduate of St. John's college, Cambridge. Enamoured of a young girl, who during his visits paid more attention to her knitting than to his conversation, he invented the knitting machine in 1589. Certain it is that in Cromwell's time, the stocking-weavers of London presented a petition to him for their incorporation as a guild; and in the history of their trade which it includes, they ascribe the invention of the stocking-

frame to Lee. Further, in the Stocking-weavers' Hall in London there long hung a painting in which Lee is represented pointing out his loom to a female knitter standing near it, while below was an inscription which assigned the invention to him. He is said to have established himself as a stocking-weaver at Calverton, near Nottingham, and after remaining there five years, during which he in vain invoked the countenance and support of Queen Elizabeth, to have migrated with his machinery to France, where he was welcomed by Henri Quatre. After the assassination of that king, the story runs, he was persecuted as a protestant, and died in distress at Paris. For fuller information reference may be made to Beckmann's History of Inventions; and to Timb's Stories of Inventors and Discoverers, London, 1860.—F. E.

LEECHMAN, WILLIAM, a Scottish divine of some eminence, was born in 1706 in the parish of Dolphington in Lanarkshire, where his father was a respectable farmer, and was educated for the ministry, chiefly in the university of Edinburgh. In 1727 he became tutor to young Mure of Caldwell, who afterwards distinguished himself as a member of parliament, and one of the lords of session. Residing with the Caldwells in Glasgow during the winter months, he completed his studies there, and attached himself particularly to the teaching of Professors Hutcheson and Dunlop. In 1731 he was licensed by the presbytery of Paisley, and in 1736 he was ordained minister of Beith, where he continued for seven years. The publication of two masterly discourses added to his reputation as a divine of ability and culture, and led to his being proposed as a candidate for the divinity chair of Glasgow, which soon after fell vacant. He had a powerful rival in Mr. John MacLaurin, one of the ministers of the city; but he carried the election in the senatus by the casting vote of the rector. Some trouble followed, as the disappointed party endeavoured, but without effect, to frustrate the election by bringing a charge of heresy against him in the presbytery of Glasgow, founded on his published sermon on prayer. He discharged the duties of the chair for seventeen years with much reputation and success, making it a special object of his lectures to vindicate the truths of natural and revealed religion, against the objections of Bolingbroke, Hume, Voltaire, and other sceptical writers of that age. Dr. Leechman was chosen moderator of the general assembly in 1757, and was made principal of the university in 1761. He survived till 1785, and two volumes of his sermons were given to the world in 1789, preceded by an account of his life. He had published in 1755 "a large account of the life, writings, and character" of the celebrated Dr. Francis Hutcheson, prefixed to the System of Moral Philosophy, a posthumous work of the latter published in that year. He had been on a footing of intimacy with Hutcheson, and his account is valuable as an authentic portrait of that philosopher.—P. L.

LEFEBVRE, FRANÇOIS JOSEPH, Duc de Dantzic, Marshal of the first French empire, the son of a miller who had served in the army, was born at Ruffach in Alsace on the 25th of October, 1755. He enlisted at eighteen in the gardes Françaises, and was appointed "premier sergent," somewhat equivalent to our sergeant-major, in the year preceding the French revolution. Lefebvre's tendencies at that time seem to have been decidedly royalist. When his regiment was disbanded, he became the military instructor of the battalion Filles St. Thomas, and yet is said to have owed his rapid rise to the patronage of terrorists like St. Just. Towards the close of 1793 he was a general of brigade. Serving in the armies of the Moselle and the Rhine under Hoche, whose superior he had been in the gardes Françaises, he was appointed through Hoche's influence general of division, distinguishing himself at Lambert and Giesberg. His chief distinction was won at the battle of Stockach, 25th of March, 1799, when he held at bay for many hours a vastly superior Austrian force. Wounded at Stockach, he returned to France, and was intrusted by the directory with the command of the troops in Paris. A friend of Bernadotte and Jourdan, Lefebvre appears to have been gained over only at the eleventh hour to give valuable assistance to Napoleon on the 18th Brumaire; such as it was Napoleon never forgot it. With the empire Lefebvre was created a Marshal. In the Prussian campaign of 1806 he fought intrepidly at Jena, and the following year was appointed to the command of the army investing Dantzic. After a skillful siege, the Prussian general to whom he was opposed capitulated, and in commemoration of this important success Lefebvre was created Duc de Dantzic. In 1808 he commanded a corps of



the French army in Spain. In 1809 he commanded the Bavarian auxiliaries of France, and at their head fought at Thurn, Abensberg, Eckmühl, and in the Tyrol. After the peace of Vienna, he received a high command in the imperial guard, and did not quit Paris until the invasion of Russia in 1812. In that expedition the imperial guard had few opportunities of distinguishing itself. In the disastrous retreat from Moscow the old marshal, however, was seen on foot in the middle of his soldiers, sharing with them the fatigues and perils of the march. In Napoleon's closing struggle before the first restoration, Lefebvre seconded him ably, and was most useful in the spring campaign of 1814 on the soil of France. But after the relegation of Napoleon to Elba he offered his sword to Louis XVIII.; however, when the king went to Ghent, he joined Napoleon, who did not ask him to participate in the campaign of Waterloo. At the second restoration he was for a time deprived of his honours, which were afterwards restored to him. He died at Paris of water in the chest, 4th September, 1820.—F. E.

LEFEBVRE, TANNEGUY, sometimes called LEFEVRE or TANNAQUIL FABER, one of the most eminent scholars of his time, was born at Caen in 1615. He was educated with a view to the church, and in early life distinguished himself by his extraordinary aptitude for learning. The Jesuits of La Flèche, under whom he was placed, tried hard, but in vain, to retain him. He spent some years in Normandy, after which he was appointed by Richelieu to superintend the printing establishment of the Louvre. On the accession of Mazarin he removed to Langres for a time, and soon after abjured catholicism and avowed himself a protestant. Some years later he was invited to a professorship at Saumur, which he accepted in preference to the Greek chair at Nîmes which was offered him at the same time. His success at Saumur was very great, and the reputation of the college increased exceedingly; but his enthusiastic admiration of some of the Greek classics led him to use expressions which gave offence, and involved him in controversy. He, nevertheless, continued at his post for many years, and refused invitations to Utrecht and Leyden. At the very end of his life he accepted the offer of a post at Heidelberg; but just when he was about to go thither he was attacked by fever which proved fatal, and he died on the 12th September, 1672. Laborious and learned, he was also eccentric and improvident. Voltaire affirms that he was more of a philosopher than a Huguenot, and that he despised his sect though he lived in it. There were, no doubt, many defects in his personal character, which was very little adorned with the graces of religion; but his numerous works on classical subjects will always vindicate for him a foremost rank among the great men of his day.—B. H. C.

LEFEVRE, C. SHAW, Lord Eversley. See EVERSLEY.

LEGENDRE, ADRIEN MARIE, one of the greatest of mathematicians, was born in Paris on the 18th of September, 1752, and died there on the 10th of January, 1833. He was educated at the Collège Mazarin, and studied mathematics under the Abbé Marie, whom he soon afterwards assisted in the composition of a treatise on mechanics, published in 1774. The parts written by Legendre at that early age, are regarded as models of clearness and vigorous reasoning. He was for many years professor of mathematics at the military school of Paris, and afterwards at the école normale. In 1783 he became a member of the Academy of Sciences. In 1787 he conducted, along with Cassini and Méchain, the geodetical operations for connecting the observatories of Paris and Greenwich; and on visiting London he was elected a fellow of the Royal Society. During the revolutionary period he was one of the commissioners appointed to introduce the metrical system of measures. In 1808 he was appointed an honorary councillor of the university. His mathematical researches appeared in the *Mémoires des Savans Étrangers* for 1785; in the *Memoirs of the Academy of Sciences*, and of the Institute from 1784 till 1823; and in a series of separate treatises. In two of these he brought together in a systematic form the scattered results of those labours by which he is chiefly distinguished amongst mathematicians. One is on the "Theory of Numbers;" the latest edition, revised and augmented by the author, appeared in 1830, and it forms the standard treatise on that arduous branch of mathematics, so far as it had advanced at that time. The other is his wonderful work on "Elliptic Functions and Eulerian Integrals," in three volumes, published at different dates from 1827 to 1832, being a complete treatise on a new branch of mathematics which may be said to have been created by him-

self; for the little that was known upon the subject of those functions before the appearance of Legendre's first memoir upon them in 1794, consisted of detached theorems which had not been combined into a system. He was the originator of the "method of least squares" in deducing the most probable result from a number of data affected by errors of observation; and he made important advancements in the theory of the attraction of ellipsoids. A characteristic feature of his writings is the candour with which he mentions the researches of others, and especially of younger inquirers, on the same branches of knowledge, such as those of Abel and Jacobi on elliptic functions.—W. J. M. R.

LEGER, JEAN, the historian of the Waldenses, was born in Savoy in 1615, and studied at Geneva. In 1643 he was appointed to succeed his uncle, who had been compelled to abandon his charge. About this time the Vaudois of the Piedmontese valleys were exposed to countless annoyances from the popish agents who had been employed to make converts. Provocation led to resistance, and the Vaudois performed prodigies of valour, but in vain; they were persecuted and slaughtered without mercy. Leger in this extremity appealed to England, and Cromwell's response to that appeal will never be forgotten. The terrific cruelties of the papal troops reached a climax in 1655, and were only discontinued through the courageous intervention of England and other protestant countries. Leger continued in France, Germany, and Holland, his heroic labours for his co-religionists. His goods were confiscated, and sentence of death was passed upon him; but he escaped, and eventually settled at Leyden, where he died in 1670. His "General History of the Evangelical Churches of the Valleys of Piedmont" appeared in 1669, and is a work of deep and harrowing interest.—B. H. C.

LEGGE, GEORGE, Lord Dartmouth, a distinguished naval officer, was born about 1647. He entered the service at the age of seventeen, and soon became so conspicuous for his gallantry, that in 1667 Charles II. appointed him to the command of the *Pembroke*. In 1671 he became captain of the *Fairfax*. In the following year he was removed to the *Royal Catherine*, and in a desperate conflict with the Dutch beat off the enemy—after they had boarded his ship, and it seemed on the point of sinking—and carried her safely into port. In 1673 he was appointed governor of Portsmouth, and master of the horse. He was created Baron Dartmouth in 1682; and in the following year was made governor of Tangier, and sent there for the purpose of demolishing the fortifications and bringing back the garrison to England—an unpopular and difficult service which he performed to the entire satisfaction of his majesty, who soon after his return made him a present of £10,000. On the accession of James II. Lord Dartmouth was appointed master of the horse, general of the ordnance, and constable of the Tower. When the prince of Orange set about his expedition to England, Dartmouth was appointed commander of the fleet with orders to intercept him and prevent his landing, but was baffled by the adverse winds. Strong as was his attachment to James, however, he positively refused to comply with his commands to convey the infant prince of Wales to France. On the accession of William, Dartmouth was removed from his command and deprived of all his other employments. He took the oath of allegiance to William and Mary; but in 1690 he entered into a plot for the restoration of the exiled family, laboured zealously to corrupt the fidelity of the English seamen, and laid a plan for betraying Portsmouth to the French. He was arrested and imprisoned in the Tower; but after a confinement of a few weeks he died suddenly, October 25, 1691.—J. T.

LEGLEUS, GILBERTUS. See GILBERTUS ANGLICANUS.

LEIBNITZ, GOTTFRIED WILHELM, jurist, historian, mathematician, and metaphysician, the most learned of modern philosophers, and the eclectic founder of German philosophy. This great German was born on the 3rd of July, 1646, in Leipzig, and was descended of an ancient family, distinguished in civil and ecclesiastical affairs. His granduncle attracted notice in the Hungarian wars, and was honoured by the Emperor Rodolph II. His great-grandfather and his grandfather held high civil offices. His father was professor of moral philosophy in the university of Leipzig. When Gottfried Wilhelm was only six years old his father died, and his religious mother, who lived till 1664, and who had herself been carefully trained in the family of a Lutheran professor of theology, devoted herself exclusively to the education of this her only son. Both his parents were Lutherans, and his early training



probably induced much of the theological character by which his subsequent speculations are distinguished. The first twenty years of the life of Leibnitz were spent almost entirely in Leipsic, where he attended the famous Nicolai school, and afterwards the university, which he entered in 1661. Many anecdotes are recorded of his extraordinary precocity. He has himself, in the "*Pacidii Introductio Historica*," given an interesting account of the self-educating process his mind underwent in these early years, which throws light on the type of his philosophical development afterwards. The universality so conspicuous in the man was illustrated in the universality of the young student. Almost every part of knowledge in turn engaged his attention. He studied history and the ancient classics with enthusiasm, extending his researches far beyond the conventional track in which his narrow-minded teachers sought to restrain him. But the strength of his mind and the bent of his genius were more fully disclosed when he entered logic and philosophy. He read Aristotle, Plato, and Plotinus, and luxuriated in the subtleties of the scholastic metaphysics—that stimulant of the human understanding for so many hundred years. Even at this early period he was no stranger to the literature of theology, for he studied the deep controversies about election and grace in the works of St. Augustin and Luther. During his academical course, the philosophical writings of Des Cartes, published about twenty years before, fell into his hands, and by them, like his contemporary Locke, he was greatly influenced. His eclectic tendency, afterwards so prominent, was even then indicated in efforts to reconcile Plato and Aristotle, Des Cartes and the schoolmen. The logic and philosophy of the schools were then dominant in Leipsic, as in the other universities of Germany and Europe. The formal and pedantic spirit of scholasticism in its decline repelled the spirit of intellectual freedom, already awakened in the bosom of the youthful Leibnitz. A thousand chimeras of speculation, he tells us, floated through his brain. He started a thousand difficulties with his teachers and associates. Even Bacon, Des Cartes, and modern philosophy, helped to arouse rather than to satisfy him. In solitude he cherished the most ardent aspirations for the advancement of science and the social progress of man. In his recorded experience, at the age of sixteen, may be found the dim forms of the problems which engaged his thoughts during the remainder of his life. For days together, as he informs us in his "*Personal Recollections*," he was wont to pursue his walks alone in the woods of Rosenthal, near Leipsic, revolving the first principles of this mysterious life to a reflex consciousness of which he was becoming awake. The intellectual movements of the true metaphysician may be discovered in the first printed treatise of Leibnitz, "*De Principio Individui*," written on occasion of his promotion to the degree of bachelor of philosophy, when he was only seventeen years of age. This work was followed, about three years after, by those philosophical speculations on mathematics and a universal language, contained in his "*Dissertatio de Arte Combinatoria*." Having taken his degree in arts, Leibnitz devoted himself professionally to the study of law. When he had completed his twentieth year he applied for the degree of doctor of law, with the intention of entering afterwards on the business of professional life. For the accommodation of other candidates, the university postponed this academical honour to Leibnitz, who thereupon resolved on expatriating himself. He left Leipsic, and Saxony his native country, and in 1666 went to the university of Altdorf, where he received his degree in law the same year. Leibnitz thus belongs to that class of distinguished philosophers who have been bred to the legal profession. Jurisprudence naturally engaged his attention, and at the age of twenty he published his thesis, followed afterwards by an essay on the logic of law, both remarkable contributions to the theory of that part of science. "There was only one man in the world," says Hallam, "who could have left so noble a science as philosophical jurisprudence for pursuits of a still more exalted nature, and for which he was still more gifted, and that man was Leibnitz. He passed onwards to reap the golden harvests of other fields."

Leibnitz led a somewhat desultory life for several years after he had taken his degree in law. A professional chair at Nuremberg, where he lived for a short time, was soon within his reach, but was declined by one whose projects of reform in philosophy were too comprehensive to be confined within the limits of a small German university. At Nuremberg, in 1667, he met the

distinguished statesman and scholar, the Baron Von Boineburg, who had been long prime minister of the elector of Mentz, and who was then living at Frankfort-on-the-Maine. Boineburg in a great measure determined the subsequent life of Leibnitz. In that year the young philosopher accepted the invitation of the baron to transfer his residence to Frankfort, where he became his secretary, and enjoyed the society of men of letters and affairs. During his residence at Frankfort he was patronized by the elector of Mentz, and was much engaged in legal and diplomatic labours as well as in literary pursuits; yet his mind was all the time animated by the great idea of his life. He found time to edit the "*Antibarbarus*" of the Italian Nizolius, and besides was active in politico-ecclesiastical affairs. Boineburg, who was born in the Lutheran church, had joined the communion of Rome, and was interested in a scheme for the union of the Lutheran and Romish churches. This eclectic movement, in which Leibnitz felt a characteristic sympathy, was not forgotten by him at a later period in his life. The years which immediately followed his residence at Nuremberg and Mentz, are especially notable as the commencement of that unparalleled literary and scientific intercourse organized by Leibnitz, and in which he always appears as the centre of the thinking spirits of his time. He may be said to have founded in the course of his life the European commonwealth of letters, and to have restored in part that community of intelligence in Christendom, of which the universities were the organ, until the Reformation dissolved their organic unity. His political relation to the elector occasioned visits by Leibnitz to other courts in and around Germany, and also to Paris, where he went in 1672, to divert Louis XIV. from a suspected attack on Germany, by the project of a French crusade to Egypt and the East. The four following years were for the most part spent in Paris by Leibnitz, in the capacity of councillor to the elector of Mentz. In the circles of that brilliant metropolis he was a conspicuous object, and he found the place so congenial to him that he more than once formed the plan of making the French capital his permanent residence. Moliere and Racine were then great names in the world of letters; Malebranche and Arnauld in philosophy. With Arnauld and Huet he had frequent intercourse, and Malebranche was afterwards the object of his metaphysical criticism. In 1673 he visited London for a short time, where he became a member of the Royal Society, and made the acquaintance of many English savans. To this period in his life belongs his immortal discovery of the differential calculus, which has placed him in the foremost rank of mathematicians. It was followed by the famous controversy regarding an alleged priority of discovery by Sir Isaac Newton. In this controversy were discussed the difference between the calculus of Leibnitz and the Newtonian method of fluxions, the time of the discovery of the former, and its superiority over the latter. Leibnitz communicated his calculus to Newton in 1677, after he had received a letter from Newton containing his fluxional method concealed in two sentences of transposed characters. Newton then broke off the correspondence. Leibnitz promulgated his discovery in 1684 in the "*Acta Eruditorum*," but made no allusion to his former correspondence with Newton, whose *Principia*, containing an explanation of the fluxionary method, appeared in 1686. The publication of the *Principia*, which Leibnitz habitually disparaged, widened the breach between the two philosophers. An angry controversy ensued (in which the Royal Society of London was called in as umpire), which disturbed the last years of these great men, and probably contributed to the inadequate estimate of Leibnitz so long prevalent in England. But we must return to the chronological order of events. In 1676 the duke of Hanover, for the third time, invited Leibnitz, who was still in Paris, to make the Hanoverian capital his residence, offering him the offices of royal councillor and librarian. On this occasion he accepted the invitation, and quitted the city where, a short time before, he proposed to find his home. In returning to Germany he made a circuit through England and Holland. When in Holland he visited Spinoza at the Hague, about a year before the death of the Dutch philosopher. To this interview Leibnitz refers in his "*Théodicée*." From about 1674 may be dated the intercourse of Bayle with Leibnitz.

The year 1676, when he was thirty years of age, is an era in the life of our philosopher. Then commenced that connection with the court of Hanover which lasted during the remaining forty years of his life. Henceforward Hanover was his home,



in which this sage held a succession of political and literary offices under Duke John Frederick and his successors, the Electors Ernest Augustus and George Lewis—the latter of whom became George I. of England two years before the death of Leibnitz. The variety of his aims during these forty years is marvellous, and amid them all the development of his speculative genius continued to advance. History, politics, languages, mathematics, geology, chemistry, medicine, metaphysics, and theology, in turn secured his attention, and his busy spirit collected the varied learning of each department. In history he worked for years on the antiquities of the house of Brunswick and the early annals of Germany. These historical researches became the great labour of his life. Experience of the difficulties of archaeological research suggested to him the comparative anatomy of languages as a means for aiding his efforts to travel back into the past. To the study of languages he accordingly applied himself with extraordinary zeal. He laid ambassadors and jesuit missionaries under contribution for philological facts. In prosecuting this one department of investigation, he maintained an immense correspondence. Not content with the records of the past contained in the words and works of man, he interrogated the globe itself. In the speculations on the physical vestiges of its early history, contained in his posthumous treatise, entitled "Protogæa," we find most interesting anticipations of recent geological hypotheses, and a remarkable familiarity with geological facts. Throughout the forty years of his connection with the court of Hanover, Leibnitz maintained his literary intercourse with unabated energy. His correspondence forms a very important part of his philosophical writings. In this period he, in fact, settled and extended the foundations of the literary republic of Europe. In 1687 and the following years, by the wish of the duke of Hanover, he visited various parts of Germany and also Italy, in quest of information respecting the early history of the house of Brunswick, but with various other important aims, which naturally occurred to a mind of comprehensive sympathies. He travelled up the Rhine, explored the libraries and archives of Bavaria and Vienna, and extended his acquaintance with learned men. In 1689 he passed from Vienna into Italy, where he had much intercourse with statesmen and men of letters. After an absence of nearly three years he returned to Hanover to resume his labours as keeper of the national library, and to attend to affairs of state. In 1696 he was appointed privy councillor of justice—one of the highest judicial offices in the country. In these years the examination and arrangement of the historical treasures he had collected in Austria and Italy engaged much of his attention. He might probably have lived to see the publication of his "Annales rerum Brunsvicensium," had he not adopted too comprehensive a plan, and also sought to investigate exhaustively the ultimate grounds and philosophical relations of the results which he recorded. In 1700 he was engaged in a plan for securing a closer union of the courts of Hanover and Brandenburg, a negotiation which in itself and its consequences has associated his name with the intellectual and politico-ecclesiastical history of Prussia. He was the chief founder of the famous Berlin Academy of Sciences, meant to be a centre of German literary and scientific intercourse and effort. He was unfortunately unsuccessful in his endeavours to establish a similar institute at Vienna on a still more comprehensive plan. He was much interested in the civilization and political relations of the rising Russian empire, and had personal conferences on the subject with Peter the Great. He busied himself with the progress of education and missions in Russia, and also in the German states, where he was anxious that the schools and colleges should be seminaries of protestant missions. A great part of his time, especially in the latter years of his life, was devoted to civil and ecclesiastical negotiations, and especially to projects for restoring the unity of the Western church, and failing that for organizing the protestant communions on a common basis. These schemes of ecclesiastical eclecticism were congenial to his comprehensive genius, which, like that of Grotius and many other kindred spirits, found gratification in the unity of the catholic church, with its ritual and organization, apparently so suited to all the various characters and circumstances of those whom it designs to embrace within its ample fold. Political considerations at the same time powerfully influenced Leibnitz in his theories of a united church. At an earlier period of his life, the reunion of the protestants with the Church of Rome was

placed by him in the first rank of those questions on a settlement of which his heart was set. It produced a large correspondence with the landgrave of Hesse Rheinfels, with Arnauld, with Spinoza, and with Bossuet, and occupied more or less of his time during twenty years. His love for scholastic learning may have influenced him favourably towards the Roman church. Though he firmly resisted all solicitations to join its outward communion, yet his heart and perhaps his conviction was accorded to the system of the hierarchy, and he has been claimed by the catholics as a member of their communion at his death. His veneration for the Romish theory of a living infallible authority, supplementary to and expository of the written word of scripture, was indeed coupled with a protest against the existing corruptions of the church, and an expression of fear that a formal adherence to Rome might, from the social intolerance of the Romish theologians, cramp the freedom of his philosophical speculations. During the later years of his life he was engaged in another project of ecclesiastical union. About 1697, he promoted a plan, encouraged by the courts of Hanover and Berlin, for a general union of protestants against Rome, and especially of the two great sections of protestantism—the Lutheran and the Reformed. These negotiations, in which Jablonski, Molanus, and others took part, gradually proved abortive, and in a few years Leibnitz abandoned his effort. They were followed by negotiations for a union of the churches of Germany and England, and for the introduction of the Anglican liturgy into Prussia and Hanover. But after a long correspondence nothing was brought to pass, there being no desire in Germany to change the existing forms of church government and worship. The relative doctrine of toleration, and the social laws which regulate the attainment of truth, were frequently the subjects of speculation on the part of Leibnitz. His disposition was naturally tolerant. In his writings we have occasional suggestions of those doctrines which are now widely professed, and which in that age were powerfully enforced by Bayle and Loeke.

Leibnitz was able in an unusual degree to unite the practical and the purely speculative life. But amid his varied political and ecclesiastical projects, and his marvellous literary activity, the metaphysical tendency always retained its ascendancy in his mind. His philosophical principles were gradually matured after his settlement in Hanover in 1676, and were given to the world from time to time in a fragmentary form, through reviews, letters, and occasional tracts. Many of these remained unpublished in the royal library at Hanover until long after his death, and his most recent editors are still drawing largely upon the immense stores which his MSS. supply. He has produced no single work which contains a systematic exposition and defence of his philosophical creed. His "Meditationes de Cognitione, Veritate, et Ideis," which contain his famous distinction of intuitive and symbolical knowledge, and his exposition of the logical degrees of conception, appeared in 1684, in the *Acta Eruditorum* of Leipsic. His system of pre-established harmony is referred to in a letter to Arnauld in 1690, and more fully expounded in his tract, entitled "*Système Nouveau de la Nature*," published in the *Journal de Savans* for June, 1695, as well as in other articles or letters in that journal in the following year. His theory of monads, indicated in his earlier fragments on substance and cause, as well as in his criticisms of Des Cartes and Malebranche, and which pervades his later philosophical works, is expounded in "*La Monadologie*," written in 1714, and recently published from the Hanover manuscripts. The "*Theodicee*," published in 1710, when Leibnitz was in his sixty-fourth year, is the most generally known, and, except the "*Nouveaux Essais*," the largest of all his philosophical works. It holds a foremost place among works on the philosophy of theology. Its avowed purpose is to refute the scepticism of Bayle, who disputed the consistency of faith and reason, and it was perhaps indirectly suggested by the life-long efforts of Leibnitz to restore the unity of Christendom. The design of the "*Theodicee*" is, by a scheme of optimism, to reconcile the existence and continuance of evil in the universe with the moral government of God—to meet the difficulty common to all religions—the fundamental metaphysical problem of christianity. The subject had been pondered by Leibnitz for many years. In 1671 he wrote a tract on free will and predestination, which was circulated in manuscript among the German theologians. The "*Theodicee*" was at last published, at the instigation of the philosophical queen of Prussia, a pupil of Leibnitz, and to



whom he was in the habit of reading and explaining the writings of Bayle. After a preliminary "Discours de la Conformité de la Foi avec Raison," the "Theodicee" is divided into three parts, in which the author treats "Sur la bonté de Dieu, la liberté de l'homme, et l'origine du mal." The whole is followed by a synopsis of the reasoning, a criticism of Hobbes on Necessity, and of Archbishop King's *De Origine Mali*, and by a series of aphorisms entitled "Causa Dei asserta per justitiam ejus cum ceteris ejus perfectionibus cunctisque actionibus conciliata." In 1714 he wrote a tract entitled "Principes de la Nature et de la Grace, fondés en Raison." To the same period belongs his philosophical correspondence with Des Bosses, Bourguet, and De Montmort. The close of 1715 is remarkable as the commencement of a more interesting correspondence than any of these. In a letter to the princess of Wales, Leibnitz criticized the philosophical and theological principles of the English school of Locke and Newton. This called forth Samuel Clarke in their defence. The replies of Leibnitz and the rejoinders of Clarke contain as large an amount of curious metaphysical discussion as any work of modern times. The manner of God's relation to the universe and to man, the meaning of a miracle, the ideas of space and time, and the nature and limits of the material world, are among the stores of this philosophical magazine. An edition of the "Correspondence," in French and English, was published in London in 1717, with an appendix which contains Clarke's Reply to the Inquiry concerning Human Liberty, of Anthony Collins. Inferior in originality and comprehensiveness to his rival, the acute logical intellect of Clarke rendered him a formidable antagonist, and demanded a full display of the intellectual grandeur of his German rival. But that mighty spirit was now to pass away. Leibnitz had suffered from occasional periods of ill health for several years. In November, 1716, when he had to prepare his reply to Clarke's fifth letter, and was still busied with his "Annals of the House of Brunswick," of which the first volume had appeared in the preceding year, and when he was contemplating a comprehensive exposition of his entire system of philosophy, he was suddenly overtaken by death. During the last day of his life, we are told, he conversed with his physician on the scientific nature of his disease, and on the doctrines of alchemy. Towards evening his servant asked if he would receive the Eucharist. "Let me alone," he said, "I have done ill to none. All must die." He raised himself on the bed and tried to write. The darkness of death was gathering round him. He failed to read what he had written, and lying down, covered his face with his hands. In a few minutes he ceased to breathe, on the evening of the 14th November, 1716.

Towards the close of his life Leibnitz lost the favour of his royal master whom he had served so well, and in his last years he looked for a home, at one time in the splendid metropolis of France, and again in London or Vienna. But he lived to the last in Hanover, and in the court church of that city his remains repose, long left by the indifference of his countrymen without any memorial, though a copper plate in one of the aisles, bearing the inscription "Ossa Leibnitii," now marks the spot. In later times, however, Germany has returned with reverential regard to her most illustrious intellectual son. Twenty years ago his philosophical works were collected and edited by Erdmann; and more than one edition of his complete works, many of them now in course of publication for the first time, is in progress. The "Nouveaux Essais sur l'Entendement Humain," the largest and perhaps the most important of his philosophical works, was published sixty years after his death by Raspe. This treatise is in the form of a dialogue. It was occasioned by Locke's celebrated Essay, which appeared in 1690, and soon engaged the attention of Leibnitz. A short tract, entitled "Reflexions sur l'Essai de M. Locke," was written by Leibnitz about 1696, and afterwards published in the *Recueil de Des Maizeaux*. Some criticisms of Leibnitz are referred to in the correspondence between Locke and Molyneux in 1697. There could be little sympathy between two philosophers whose intellectual difference was so organic as Locke and Leibnitz. Locke despised what he called the "chimeras" of Leibnitz. The German philosopher accorded to his English contemporary the praise of perspicuity, but proclaimed his utter ignorance of the "demonstrative metaphysics." Psychological experience was the philosophical organ of Locke; the aim of Leibnitz was to constitute philosophy an absolute science, akin to the higher mathematics. The tendency of Locke was unsystematic

and practical; that of Leibnitz was abstract, speculative, and eclectic. They were the greatest minds of their age, and each was in a manner the complement of the other. Before 1703 Leibnitz undertook the formal reply to Locke, contained in the "Nouveaux Essais," which he completed in the following year. The death of Locke in 1704 caused an indefinite postponement of the publication of the work. This, the philosophical masterpiece of its author, contains the substance of all that has been advanced by him on behalf of his speculative system against the school of Locke, and is the ablest of all the many criticisms which the Essay on Human Understanding has drawn forth. The metaphysical philosophy of Leibnitz may be regarded as a reconstruction of Cartesianism on a broader basis, and with important modifications, suggested by the consequences into which the Cartesian system had been resolved by Malebranche and Spinoza. The systems of Locke and Leibnitz are in truth reactions, in opposite directions, against the earlier philosophy as involving these consequences. Cartesianism, which places the essence of matter in extension, and of mind in thought, tends to eliminate altogether finite causes and substances. Malebranche accordingly rejected secondary causes, and virtually resolved all the changes in the universe into the agency of God. Spinoza, advancing further, deduced all finite existence from the One Absolute Substance. The metaphysics of Leibnitz is fundamentally a theory of the essential activity of the substances or monads of existence, which possess, according to him, a power of spontaneous development. In these unextended forces or monads we obtain, says Leibnitz, the *a priori* idea of substance. Their individuality consists in the series of changes through which each passes. These changes are termed perceptions. Some perceptions are unconscious, and among these are the elements of which the material world is the issue. There are also the self-conscious souls of men, containing in themselves the seeds of necessary truth, developed through experience. Creation implies the existence of the *Monas Monadum*, or Supreme Substance, whence all that is finite has been derived, and in which it all finds its explanation. The universe is thus a vast collection of unextended spiritual forces, which evolve themselves in a pre-established harmony or cosmical order, and which, in its final issues, constitutes a scheme of optimism. The created universe is a harmonious theocracy which expresses the attributes of the one perfect Being. From his eternal throne its several streams of elementary existence have taken their rise. They have flowed, and they must continue to flow, in the courses into which he sent them in the beginning; and notwithstanding the dark shades in which many of them are enveloped, they are recognized by Omniscience as the only possible, and therefore most glorious illustration by creation of the pure fountain in which they originated. The speculations of Leibnitz, like those of Berkeley, though by a different route, thus conduct to immaterialism. His "demonstrative metaphysics" parts from body and extension before it resolves nature into its elements. The experimental philosophy of Berkeley fails to find in the phenomena of perception evidence of the existence of an extended substance, independent of the conscious spirit that perceives them. Both have contributed to break up the crude popular notion of the material world in which so much error has originated. We cannot enlarge on Leibnitz's criticism of the reasoning of Locke regarding innate ideas and principles independent of education and experience, from which he infers the existence of elements in human knowledge independent of external and internal sense. Our knowledge, while dependent on the contingencies of experience, cannot, says Leibnitz, be analyzed into these; developed through sense, it cannot be dissolved into sense. This, with his theory of unconscious mental agency (akin to his doctrine of unconscious perception in monads), his critical objections to Locke's hypothesis of interrupted consciousness, his doctrine of space and a vacuum, and his vindication of syllogism, are among the most important parts of the psychology and logic of the "Nouveaux Essais."

Eckhart has recorded some particulars regarding the personal appearance and manner of life of this philosopher. He was of middle stature, rather spare in person, and short-sighted. His constitution was vigorous. Like Des Cartes, Spinoza, Locke, Hume, and Kant, Leibnitz was never married. He had no domestic establishment, and no fixed hours for his meals, which he took when convenient for his studies. These were pursued without intermission, and often for days together he did not



leave his chair. In his journeys he often in his carriage carried on mathematical or philosophical investigations, which were afterwards published in the journals. A great part of the "*Nouveaux Essais*" is said to have been written in this manner. His correspondence, as already mentioned, was very extensive, and occupied a great part of his time. He may be classed with Bayle and Hamilton as the most learned of philosophers; and he was perhaps the first among the moderns to read the literature of opinion in an eclectic spirit, with an appreciation of all the great systems of the past, and a recognition of the mutual relations of different systems. In the course of his immense reading it was his habit to make extracts in his commonplace-book, and to note, often on fragments of paper, his critical remarks on what he read. His extraordinary memory made it almost unnecessary for him to refer afterwards to what he thus wrote, for Leibnitz was one of those prodigies of memory of whom anecdotes are recorded. He forgot almost nothing that he had once read or heard. In his old age he could recite the most beautiful passages of the ancient classics, and whatever else he had read in his youth. But though he read much he reflected more. He is illustrious, like our own Hamilton, for the mental power which can unite extraordinary reading with a ceaseless energy of thinking. In most parts of knowledge it may well be said that he was self-taught, and he always struggled for deeper insight into things than that attained by other minds. He preferred solitary meditation to conversation, but when once roused in social intercourse he spoke with interest, and even indulged in playful sallies. In accordance with his liberal and tolerant spirit, it was his habit to speak well of others, and to put the best construction on their words and actions. "When I err in my opinion of men," he was wont to say, "I prefer to err on the side of charity, and so too as regards their writings. I seek there for what is worthy of praise, rather than of blame; and there are few books or persons whence I may not in some form draw wisdom and useful instruction." Such was the spirit of Leibnitz, and to these comprehensive sympathies we may trace the modern philosophy of the history of man and of human opinion.

A collected edition of the works of Leibnitz was published by Dutens in 6 vols. 4to, at Geneva in 1768. His philosophical works were published three years earlier by Raspe, and republished, with many additions, in 1840, in the well-known edition of Erdmann. Since then various monographs and tracts from the Leibnitzian MSS. at Hanover have appeared, and a complete edition of his works is now in course of publication.—A. C. F.

LEICESTER, ROBERT DUDLEY, Earl of, one of Queen Elizabeth's principal favourites, was born about the year 1531, and was the son of John Dudley, duke of Northumberland, who perished on the scaffold in 1553.—(See DUDLEY, JOHN.) Robert was implicated in his father's offence, and narrowly escaped his fate. He was pardoned by the queen and liberated in 1554, and three years later was appointed master of the ordnance at the siege of St. Quentin. On the accession of Elizabeth he was at once taken into favour, made master of the horse, a privy councillor, and a knight of the garter, and obtained profuse grants of manors and castles. He was inferior to all the other favourites of the maiden queen both in capacity and in character; but his handsome person, insinuating address, and elegant accomplishments seem completely to have gained the heart of Elizabeth, and made him for thirty years the most influential subject in England. His first wife, Amy, daughter of Sir John Robsart, whom he married in 1550, died suddenly at Cumnor in 1560 in consequence, as he alleged, of a fall down stairs. The circumstances attending the death of the unfortunate lady caused at the time strong suspicions that she had been violently removed as an obstacle in the way of her husband's ambitious projects; and certain letters of Dudley which have recently come to light tend decidedly to confirm the suspicion. Dudley now made public pretensions to the hand of his sovereign; and though Elizabeth did not openly countenance his suit, she showed a most indiscreet partiality for him, and by her indecorous conduct seriously compromised her reputation. In 1564 a new favourite, Sir Christopher Hatton, was introduced to the queen; and probably from that cause, combined with some crooked state policy, she proposed a marriage between her old favourite and Mary Queen of Scots, which, however, came to nothing, as ultimately at least she clearly intended. If his influence with her was shaken for a brief space he soon regained his ascendancy; new favours were heaped upon him; he was created Earl of Leicester and Baron Denbigh

in 1564, and soon after was elected chancellor of the university of Oxford, which was then in a state of great decay, but was somewhat improved by the zealous efforts of its new chancellor. Leicester's courtship of Elizabeth was carried on for twenty years with great ardour and unwearied assiduity. There can be no doubt that she was deeply enamoured of him; and she repeatedly declared that, if she married at all, he would be the man; but prudence, love of power, and the remonstrances of her wisest counsellors—who detested the favourite—ultimately deterred her from sharing her throne with him. Meanwhile the earl, whose licentiousness was equal to his ambition, was not prevented by his pursuit of the queen from carrying on frequent intrigues with the fairer beauties of her court. It is certain that in 1572 Lady Sheffield bore him a son—the fruit, as she affirmed, of a private marriage, which, however, Leicester denied, and the lady was unable legally to substantiate. She declared that, provoked at her persistence in her claims, he endeavoured to take her off by poison; that she narrowly escaped death with the loss of her hair and nails; and that, terrified by his acts and menaces, she consented to marry Sir Edward Stafford, as the only way to protect her from the vengeance of the earl. At length, in 1578, when the queen seemed to listen favourably to the overtures of the duke of Anjou, Leicester finally abandoned all hope of success in his ambitious suit, and contracted a private marriage with Lettice Knollys, the widowed Lady Essex, of whom he had become enamoured during her husband's lifetime. Lord Essex died suddenly, not without strong suspicions of foul play, which the marriage of Leicester to his widow—only two days after his death—did not tend to dispel. The secret was revealed to Elizabeth by Simier, Anjou's agent, and excited her vehement indignation. Leicester was ordered to confine himself to Greenwich castle while an apartment was preparing for him in the Tower; but the intercession of his generous adversary, the earl of Sussex, saved him from this punishment, and he was soon after pardoned and restored to favour. Not contented with supreme influence in the court, he resolved to try his fortune in the government of the camp, for which he was totally unfitted. In 1585 he took the command of the forces which Elizabeth sent to the assistance of the Low Countries, then engaged in a desperate struggle with Spain. He was offered and accepted the governor-generalship of the United Provinces without consulting the queen, and in defiance of her express injunction. She was thrown into a towering passion when the news of his disobedience reached her, but finally acquiesced in the arrangement. Leicester was ill fitted for this post and he was badly supported by the queen, whose parsimony and caprice crippled his operations, and reduced his troops to a state of great privation. He returned to England in the following November without having effected anything worthy of notice, leaving behind him anarchy, intrigues, suspicion, and well-founded distrust. He found the English queen and court in a state of great perplexity respecting the course which they should pursue with Mary Queen of Scots. Leicester, when consulted, very characteristically recommended that the unhappy prisoner should be privately put to death by poison. He returned to the Low Countries in 1587 with considerable reinforcements, but his whole object was to promote his own selfish purposes. The other English commanders, Wilkes, Norris, and Buckhurst, refused to act with him, and returned to England. Jealousies and misunderstandings arose between him and the States' leaders; and though he repeatedly hazarded his life and lavished his wealth in the cause of the Netherlanders, he could never gain their confidence, and his administration proved a failure. After an absence of five months he was recalled by the queen in the eventful year of 1588. The invasion of the Spanish armada was imminent, yet at this critical moment—though Lord Buckhurst brought serious charges against him at the council-board for misconduct in the Low Countries, and was supported by the States, who were enraged at the misfortunes they had suffered in the campaign of 1587—the queen appointed her worthless favourite lieutenant-general of the troops mustered at Tetbury for the defence of the country. This, however, was the last office intrusted to him. He died suddenly on the 4th September, 1588, at Cornbury in Oxfordshire, while on his journey to Kenilworth. It was generally believed at the time that he had fallen into the snare which he had so often laid for others, and that by a striking retribution, the poisoned cup with which he had removed those who stood in the way of his ambition or his pleasure, was commended to his own lips. Leicester



was an accomplished courtier; but his abilities both as a statesman and as a soldier were of a very moderate kind, and he was thoroughly unprincipled, selfish, and unscrupulous. He left a son by Lady Sheffield.—(See DUDLEY, SIR ROBERT.) Leicester's widow married Christopher Blount, who perished on the scaffold in the same cause as her son by her first husband, and died in 1634, in her ninety-fourth year.—J. T.

LEICESTER, THOMAS WILLIAM COKE, Earl of, better known as Mr. Coke of Holkham, one of the fathers of modern English agriculture, was born on the 4th of May, 1752. He was the eldest son of Wenman Roberts, who assumed the surname and arms of Coke on succeeding to the estates of his maternal uncle, Thomas Coke, a great-grandson of Sir Edward Coke, the chief-justice, and was raised to the peerage in 1744 as Earl of Leicester and Viscount Coke of Holkham. Mr. Coke was, to quote his own words at the banquet given to him in 1833, "a young man just returned from abroad, no orator, no politician," when his father, who had represented the county of Norfolk, died, and he was called on to come forward as a candidate. He was only induced to stand by the intimation, that if he did not "a tory would come in." "At the mention of a tory coming in, gentlemen," Mr. Coke said on the occasion already referred to, "my blood chilled all over me from head to foot, and I came forward." He was successful, and with little interruption continued to represent Norfolk until 1832. In the same speech he told his auditors that he had not been two months in the house of commons before he was indirectly offered a peerage, an offer confirmed in a letter from the duke of Portland, and which he indignantly rejected, declaring that he would never desert Mr. Fox. To the end of his parliamentary career Mr. Coke remained a consistent whig, voting and occasionally speaking in favour of the policy and measures of the whig party. It was not, however, as a politician, but as an agriculturist, that he became famous. His large property of Holkham in the west of Norfolk contained about thirty thousand acres, and by the life-long exertions of Mr. Coke, "the friend and disciple of Arthur Young," according to M. de Lavergne, it was completely transformed. When Holkham came into Mr. Coke's hands it was occupied by a number of small farmers struggling for a scanty subsistence. Mr. Coke resolved to farm a portion of it himself; the remainder he divided into very large farms, and by offering long leases procured tenants of energy and capital. He introduced new modes of tillage; he reared; he planted. The result was that the rental rose from £2200 to £20,000 per annum. Instead of eight hundred indifferent Norfolk sheep, four thousand of the most perfect breed in England were to be found on the pastures of Holkham. Before it was his the district had been supplied with corn from other parts; in Mr. Coke's hands it became a fine fertile soil, producing some of the best wheat in England. He raised forests where scarcely a blade of grass had grown before. In the later years of his life the annual fall of timber averaged £2700, being more than the whole of the original rental. In 1833 (according to the memoir of him in the *Gentleman's Magazine*), Mr. Coke, with his wife and four sons, were on board a vessel launched at Wells which had been built of oak produced from acorns planted by himself. Last not least, the population of Holkham, only one hundred and fifty-two when Mr. Coke succeeded to the property, had risen to nine hundred in 1833. After the death of the duke of Bedford in 1802, Mr. Coke was regarded as at the head of practical English agriculturists. His annual sheep-shearing attracted from all parts of the United Kingdom and even from foreign countries visitors, whom during its course, and to the number of three hundred and upwards, he hospitably entertained at Holkham. After the passing of the reform bill, and consequent remodelling of the representation of Norfolk, Mr. Coke took the opportunity of retiring from the house of commons. On his withdrawal into private life the public banquet was given him on the 15th of April, 1833, in St. Andrew's hall, Norwich, the duke of Sussex in the chair, at which he made the autobiographical speech formerly quoted. Mr. Coke had married in 1775 a sister of the first Lord Sherborne, who brought him three daughters, but no son. He had been twenty-one years a widower, when, at the age of seventy, he married a young lady of nineteen, Lady Anne Amelia Keppel, third daughter of the fourth earl of Albemarle, who on the following Christmas-day, his seventy-first, presented him with a son and heir, now earl of Leicester. In 1837 he was raised to the peerage as earl of

Leicester, and died in his ninety-first year on the 30th of June, 1842. In his will he stated that he had spent half a million sterling in the improvement of his property.—F. E.

LEIGH, SIR EDWARD, a well-known English critic and divine, born at Shawell, near Lutterworth, 23rd March, 1603; entered Magdalen hall, Oxford, where he took his degrees in arts, after which he removed to the Temple. In 1635 he published "Select and Choice Observations concerning the First Twelve Cæsars," a second edition of which appeared in 1657 under the title of "Analecta Cæsarum Romanorum," with additions by himself and his son Henry. Two other editions were printed still further enlarged. His first work appears to have been a "Treatise of Divine Promises," published at London in 1633; but that by which he is best known to posterity came out in 1639, entitled "Critica Sacra, or the Hebrew words of the Old and the Greek of the New Testament," which was enlarged in the edition of 1650, and augmented with a supplement in 1662. This work was in two parts, the first containing all the Hebrew radicals of the Old Testament in alphabetical order, with observations upon them, partly original and partly selected; the second part contained the Greek words of the New Testament. It was translated into Latin by Henry a Middoch, and passed through several editions in that language under the editorship of different scholars. Louis de Wolzogue, a Groningen professor, also translated the Hebrew portion of it into French in 1703. A new supplement was added to the Latin version in 1713 by J. J. Sevelius, and printed at Copenhagen. After the first publication of the "Critica Sacra," Sir Edward Leigh was elected member for Stafford in 1640, and was one of the famous Long parliament. In 1643 he was appointed one of the lay members of the Westminster assembly of divines. He joined the parliamentary party in whose service he took arms; but becoming weary of the struggle he advocated a conciliatory course, which led to his expulsion from the house and his imprisonment. After this he withdrew from public life, and died in 1671. Besides the works named he wrote a treatise of Divinity in 1646; "Annotations on the New Testament," 1650; "A System or Body of Divinity;" "Annotations on the Poetical Books of the Old Testament," &c.—B. H. C.

LEIGHTON, ALEXANDER, one of the chief opponents and victims of the power of Laud, was born in Edinburgh in 1568, and educated in the university of that city, then newly established. Distinguishing himself by his talents and learning, he was appointed professor of moral philosophy there, and in that office he continued till 1613, when he removed to London, where he procured a lectureship, and also practised as a physician, having obtained a medical diploma at Leyden, where he had studied for some time under Professor Heurnius. Of his life in London little is known till 1628, when he published his famous work—"An Appeal to the Parliament, or Zion's plea against the prelacie." He drew up the heads of the book while parliament was sitting in that year, "and, having the approbation of five hundred persons under their own hands, some of whom were members of parliament, he went into Holland to get it printed. He printed betwixt five and six hundred only for the use of parliament; but they being dissolved before the work was finished, he returned home, not bringing any of them into the kingdom, but made it his special care to suppress them." Such is his own account. The work, however, fell into the hands of Laud, and Laud was not the man to forgive an attack which was both bold and bitter. On February 29, 1630, Dr. Leighton, coming out of Blackfriars' church, was seized by a warrant from the high-commission court, and dragged to Newgate, where he was "clapt in irons, and thrust into a loathsome dog-hole, where he was kept without food from Tuesday night till Thursday noon," and where he lay in the most deplorable condition for fifteen weeks without any of his friends, or even his wife, being permitted to come near him. On June 4th an information was exhibited against him in the star-chamber by Attorney-general Heath. Unable to be present, owing to a sore distemper which he had contracted in prison, he could only defend himself by written answers to the charges laid against him; but these availed him nothing, and at Laud's desire the court inflicted upon him the heaviest sentence in their power. He was condemned "to be degraded from the ministry, to have his ears cut, his nose slit, to be branded on the face with S.S. (sower of sedition), to stand in the pillory, to be whipped at a post, to pay a fine of £10,000, and to suffer perpetual imprisonment." November 10th was the



day fixed for the execution of the barbarous sentence; but on the 9th Leighton managed to escape from the Fleet in disguise. "A hue and cry against Dr. Leighton" followed him into Bedfordshire, and he was soon retaken and brought back to the Fleet. On the 26th of November he was carried to the pillory of Westminster, and suffered one half of his sentence, and eight days after he was subjected to the other half in the pillory of Cheapside. "The sufferings of this learned divine greatly moved the compassion of the people, and surely the records of the inquisition can hardly furnish an example of similar barbarity." He continued in prison till the Long parliament assembled in 1640, when he was one of the first victims of tyranny to obtain redress of his intolerable grievances. The house found that Dr. Leighton ought to have "good satisfaction and reparation for his great sufferings and damages sustained by the illegal sentence of the star-chamber." The sum of £6000 was voted to him, but appears never to have been paid, and nothing better was found for him than the place of keeper of Lambeth-house, when, by a singular retribution, Laud's palace was converted into a prison for high churchmen and cavaliers. He died about 1649. A full and harrowing account of his sufferings and final deliverance is given in his "Epitome, a Brief Discoverie of the many and great troubles," &c., published in 1646. Another of his writings was "The Looking-glass of the Holy Man."—P. L.

LEIGHTON, ROBERT, Archbishop of Glasgow, eldest son of the preceding, and well known as a theological writer, was born in the year 1611 in London, as it has been supposed. It is stated by Burnet that he was sent "to be bred in Scotland." There appears, however, to be nothing really known of his life till he entered the university of Edinburgh as a student in 1627, at the age of sixteen. He took the degree of M.A. in 1631, and is said to have made great progress in his studies. He was of a grave and pious cast of mind even then, but one incident is recorded of him seemingly at variance with this character—he was censured for writing an epigram on the provost of the city. After completing his studies at Edinburgh he went abroad. Burnet says—"From Scotland his father sent him to travel." He spent several years in France, and resided some time at Douay, where he had relations. Here he is reported to have fallen in with those amongst the monks of the place whose lives were framed on the strictest principles of primitive piety. It is difficult to say to what extent his ecclesiastical and religious views may have been modified by his residence at Douay, and the peculiar influences amidst which he there lived; but there is much in his subsequent history that seems to point back to this period of his life, and which would probably find explanation from it if all the particulars were known.

During Leighton's absence from Scotland occurred the remarkable series of events which issued in the great rebellion. The outraged presbyterians had risen up once more in a free and solemn assembly, bound themselves together in the Greyfriars' churchyard in a solemn covenant, and carried the nation almost unanimously with them against the royal and prelatic party. After the first outburst was over, and when the people were settling to the enjoyment of their presbyterian system, Leighton returned, and after passing through the usual trials, was ordained presbyterian minister of the parish of Newbattle, in the neighbourhood of Edinburgh. This took place in December, 1641, when he was in his thirtieth year. It was ten years since he had taken his degree in Edinburgh, most, if not almost all of which had been spent abroad in a varied intercourse with men, and a liberal-minded appreciation of different forms of religion. When we bring this fact into view, it is much more easy to understand the character of Leighton, and the peculiar part which he took in the religious troubles of his country.

He had no sooner settled at Newbattle than he distinguished himself by an assiduous and quiet devotion to the duties of his parish, rather than by the manifestation of any interest in the political distractions of the time. Burnet speaks with enthusiasm of his preaching. "His style," he says, "was rather too fine; but there was a majesty and beauty in it that left so deep an impression, that I cannot yet forget the sermons I heard him preach thirty years ago." He diligently visited the sick and the poor, and by "precept, example, and prayer," laboured to promote the pious well-being of his parishioners. "His own practice did even outshine his doctrines," Burnet adds. Of his ecclesiastical duties he was less careful. He did not very punctually attend his presbytery, and withdrew somewhat from

the general society and interests of the clergy. There is a story preserved of this period of his life, which very well serves to illustrate his peculiar disposition. It was the practice of the presbyteries to inquire of their members whether they "preached to the times." Leighton was forced to confess that he had not done so, but excused himself by saying—"If all the brethren have preached to the times, may not one poor brother be allowed to preach for eternity?" Leighton continued his pastoral labours in the same spirit, not easily moved from his purposes with all the quiet gentleness of his temper. In 1648, on the outbreak of the second civil war and the duke of Hamilton's invasion of England, he joined what was called the party of the engagement in favour of the war; and on its disastrous termination he escaped with some difficulty the risks to which he had exposed himself in this one of the most doubtful acts of his life. The influence of the earl of Lothian, who greatly respected him, was probably interposed on his behalf, and the affair ended by his being called upon to rebuke those of his parishioners who had joined in the expedition. This very delicate duty he discharged in a characteristic manner. He set before them that they had been on an expedition in which they had been guilty of many offences—violence, drunkenness, and other immoralities, and called upon them to repent of all their wickedness, without making any allusion to the political character or ground of the war. After this, however, he seems to have felt his position at Newbattle uncomfortable. His want of sympathy with any of the extreme parties rendered ecclesiastical politics intolerable to him. He resolved—as later when in a far more conspicuous station—to retire from his position. He tendered his resignation of his charge in 1652. He was persuaded to remain for a time, but in the commencement of the following year he renewed his resignation, and was released from his ministerial charge in February, 1653.

The strong hand of Cromwell's soldiers was at this time uppermost in Scotland; and the general assembly having been violently dismissed by Colonel Coterel in July, 1653, there was some abatement—publicly at least—of the incessant wranglings which had rent the church for some years. The government was desirous of placing men of moderate and enlightened principles in offices of trust, and Leighton was selected by the magistrates of Edinburgh to fill the office of principal in the university of that city. Leighton was "prevailed with to accept it, because he was wholly separated from all church matters." In this important position he continued till the Restoration. He discharged his duties as principal and primarius professor with the same earnest fidelity, and the same attention to moral rather than external interests, as had distinguished him at Newbattle. He delivered a theological lecture to the students once a week, and frequently preached to them in the college church. His "Prælectiones Theologicæ" have been preserved, and are in some respects among the most interesting of his works. It was their great aim, as he himself says in his farewell address to the students, "to direct their minds from those barren and thorny questions and disputes which have invaded the whole of theology. While other theologians and doctors by their fierce disputes had split into parties, and unhappily divided the whole world, he had applied himself only to those great indisputable and leading truths which are few and clear, and which have been received with general concurrence." Leighton, in short, takes credit for the peculiar character of his theological labours, which he felt to be in contrast with the theological spirit of his time. This spirit was almost everywhere one of contentious zeal; minute points were called into first importance, and argued as great principles. Both as a parish minister and as a theological teacher he opposed himself to this tendency of his time. He looked only at moral distinctions and christian verities, and left alone mere controversial subtleties. He stood aloof, in thought, from his age, while yet conspicuously mingled up with its great events in Scotland. He suffered for this by frequent misrepresentations of his motives and character, and by a real loss of influence at the time, which a more practical and excitable nature would have secured to him; but he has gained on this very account in general esteem, and continues by his writings a christian light and influence now, when all his theological contemporaries in Scotland are forgotten.

On the restoration of Charles II., Leighton, it is well known, accepted the bishopric of Dunblane in the newly-instituted episcopacy which the royal party resolved once more to set up



in Scotland. Nothing could be purer than the motives which actuated him in this step, but it proved, nevertheless, a great and unhappy mistake in his career. To one like Leighton, who regarded church government as in the main a matter of expediency, it can be no imputation that he became an episcopalian and accepted a bishopric. Some of the most distinguished of the English puritans did the same; and Baxter, although he declined to accept a bishopric, was quite disposed to accept a modified episcopacy, as, in Leighton's very words, "not contrary to the rule of scripture or the example of the primitive church," and as "likeliest to be the way of a more universal concord, if ever the churches on earth arrive at such a blessing." Leighton's mistake consisted in his want of discernment of the circumstances of Scotland, and the character of the men with whom he was to be associated. The task he and they undertook was probably in any case a hopeless one, after what had passed; but it was obviously and wickedly desperate in the hands of men like Sharpe and Lauderdale. It was through his brother, Sir Elisha Leighton, who had secretly espoused popery and become secretary to the duke of York, that the offer of a bishopric was made to him. As soon as he was thought of the king and all concerned seem to have been deeply sensible of what advantage it would be to have his name and character identified with their cause, and the proposal was urgently pressed upon him. In a letter on the subject to a friend in Scotland, he says that he had "the strongest aversion to the proposal that ever he had to anything in all his life; but the difficulty lay in a necessity of either owning a scruple which I have not, or the rudest disobedience to authority that may be. The truth is," he adds, "I am importuning and struggling for a liberation, and look upwards for it; but whatever be the issue I look beyond it and that weary, wretched life through which the hand I have resigned to, I trust, will lead me in the paths of his own choosing." Sharpe and Leighton, the former not without some grumbling, submitted to reordination as priests, and were then, along with Fairfoul and Hamilton, publicly consecrated in Westminster abbey on the 15th of December, 1661. They returned to Scotland together; but as Leighton stated to Burnet afterwards, he believed that his associates were weary of him, as he was very weary of them. He had wished to discuss seriously the state of the country and the prospects of a religious settlement, but he found them little disposed to any serious business. Fairfoul had always "a merry tale ready at hand to divert him;" and Sharpe seemed bent only on coercion. "By these means," adds Burnet, "Leighton quickly lost all heart and hope; and said often to me upon it, that in the progress of that affair there appeared such cross characters of an angry providence that how fully soever he was satisfied in his own mind as to episcopacy itself, yet it seemed that God was against them, and that they were not like to be the men that should build up his church, so that the struggling about it seemed to him like fighting against God." Sharpe's dissimulation and Middleton's impiety were indeed base enough instruments to "cast a reproach" on any cause. Leighton parted with his companions at Morpeth, when he understood that they meant to enter Edinburgh in triumph. He betook himself to his episcopal duties with the quiet and unostentatious earnestness characteristic of him. So far as he engaged in public affairs he advocated moderation. A question arose as to the interpretation of the oath of allegiance, and he strongly urged the propriety of an explanatory act which would enable many of the clergy to give their assent to it. Sharpe bitterly resented such a step as beneath the dignity of government, and as coming ill from men who had forced their covenant on all ranks. "For that very reason," retorted Leighton, "it ought to be granted, that the world may perceive the difference between the present mild government and their severity"—words of wisdom far above the comprehension of a partisan like Sharpe, or indeed of any party of his time. He laboured to build up the church in his diocese by enjoining upon the clergy the constant reading of scripture, which had begun to fall into disuse at public worship, and by strongly urging upon them to lecture or expound from large portions of scripture instead of insisting through a whole sermon or more upon a single text. He desired that the Lord's prayer, and the creed and doxology, be restored to more frequent use; also that the Lord's supper be more frequently celebrated; and, as far as possible, daily prayer and the reading of scriptures morning and evening in the churches. Leighton, however, felt all his schemes frustrated by the violence of his colleagues. He

was not even left at peace to pursue his own quiet labours in his diocese. In 1665 he announced to his clergy his intention to resign, and he supplicated the king for leave to do so. He was persuaded for a time to retain his office by the promise of more lenient measures. The intolerable persecutions of Sharpe and others, however, had in the meantime driven the covenanters to rebellion. Rising in the west, and obtaining some slight advantages, they marched towards Edinburgh; but General Dalziel fast pursued on their track, and attacking them on the slope of the Pentland hills completely routed them. This was in the end of 1665. The government, in alarm at the determination of the people, attempted a more conciliatory course. The earl of Tweeddale and Sir Robert Murray counselled a milder policy in opposition to Sharpe and Rothes, and they obtained a temporary ascendancy. Leighton aided them effectually. He went to London to represent the state of matters to his majesty. The proclamation of "indulgence" was the result of these negotiations, which however effected but little in the pacification of the country, while it greatly complicated the relations of parties. As the extreme presbyterians saw only sin in the "indulgence," so the extreme episcopalians saw in it a surrender of their privileges. Dr. Alexander Burnet, archbishop of Glasgow, made himself particularly conspicuous by opposition to it. He was forced to retire from his position with a pension, and Leighton was induced after much persuasion to accept it. He removed to Glasgow in 1670; and as his friend Dr. Gilbert Burnet, afterwards the well-known bishop of Salisbury, had been appointed professor of divinity there about a year before, he found in his companionship some solace and encouragement in the midst of his difficulties. It is to Burnet's record of him that we are indebted for so many traits of his personal excellence and evangelical earnestness. He laboured to spread among the clergy of the west something of his own self-denying spirit. At his first meeting with them, when they complained of being deserted by the people, he exhorted them to lay aside all resentful feelings, and to humble themselves before God. "This was a new strain to the clergy. So they went home as little edified with their new bishop as he was with them." He sought interviews, in company with Burnet, with some of the most eminent of the presbyterian ministers; he held two conferences at Edinburgh with them; but neither his kindness nor his arguments availed anything. He tried to have the law against conventicles mitigated, and protested to Lord Tweeddale against its inhumanity. He used his influence to induce his friend Burnet to accept a bishopric, and to co-operate with activity in the work of moderation. At length he felt that he could stand the misery and failure of his position no longer. Despised by the presbyterians, hated by the prelatists, he found himself powerless for good, and in despair he set out for London in 1672, to obtain the royal permission to resign his preferment. With difficulty and after some interval he was enabled to do so. After his retirement he resided for some time within the precincts of the college of Edinburgh, and afterwards withdrew to England and took up his abode with one of his sisters at Broadhurst in the county of Sussex. Here he spent in privacy and devotion the rest of his years, "devoting his time," says Burnet, "between study and retirement and the doing of good; for in the parish where he lived, and in the parishes round about, he was always employed in preaching and reading prayers. He distributed all he had in charities. He had gathered a well-chosen library of curious as well as useful books, which he left to the diocese of Dunblane for the use of the clergy there, that country being ill provided with books." He was not destined to die in the country amidst his books. In 1684 he came to London at Burnet's request, to have an interview with the earl of Perth, the chancellor of Scotland, who had expressed an earnest desire to see him. He looked well and fresh, although above seventy. "His hair was still black, and all his motions were lively." When Burnet congratulated him on his hale looks, he made the significant remark, that "he was very near his end for all that, and that his work and his journey were almost done." The very next day he was seized with a pleurisy, and in two days further, on the 25th of June, 1684, he expired at an inn in Warwick Lane. Curiously enough, he had been in the habit of saying that if he was to choose a place to die in, it would be an inn, as suitable to the pilgrim character of life.

Leighton is eminently one of those men who, while deficient in the practical character which secures success in life, and



enables them to turn the very difficulty of their circumstances into an instrumentality for their advancement, are distinguished by a meditative idealizing genius and lofty purity of spirit, which becomes in the future a far more powerful influence than any mere practical success. If we measure Leighton's life in relation to the ecclesiastical troubles which mingle in it so largely, it seems absolutely without force or beneficial effect of any kind. At every stage he sank under his difficulties, and retired out of sight. But if we measure it on the other hand in relation to the great thoughts and the religious inspiration with which his writings have animated other minds—such as Coleridge's, which in their turn have exerted a wide spiritual influence on the world—there is no contemporary life appears more marked and influential. It is the triumph of real greatness of soul over every other and lesser greatness—a greatness unknown and unappreciated in his day, but which grows and strengthens as every material weakness which may have obscured it is forgotten, and all other greatness becomes dim and transitory. The works of Leighton, besides his "*Prælectiones Theologicae*," are his well-known "*Commentary on the First Epistle of St. Peter*," and his "*Sermons and Charges*." The best edition of his works is that edited by Pearson, London, 1828.—T.

LEJAY, GUI MICHEL, editor of the great Polyglott Bible, which generally bears his name; but which is otherwise called the Paris Polyglott, was born at Paris in 1588, and died in 1674. The project of his Bible was formed as early as 1615, but its publication did not commence till 1628. Several learned men had agreed upon the carrying out of such an enterprise, with the view of producing a more perfect work than that of Antwerp; but when the scheme was well-nigh abandoned, Lejay, who was a good linguist, although an advocate in parliament, took it up. The best type-founders and engravers, and Vitre the king's printer, were set to work, and a new paper was expressly made for it. Eminent scholars were engaged by the editor to help him, and he supplied great part of the necessary funds. Owing partly to the obstacles raised at the court of Rome, and partly to the disputes between Lejay and Gabriel Sionita, a learned Maronite professor of oriental languages at Rome, the execution of the work extended over the long period of seventeen years. Gabriel supplied the Syriac and Arabic versions which he copied from ancient manuscripts, and furnished with the vowel points. He did not, however, complete his portion of the task, and it was carried on by Abraham Ecchellensis, also a Maronite. The following is the full title of this remarkable work—"Biblia Hebraica, Samaritana, Chaldaica, Græca, Syriaca, Latina, Arabica; quibus textus originales totius Scripturæ sacræ, quorum pars in editione Complutensi, deinde in Antwerpensi regis sumptibus extat, nunc integri, ex manuscriptis toto fere orbe quæsitis exemplaribus, exhibentur." An admirable account of the progress and character of the Paris Polyglott is given by Le Long in his *Bibliotheca Sacra*; it is also described by Father Simon in his *Critical History*; by Walton in his *Prolegomena*; by Calmet, and many others. It contained the first editions of some versions and parts of versions, and in other respects far excelled its predecessors; but, owing partly to the number of copies printed, partly to the errors which were detected, partly to its high price, and still more to the appearance of the great English Polyglott of Walton, the Bible of Lejay rapidly sank in public estimation, although he had expended a large fortune upon it. Le Long states that the English offered to take six hundred copies of Lejay's book, if he would sell it them at half price, and that on his refusal they determined to produce one for themselves. Numbers of copies were in consequence afterwards sold at waste-paper price. As a reward for his labours he was ennobled; after which he took orders. Lejay published nothing else, and he is said to have had destroyed all the oriental type with which his Bible had been printed, that no other printer might be able to produce so handsome a book. It is unnecessary to add that the possessors of Walton need not wish for Lejay, although more beautiful for its paper and printing.—B. H. C.

LEJEUNE, CLAUDE, was a celebrated musician, born at Vincennes, probably about 1540. He was composer to King Henry IV. of France, and enjoyed a high and perhaps exaggerated reputation as a composer in France. Burney considers him a learned and laborious musician, rather than a man of genius; while Fétis thinks that the fact is precisely the reverse. His *Psalms* in four parts, in simple counterpoint, had great success. He died probably about the year 1603.—E. F. R.

LEJEUNE, LOUIS FRANÇOIS, Baron, a celebrated French general and painter, was born at Strasburg in 1775. He was in the atelier of Valenciennes the landscape painter, studying for that profession, when, in 1792, he was compelled to enter the army. In the Egyptian campaign he early distinguished himself, was then transferred to the artillery, and at the siege of Saragossa was made colonel. He now rose rapidly in rank, was intrusted with several special services, and gained the notice of Napoleon I., who created him a baron, and a commander of the legion of honour. At the Restoration he retired from the army. During his most active service he had never abandoned the use of the pencil, but year after year sent for exhibition a picture of the battle of Aboukir, Austerlitz, Mount Tabor (engraved by Bovinet), or some other engagement in which he had taken part. He now wholly occupied himself in painting, and his battle-pieces became extremely popular. After the revolution of 1830 Baron Le Jeune was restored to his rank of major-general in the army, and appointed director of the école des beaux arts at Toulouse, where he continued to reside till his death, February 27, 1848. He had in 1840 published a "*History of the Siege of Saragossa*," 1808-9. Baron Le Jeune's battle-pieces are very vigorous in design, and exhibit an acquaintance with military movements rare among painters. They consequently find warm admirers, but as works of art they are not of a high order.—J. T.-e.

LE KAIN. See KAIN.

\* LE KEUX, HENRY, a younger brother of John Le Keux, was born June 13, 1788. Like his brother, he was apprenticed to Basire, and adopted nearly the same line of subjects, but was even more refined in execution. He engraved several most admirable plates in Blore's *Monumental Antiquities*, of which work he was part proprietor; and some in Neale's *Westminster Abbey*, the "*Interior of Henry VII.'s chapel*" in which is generally regarded as one of the very finest works of its class ever executed; but Le Keux himself considers his best work to be the exquisite little vignette of St. Herbert's Island, after Turner, in Rogers' *Poems*. Among the finest of his larger plates are the "*Venice*," after Prout; and the "*St. Ursula*," by Claude, in the National gallery. Among the best of his bookplates are those after Turner in Whitaker's *Richmondshire*; Scott's *Poems and Provincial Antiquities*; and the "*Opening of the Sixth Seal*," and others after Martin in the *Annals*. Henry Le Keux retired from the profession about 1846; his last plate being the "*St. Ursula*" mentioned above.—J. T.-e.

LE KEUX, JOHN, the eldest of a family distinguished as architectural and landscape engravers. The Le Keuxs were descended from a Huguenot family who emigrated to England on the revocation of the edict of Nantes. John Le Keux was born June 4, 1783. The son of a pewterer, he made his first essays with the graver on the quart pots of the London publicans. But at length his father yielded to the boy's entreaties for a higher order of instruction, and placed him with Basire, the antiquarian engraver, with whom he remained four years. His first independent employment was on the plates to Brewer's *Antiquities of England*. In 1808 he was engaged by John Britton to engrave several of the plates to his *Architectural Antiquities*, and thenceforward the two were closely associated as author and engraver, and in several cases commercially as partners. For Britton's *Architectural and Cathedral Antiquities* John Le Keux executed in all about four hundred plates, mostly of a quarto size and carefully finished. For Pugin's *Architectural Antiquities of Normandy*, in which he held a share, he engraved about fifty plates, and several for his *Gothic Examples*. For Neale's *Churches and Westminster Abbey* he also engraved numerous plates. The plates to Ingram's *Memorials of Oxford*, and the companion volumes, *Memorials of Cambridge*, published by himself, were all engraved by him. Of his other plates may be mentioned as among the best productions of his burin, a view of Rome, and another of Easby abbey, after Turner; some private plates for the earl of Bridgewater; and a view of Hartlepool church for Surtees' *Durham*. John Le Keux was a man of remarkable industry, often working sixteen hours a day; and so conscientious in the execution of his work, that in scarcely one of the many plates which he engraved before illness had enfeebled his hand, can any signs of haste or carelessness be detected. As an engraver of mediæval architecture he eclipsed all his predecessors. At once accurate, refined, and brilliant in execution, and heartily admiring the architecture he had to delineate, he was able to imbue his work with the



feeling of intelligent sympathy which distinguishes the labour of the true artist from that of the clever mechanic. There can be little doubt that to the admirable plates of John Le Keux, the great revival of the interest in Gothic architecture was in a large measure due. He died April 2, 1846.—J. T.-e.

\* **LE KEUX, JOHN HENRY**, son of John Le Keux, was born March 23, 1812. Trained in his father's office, he has followed in his track, adapting his style of working, however, to the altered conditions of the times. He has perhaps executed more plates than both his father and uncle, and though necessarily less refined in finish, his unusual acquaintance with the resources of his art enables him to impart to them equal truth and spirit. An excellent draftsman, many of his best plates—including the well-known series of the Oxford Almanac—are engraved from his own drawings. He has engraved, besides a set of ten plates of the Travellers' club-house, a series of Northamptonshire churches; several plates for Ruskin's *Modern Painters*, and *Stones of Venice*; Parker's and Billing's architectural works; Heath's *Annals*, &c.; several hundreds for the serials of Messrs. Virtue, Weale, Blackie, &c.; and thirty-one for a large work on Thordhem cathedral, published by the Norwegian government. He invented and patented a process of printing from two steel plates, by which prints could be issued as cheap as lithographs; but, fancying that it would interfere with the better class of work, he did not carry it out commercially. Le Keux has written several papers on mediæval armour and ornamental metal-work, which have appeared in the *Journal of the Archeological Institute* and the *Proceedings of other antiquarian societies*.—J. T.-e.

**LELAND or LAYLONDE, JOHN**, one of the earliest and most laborious of English antiquarians, was a native of London, and was born early in the sixteenth century. While yet a child he lost both his parents, but was supported by a Mr. Thomas Miles, who sent him to St. Paul's school, where, as he himself remarks in his "Encomia," the famous William Lily was master. From St. Paul's school he went to Christ's college, Cambridge; and some years later removed to Oxford, and became a member of All Souls. During this period he acquired a knowledge of several languages; and, on leaving Oxford, he went to Paris still further to add to his linguistic attainments, and especially to study Greek more thoroughly. While at Paris he made the acquaintance of several eminent scholars, as it would appear, much to his advantage. He took orders on his return, and was appointed rector of Popping or Popering in Calais marches in 1530. He was also chosen by Henry VIII. as one of his chaplains, librarian, and king's antiquary, which latter office he alone appears to have filled—it was created for him, and ended with him. On his appointment as antiquary in 1533, he received a commission under the great seal to make search for English antiquities, and to examine the libraries of cathedrals, abbeys, priories, colleges, and all depositories of records, writings, and antiquarian documents. A stipend was granted him, a special license for non-residence, and for keeping a curate, while he was to reside wherever he would. For more than six years he travelled over England, making his collections for the history and antiquities of the nation. Of his multifarious labours he gives an interesting account in his "Newe Yeares gifte," printed at the commencement of his "Itinerary," and written in 1545. In this he tells us that he had "digested into four books" his notices of the illustrious writers of this realm, "with their lives and monuments of learning," promising a map of England, a description with the ancient names restored, antiquities or civil history in as many books as counties, a survey of the British isles in six books, and an account of the nobility in three books. Leland was indefatigable in his endeavours for the preservation of ancient manuscripts on the dissolution of the monasteries, where many precious documents lay neglected, and he wrote an earnest letter to Sir Thomas Cromwell upon the subject. According to his own account, and that of one of his biographers, it appears that not content with what libraries afforded, nor with the records to be found in windows and monuments in cathedrals, monasteries, &c., he wandered from place to place, wherever he thought to meet with the footsteps of Roman, Saxon, or Dane. "There was scarcely either cape or bay, haven, creek, or pier, river or confluence of rivers, breaches, washes, lakes, meres, fenny waters, mountains, valleys, moors, heaths, forests, chaces, woods, cities, boroughs, castles, principal manor places, monasteries and colleges, which he had not seen, and noted a world of things very memorable." In 1542 he was presented to

the living of Hasely in Oxfordshire; in 1548 he was made a canon of King's college, now Christ Church college, Oxford; and afterwards prebendary in the cathedral of Sarum. When he had completed his collections he came to London, and resided in the parish of St. Michael le Querne, where he set about the accomplishment of his projected works. After some time he unhappily became insane, the causes of which are not well ascertained. Edward VI. committed him and all he possessed to his elder brother of the same name; but his reason never returned, and he died on the 18th of April, 1552. He left many valuable manuscripts, of which a list is given in the *Biographia Britannica*, and some of them are still in existence in our public libraries. Leland was unquestionably one of our greatest antiquarians; he was an accomplished scholar, an ardent and indefatigable labourer; one who has been laid under heavy contributions by some who have detracted from his merit. His published works are of varied interest; those which may be mentioned here are—"Principum ac illustrium aliquot et eruditorum in Angliâ virorum Encomia," &c.; "Commentarii de Scriptoribus Britannicis;" "Itinerary;" "De rebus Britannicis Collectanea," nearly all of which have been printed since his death. The "Commentarii" were edited by A. Hall in 1709; the "Itinerary" and "Collectanea" by Thomas Hearne in 1710-15. Bishop Bale, his contemporary, speaks of Leland as the most diligent student of national antiquities England had ever produced, and one who had honoured the whole land by his admirable labours; and in proof of his great talent and learning appeals to his many publications in prose and verse, and his knowledge of many languages and all branches of science.—B. H. C.

**LELAND, JOHN, D.D.**, was born at Wigan in Lancashire on the 18th October, 1691, and was educated in Dublin, to which his father had removed for reasons of business, while he was still very young. His parents were pious presbyterians; and upon his discovering a serious disposition along with an uncommon aptitude for learning, they destined him to the presbyterian ministry. He does not appear to have studied at any college or theological academy, but to have been trained by private teachers along with the assistance of several ministers in Dublin, by whom he was at length encouraged to begin to preach. His preaching was much esteemed, and in 1716 he was ordained joint pastor of a congregation of protestant dissenters assembling in New Row, Dublin. On the death of Mr. Weld, his colleague, he became sole pastor; and in this office he continued till his death on the 16th January, 1766, in the seventy-fifth year of his age. The deistical controversy was the great question of his time, and to that subject he consecrated, during a long life, his whole talents and learning. His publications were numerous and important, and still retain much of their value. In 1733 he published an answer to Tyndal's book, entitled *Christianity as Old as the Creation*; and in 1739 his "Divine Authority of the Old and New Testaments Asserted," in reply to Morgan's *Moral Philosopher*, which was soon after translated into German, with a preface, by Professor S. J. Baumgarten. Mr. Francis Wrangham has remarked upon these earliest works of his pen, that "they justly procured for him marks of the highest respect from the most eminent members of the established church." In 1741 he exposed in two letters the disingenuous and dangerous pamphlet published by Henry Dodwell—*Christianity not Founded in Argument*; and in 1753 appeared his "Reflections upon the late Lord Bolingbroke's Letters on the Study and Use of History." After having thus closed with the principal infidel writers of the day in single combat, he gave to the world, in 1754, his valuable "View of the Principal Deistical Writers of the Seventeenth and Eighteenth Centuries," in which he supplied not only a short analysis and exposure of their several schemes, but also an account of their most able antagonists, followed up by an appendix of "Reflections on the Present State of Things in these Nations," which has a historical value as a picture of the religious and moral condition of those times. These "Reflections" he re-published with a preface in a separate form in 1758, upon the occasion of a general fast appointed by government on account of the threatening aspect of public affairs. His last work, by some considered also his greatest, and one which had cost him far more labour and pains than any of the rest, appeared in 1764, in 2 vols. 4to, under the title of "The Advantage and Necessity of the Christian Revelation," and to which is prefixed a preliminary discourse on natural and revealed religion. After his death four volumes of his "Discourses on



Various Subjects" were brought out in 1769, with a preface containing some account of his life, by Isaac Weld. The value of his services to the cause of truth was recognized by the universities of Glasgow and Aberdeen which presented him with the degrees of A.M. and D.D.—P. L.

LELAND, THOMAS, was born in Dublin in 1722. After a preparatory education at the school of Dr Thomas Sheridan, he entered the college of his native city in 1737, where he obtained a scholarship in 1741. In 1745 he was an unsuccessful candidate for a fellowship, which, however, he obtained the following year with distinction, taking holy orders in 1748. Leland wrote a discourse "On the helps and impediments to the acquisition of knowledge in religious and moral subjects," which was highly commended. His character for classical and historical learning induced the board to commit to him the publication of an edition of Demosthenes, which he accomplished in conjunction with Dr. John Stokes; and this was followed in 1756 by a translation of the orations into Latin and English, completed in 1770—a work which took a high place, for its critical and historical merit, both in England and Ireland. The history of "Philip of Macedon," published in 1758, added to his reputation. In 1763 he was appointed professor of oratory. He published a dissertation upon eloquence, which led to a controversy with Warburton and Hurd, in which he obtained a decided victory over both. Leland's next undertaking was the "History of Ireland from the invasion of Henry II., with a preliminary discourse on the ancient state of that kingdom." Whatever may be the merits of the work in the eyes of antiquarians, it must be admitted that it is written in an impartial spirit, with judgment and accuracy; in style elegant, simple, and perspicuous; and in arrangement skilful and lucid. As a historian Dr. Leland has been highly praised by Johnson and Parr, the former of whom always spoke of Leland in terms of cordial regard and respect. Leland also wrote some sermons, which were published posthumously in three volumes, and had a high reputation as a preacher. Notwithstanding his merits, he obtained little professional advancement. In 1768 he was given the vicarage of Bray and the trifling prebend of Rathmichael, which he held with his fellowship. He died in 1785.—J. F. W.

LE LONG, JACQUES, a distinguished historian and bibliographer, was born in Paris in 1665. While yet a child his mother died; and his father, who married again, sent him to a relative, a priest at Étampes, with whom he remained for two or three years. His father, having determined on his joining the order of the knights of Malta, sent him thither at about the age of ten. While there the plague broke out, and Le Long, having exposed himself to danger of infection, was shut up in close confinement, which created a prejudice in his mind against the order and the place, and as soon as he could he returned to Paris, where he resumed his studies in 1676, and in 1686 joined the Oratorians. He was afterwards sent to Juilly to teach mathematics, but came back to Paris, and entered the seminary of Notre Dame des Vertus at Aubervilliers, where he was appointed librarian. Here he prosecuted his studies with great success till he was elected librarian at the Oratoire at Paris, an office which he held for twenty-two years, and in which he laboured with unwearied diligence. One of the first things he did, was to prepare a threefold catalogue of all the books under his care. In the first he described the books according to their arrangement; in the second he classified them according to their subjects; and in the third he gave an alphabetical enumeration under the names of their authors. When the catalogue was completed, he undertook the execution of his most useful and celebrated work the "Bibliotheca Sacra, seu syllabus omnium ferme sacre scripturæ editionum ac versionum," &c., which was first published in 1709, in 2 vols. 8vo. This was but the first portion of what he proposed to print; the second was to contain an account of all the authors who had written upon the scriptures; but he postponed the appearance of it in hope of receiving assistance from other countries. He had already, in 1707, published a supplement to Wolf's History of Hebrew Lexicons, and in 1713 he brought out in French his "Historical Discourse on the principal Polyglott editions of the Bible," a work of considerable interest. While this was in preparation, he conceived the plan of his celebrated "Bibliothèque Historique de la France," containing a catalogue of all works relating to the history of the kingdom, with historical and critical notes, which was printed in folio in 1719. In the meantime he edited, with considerable

additions, Adrien Baillet's History of the Quarrels of Boniface VIII. and Philip the Fair. The *Journal des Savants*, which contained his first work, printed his last, a Letter to M. Martin, minister at Utrecht, who had published a work to prove the genuineness of 1 John v. 7. His "New Method of easily learning Hebrew and Chaldee, with a dictionary of roots," appeared in 1738. Le Long himself published two revisions of his "Bibliotheca Sacra," but the edition of Desmolets with a memoir, printed in 1723, is better. In 1778 A. G. Masch recast the work of Le Long, and incorporated many new materials, and this is the best form in which it appears. Le Long continued to labour either at making collections for new works or for improving his old ones, till his death in 1721. His "Bibliothèque Historique de la France" was extended to five folio volumes by Ferret de Fontette, and published at Paris, 1768–78. His learning, candour, and fidelity no one has ever questioned.—B. H. C.

LELY, SIR PETER, was born at Soest in Westphalia in 1618, and studied under Peter Grebber at Haarlem. His father was a Captain Vander Faes; but being born over a perfumer's shop, the sign of the Lily, he was called also Captain Du Lys or Lely, which name adhered to the son. The painter came to England in 1641, and imitated the works of Vandyck, whom he succeeded as serjeant painter to the king. Lely was, however, far from equalling Vandyck in male portraits, though he got great credit for those of women; he was "in truth," says Walpole, "the ladies' painter; and whether the age improved in beauty or in flattery, Lely's women are certainly much handsomer than those of Vandyck." Lely painted both Charles I. and Cromwell, and it was to him that the latter before sitting to him remarked, "I desire you will use all your skill to paint my picture truly like me, and not flatter me at all; but mark all these roughnesses, pimples, warts, and everything as you see me, otherwise I never will pay a farthing for it." He painted chiefly ladies, and generally what are called three-quarter lengths. Among the most celebrated and best known are the so-called "Charles II. beauties," now at Hampton court, painted for the duchess of York—Lady Falmouth, Mrs. Middleton, Lady Denham, Lady Whitmore, Lady Rochester, Lady Sunderland, the duchess of Cleveland, the duchess of Richmond, the countess of Northumberland, and the Countess Grammont. He painted also portraits of eleven admirals for the duke of York, a few of which are likewise at Hampton court. His portraits are very numerous, and many of them have been engraved; he executed also a very few historical pictures from classic mythology and from scripture subjects; and also drew with the pen in crayons and in water-colours. Lely was knighted by Charles II. He married a beautiful Englishwoman, and had a son and a daughter who both died under age. He left a large fortune. He died of apoplexy, while painting the duchess of Somerset, 30th November, 1680, and was buried in St. Paul's, Covent Garden where there is a bust of him by Grinling Gibbons. His will is dated 4th of February, 1679. The sale of his effects, which is said to have lasted forty days, produced £26,000; he left besides an estate in land worth £900 a year. The whole of this large property went eventually to a nephew, Conrad Weck, burgomaster of Groll.—(Walpole, *Anecdotes*, &c.)—R. N. W.

LEMAIRE, JAKOB, a Dutch navigator, was the son of a rich merchant of Amsterdam. In company with an experienced sailor named Schouten, Lemaire set out on a voyage to the East Indies in 1615, by a route that they thought would evade the monopoly which the states of Holland had given to the Dutch East India Company. They accomplished the voyage successfully, and discovered the strait at the south-eastern extremity of the continent of America, which bears Lemaire's name. On their arrival at Batavia in November, 1616, their ships were seized by the governor, and they were sent back to Holland to be tried for their alleged breach of the East India Company's charter. Lemaire died on the voyage home of chagrin and disappointment.—J. T.

LEMAIRE, NICOLAS-ELOI, a well-known French scholar, born in 1767. He studied at the college of Sainte-Barbe, and was professor of rhetoric at the college of Cardinal Lemoine. During the republic he took part in civil affairs, after which he travelled in Italy, but returned to France, and in 1811 became professor of Latin poetry in Paris. He projected the *Bibliotheca Classica Latina*, the publication of which he superintended, and which includes the works of thirty-four Latin authors, in 154 vols. 8vo. This great work, although not eminent for original and profound



criticism, difficult to use, and incomplete, is still of much value. Lemaire's original works are minor Latin poems, and a dedication to Louis XVIII. He died in 1832.—B. H. C.

LEMAISTRE, ISAAC LOUIS, commonly known as De Saci, was born in 1613. He studied at Beauvais, where he showed some talent for literary composition. He was afterwards sent to Port Royal, where he acquired some strong sympathies with Jansenism. After taking orders he became more deeply involved in the jansenistic controversy, which in 1661 developed into downright persecution, and De Saci was compelled to take to flight. In 1666 he was apprehended and confined in the Bastille, where he continued for two years, during which time he laboured assiduously on his version of the Old Testament. The New Testament which bears his name was only his work in part. De Saci wrote and translated divers other works, but his Bible is the most celebrated; although it is destitute of all critical merit, this famous version is almost the only one now circulated among French-speaking catholics. De Saci died in 1684.—B. H. C.

LEMERCIER, JACQUES, an eminent French architect, born at Pontoise towards the end of the sixteenth century. During a long stay in Italy, he had become thoroughly imbued with the renaissance principles then paramount there, and on his return to France found opportunities for carrying them out on an important scale, with such modifications as his own taste or that of his employers suggested. His first great work was the college of the Sorbonne, which he was directed by Cardinal Richelieu to erect in 1629. Six years later he commenced the church of the same name, one of the best ecclesiastical interiors in France of its time: its monumental character is due to the circumstance that Cardinal Richelieu built it as his place of sepulture. Whilst these works were in progress, Lemer cier was employed in erecting a palace for the cardinal, which was named the Palais Royal when presented by the cardinal to the king; scarcely anything is now left of the original building. Appointed architect in chief to the king, Lemer cier's next great building was the court of the old Louvre, occupied by the French academy, and the grand Pavillon de l'Horloge, with its colossal caryatides and lofty cupola. He also erected several churches, of which that of the Annunciation at Tours is considered the best. His latest building was the church of St. Roch, commenced in 1653, and left unfinished at his death in 1660. Notwithstanding his high offices, Lemer cier is said to have died in a state of comparative poverty.—J. T-e.

LEMOINE, FRANÇOIS, the chief of the French painters of the earlier half of the eighteenth century, was born in Paris in 1688. He studied under Louis Galloche, and he made such progress as to be at the early age of thirty elected a member of the French Academy of Painting. In 1724 he visited Italy, where he was captivated more by the great Macchinisti of the seventeenth century than by the more solid merits of the great painters of the Cinquecento. His models of emulation were Pietro da Cortona and Lanfranco. On his return to Paris he made a great impression, especially by his frescoes in the cupola of the chapel of the Virgin in the church of St. Sulpice. He was appointed professor of painting in the Academy, and in 1736 he succeeded Louis de Boulogne as principal painter to Louis XV., with a salary of three thousand five hundred francs per annum. Lemoine in that year completed his masterpiece, the large oil-painting of the "Apotheosis of Hercules," painted on canvas and attached to the ceiling of the Salon d'Hercule at Versailles, which occupied him four years; it is sixty-four feet by fifty-four, and the ground, which represents the blue vault of heaven, cost the painter, it is said, ten thousand francs for ultramarine. Though a vast and magnificent composition on the whole (it contains one hundred and forty-two figures), and one of the most brilliant efforts of painting in France, it is what the Italians call a *pittura di macchina*, and belongs more to the province of ornamental painting than to high art—the influence of his great model Pietro da Cortona is very evident. Such criticism was passed upon this work in his own lifetime, but with all the bitterness of a disappointed rivalry; and this added to a naturally melancholy temperament, aggravated by the death of his wife, brought on a chronic aberration of mind, and on the 4th June, 1737, only ten months after the termination of his great work, he committed suicide. He educated a great school; François Boucher, Charles Natoire, and Belle, distinguished painters, were all pupils of Lemoine. He executed smaller pictures, as well as great works, many of which are well known from their prints by some of the best French engravers.—R. N. W.

LEMOINE, JEAN, Cardinal, was born in the thirteenth century at Cressi. Having taken his doctor's degree at Paris he proceeded to Rome, where his great literary services, especially his "Commentary upon the Sixth Book of the Decretals," procured him the purple. Under Boniface VIII. he was ambassador to Philippe-le-Bel, filling the post with success. He followed Clement V. to Avignon, and died there in 1313. The cardinal founded a college at Paris which bears his name.—W. J. P.

LEMONNIER, PIERRE CHARLES, a French astronomer, was born in Paris on the 23rd of November, 1715, and died at Heril, near Bayeux, on the 2nd of April, 1799. He was the son of Pierre Lemonnier, professor of philosophy at the Collège d'Har-court, author of a *Cursus Philosophiæ*, who was born in 1675, and died in 1757. He began the practice of astronomical observation in 1731. In 1736, at the early age of twenty-one, he was elected a member of the Academy of Sciences, and appointed, along with Clairaut and Maupertuis, to measure an arc of the meridian in the arctic regions. He was one of the original members of the Institute, on the formation of that body after the Revolution, which he did not long survive. He left three daughters, one of whom married Lagrange. Lemonnier was distinguished by skill, accuracy, and industry as an astronomical observer and calculator; he laboured with great assiduity and success in the determination of the elements of the planetary motions, and the places of the fixed stars. One of his claims to distinction is his having been the master of Lalande.—W. J. M. R.

LEMPRIERE, JOHN, a well-known English writer, born in Jersey about 1755. He studied at Pembroke college, Oxford, where he graduated, and in 1788 published an octavo volume entitled "Bibliotheca Classica, or a classical dictionary, containing a full account of all the proper names mentioned in ancient authors." This is the work so often reprinted as Lempriere's Classical Dictionary. Something of this kind was at the time greatly needed by the classical scholar, and its appearance and respectable performance procured for it general acceptance. It was enlarged and improved in a second edition, published in 1792, since which time it has undergone many revisions and modifications. Although not equal to the requirements of the present day, it is still a somewhat useful work. In 1792 Lempriere published the first volume of an English translation of Herodotus, with notes; but the execution of a similar work by Beloe led him to abandon it, and no more was produced. For some years he was engaged in teaching—a work which he renounced in 1810; soon after which he was presented to two sinecure livings in Devonshire. He published a single sermon in 1791, and in 1808 his "Universal Biography," in quarto, with an abridgment in octavo. This Biographical Dictionary is by no means without merit, and although its popularity has never been equal to that of the Classical Dictionary, it is a useful work. The latter portion of Lempriere's life was passed in London, where he died 1st February, 1824.—B. H. C.

L'ENCLOS, ANNE, better known as NINON DE, a Frenchwoman celebrated for her fascinations, was born at Paris on the 15th of May, 1616. From her childhood she was subjected to opposing influences. Her father, a gentleman of Touraine and a man of pleasure, encouraged her to follow his example; her devout mother wished her to take the veil, and Ninon obeyed her father. She was early left an orphan, and inheriting a small fortune, established herself at Paris. Remarkably fascinating in person and conversation, she became the centre of a brilliant social circle. The list of her lovers includes some of the highest names in France—Condé and Coligny, Rochefoucauld, D'Albret and D'Estrées. She is said to have enchained three generations of one family, father, son, and grandson. She was the friend of men of genius. Molière read to her his *Tartuffe*, and to the boy Voltaire, introduced to her when she was on the brink of the grave, she bequeathed a legacy of two thousand francs to buy books. Her biographers lay some stress on the disinterestedness which she threw into her liaisons. Mothers in the higher ranks encouraged their sons to frequent her house, that Ninon might form their manners. She was intimate with Madame De Maintenon, and Queen Christina of Sweden in vain attempted to seduce Ninon from Paris to remain with her. She died on the 17th October, 1705. With the exception of some letters to St. Evremond, published in Collins' *Lettres de Femmes célèbres*, none which have appeared under her name are considered genuine.—F. E.



LENFANT, JACQUES, an eminent minister of the protestant church of France, was born 13th April, 1661, at Bazoche in the district of Beauce in France. His father, Paul Lenfant, was the protestant minister of Chatillon-sur-Seine. He was educated at Saumur, and completed his course of theological study at Geneva and Heidelberg. In this last city he was ordained in 1684, and became minister of the French church there, and chaplain to the Dowager Electress Palatine. In 1688 the invasion of the palatinate by Turenne drove him from Heidelberg, and he repaired to Berlin where he was well received by the Elector Frederick, afterwards king of Prussia, by whom he was nominated joint pastor of the French protestants of that capital. In that office he continued till his death in 1728, having obtained in addition in 1710 the appointment of chaplain to the king and the status of a councillor of the high consistory. It is said that when he visited England in 1707 he was admitted to preach before Queen Anne, and was offered a royal chaplaincy if he were disposed to join the Church of England, which, however, he declined. He died of an attack of paralysis, by which he was surprised while apparently in the enjoyment of perfect health. He was a distinguished writer in the department of church history. His principal works were a "History of the Council of Constance," in 1714; a "History of the Council of Nice, and of the most remarkable events between it and the Council of Constance," in 1724; and a "History of the Wars of the Hussites and of the Council of Basle," in 1728. The work by which he is best known in this country is his translation of the New Testament, with notes and a learned introduction, in the production of which he was associated with Beausobre. He wrote also an important and celebrated polemical piece entitled "A Preventive against Reunion with the See of Rome," which was highly esteemed by his protestant countrymen; and the authorship of which made it dangerous for him to await the arrival of Turenne's forces at Heidelberg.—P. L.

LENG, JOHN, Bishop of Norwich, distinguished for his knowledge of Greek and Latin, was born at Norwich in 1665, and studied at Catherine hall, Cambridge, where he took his degree of B.A. in 1686, and was appointed S.T.P. in 1716. In 1701 he published what Harwood calls "a magnificent and one of the most correct editions of Terence." In preparing it he consulted thirteen MSS. and many ancient editions, and he enriched it with notes and a dissertation on the metrical licenses of the author. He was made rector of Bedington in 1708; George I. chose him for chaplain, and in 1723 appointed him bishop of Norwich. The smallpox carried him off in 1727. In 1695 Leng published the *Plutus* and *Nubes* of Aristophanes, with notes and a new translation into Latin, and it has the reputation of being a very beautiful and accurate edition. He delivered and published a volume of Boyle lectures, and a volume of sermons, and edited L'Estrange's English version of the *De Officiis*.—B. H. C.

LENNÉP, DAVID JACOB VAN, a distinguished Dutch philologist, was born at Amsterdam, 15th July, 1774. He originally devoted himself to the study of law, but soon deserted it for that of the classical languages. In 1799 he became professor in the Athenæum of his native town, in the place of the celebrated Wyttenbach, who had been called to a chair at Leyden. He discharged the duties of his office most honourably for upwards of fifty years, and at the same time was distinguished as an active and eloquent member of the states. He died, February 10, 1853. Among his works are editions of the *Heroids* of Ovid; of the *Anthologia Græca*, begun by De Bosch; and of *Terentianus Maurus*, begun by Santer. He also published Latin poems, "*Carmina Juvenilia*," a Dutch metrical version of the *Works* and *Days* of Hesiod; and some other learned works.—K. E.

LENNOX, CHARLOTTE, authoress of "The Female Quixote," was the daughter of Colonel James Ramsay, lieutenant-governor of New York, where probably she was born in 1720. She was sent at fifteen to England to the care of an aunt, whom when she landed she found a hopeless lunatic. The death of her father not long afterwards left her unprovided for, and she had recourse to literature as a means of subsistence. Beyond his name, nothing seems to be known of her husband. Her first work, published in 1747, before her marriage, appears to have been a volume of "Poems on Several Occasions." Its existence does not seem to have been known to her steady friend and admirer, Dr. Johnson, who treated her first novel, or the "Memoirs of Harriet Stuart," published in 1751, as her first literary work, and made the Ivy Club celebrate its publication by a

night-long banquet, at which Mrs. Lennox and her husband were present, and to which her patron contributed a large apple-pie. In the following year appeared her principal work, "The Female Quixote," the heroine of which, like the hero of Cervantes, has her head turned by reading romances, in this case of the school of Seuder. The story is worked out with considerable ingenuity, and closes with the heroine's conversion to common sense, in a chapter said to have been written by Johnson, who certainly wrote the dedication of the work to the earl of Middlesex. In 1753 appeared her "Shakspeare Illustrated," a work for that time of some originality. It contained translations or extracts of the originals from which Shakspeare took the plots of his plays, and in her critical notes, Mrs. Lennox with considerable hardihood sought to demonstrate that the great dramatist had not improved what he took. Among her other works are a version of Brumoy's Greek Theatre, to which Johnson and the earl of Orrery contributed, and a translation, still the standard one, of Sully's *Memoirs*. For her unsuccessful comedy, "The Sisters," Goldsmith wrote an epilogue. In 1775 Johnson drew up proposals for an edition of her works, of which Queen Charlotte was to have been the patroness, but it does not seem to have been published. The same friendly pen wrote the dedications of several of her books, and Johnson indeed proclaimed her superiority even to Hannah More and Fanny Burney. Her later years were embittered by poverty, partly alleviated through the kindness of friends and the aid of the literary fund. She died on the 19th of February, 1806.—F. E.

LENOIR, MARIE-ALEXANDRE, French painter and archaeologist, was born in Paris, December 26, 1762. Completing his education as a painter in unpropitious times, he employed his enforced leisure in writing a play or two, and critical notices in the journals. These made him acquainted with some of the actors in the early scenes of the Revolution; and when the populace were destroying the monuments in the churches and religious houses, it occurred to Lenoir that a prompt appeal to the national feeling might save such as yet remained. He accordingly consulted Bailly in private, and then presented a formal memorial to the national assembly, praying that all existing national monuments might be brought together so as to form a historical museum. It was a hazardous proposal; but Bailly supported it, and the assembly voted it with enthusiasm. The building called the *Petits-Augustins* was granted for the reception of the objects, which Lenoir, with the title of keeper of the *Musée des Monuments Français*, was commissioned to collect and arrange. Lenoir was indefatigable in his labours; and he arranged in strict chronological order the extraordinary collection he was the means of bringing together. He then proposed that the pictures in the churches and other buildings should in like manner be collected and deposited in the Louvre, and at the same time those in the *Musée des monuments* be transferred thither—a scheme that may be said to have been the germ of Napoleon's idea of collecting in the Louvre all the best pictures of Europe. With Napoleon Lenoir was a favourite; and the Empress Josephine intrusted to him the artistic embellishment of her house at Malmaison. On the Restoration he of course fell into disfavour. The *Musée* was broken up, and the various monuments were, as far as practicable, restored to their original situations. Lenoir was one of the commission charged, in 1816, with the reinterment of the bones of the kings and queens of France. Subsequently he held some unimportant offices; but his time was chiefly occupied in writing on artistic and archaeological subjects. Besides contributing to the *Dictionnaire de la Conversation* and various periodicals, he published the following among other separate works—"Musée Royal des Monuments Français," 8 vols. 8vo, several hundred plates, second edition, 1816; a valuable "History of Painting on Glass," 8vo, 1804; a "Histoire des Arts en France, prouvée par les Monuments," 4to, one hundred and ninety-four plates, 1810; "La Franc-maçonnerie rendue à sa véritable origine," 5 vols. 8vo; "Atlas des Monuments des Arts libéraux, mécaniques, et industriel de la France, depuis les Gaulois," folio, Paris, 1820; and "Nouveaux Essais sur les Hiéroglyphes," 4 vols. 8vo, with seventy-five plates, 1809-22; some lesser works on Egyptian antiquities; the continuation of Visconti's descriptive notices of the sculpture in the *Musée royal*; and various monographs. He died at Paris, June 11, 1839.—J. T. e.

LENTHALL, WILLIAM, speaker of the Long parliament, and during the interregnum master of the rolls, of an old Hereford-



shire family, was born in June, 1591. Educated at Thame school and St. Alban's hall, Oxford, he was called to the bar at Lincoln's inn in 1616, and though not a lawyer of eminence, obtained considerable practice. Appointed recorder of Woodstock, he represented it in both the parliaments of 1640, and by the Long parliament was chosen speaker. It was in this capacity that when Charles attempted the celebrated "arrest of the five members" on the 4th of January, 1642, and asked Lenthall whether he saw any of them in the house, the speaker falling on his knees, replied—"May it please your majesty, I have neither eyes to see, nor tongue to speak in this place, but as the house is pleased to direct me, whose servant I am here, and humbly beg your majesty's pardon that I cannot give any other answer than this to what your majesty is pleased to demand of me." The commons were so well satisfied with his services that one of their first acts, as soon as they had a great seal of their own, was to appoint Lenthall master of the rolls; and when difficulties broke out between the two houses as to the choice of commissioners of the great seal, it was committed to the two speakers, and remained with them for a year and a half. In all the events which led to the execution of Charles, Lenthall participated, and after the king's death his position was one of no small dignity. It was at his house that was held, after the battle of Worcester, the conference between Cromwell and the officers of the army on the one hand, and leading members of parliament on the other, for the "settlement of the nation." In Cromwell's *coup d'état*, the expulsion of the Rump, Lenthall as speaker was involved.—(See HARRISON, THOMAS.) He then fell back on the rolls, and did not figure in public life until the convocation of the protector's second parliament, September, 1654, in which he sat as member for Oxfordshire, and of which he was elected speaker. When, in the following April, Cromwell proposed to the commissioners of the great seal and the master of the rolls a new ordinance for the reform of the court of chancery, Lenthall protested that "he would be hanged before the rolls' gate before he would execute it;" but on the dismissal of the two opposing commissioners he wheeled round and gave in his adhesion to the measure. He sat, but not as speaker, in Cromwell's parliament of 1656. He was prominent in the movement to induce the protector to assume the title of king, and was afterwards included in Cromwell's house of peers. He took his seat in Richard Cromwell's house of peers; and when the Long parliament was resuscitated he figured once more as its speaker, and twice for a few days had the custody of the great seal intrusted to him. At the Restoration he lost all his employments, although he offered £3000 to be retained as master of the rolls. With some difficulty he escaped other pains and penalties, and retired, possessed of considerable wealth, to Burford priory in Oxfordshire, which he had purchased from Lord Falkland. On his deathbed he made to Bredock, afterwards bishop of Chichester, an abject recantation of his early anti-royalist errors, and died on the 3rd of September, 1662, leaving behind him, among men of all parties, the reputation of a cunning and time-serving self-seeker. Several of his official letters are in the collection of King's Pamphlets in the British museum.—F. E.

LEO I., surnamed THE GREAT, Emperor of Constantinople, was born about 400, of obscure parents. At the death of the Emperor Marcianus in 457, he held the office of military tribune, and commanded a body of troops at Selymbria. Aspar, a powerful Gothic chief and captain of the guards, might have obtained the crown but for his heretical opinions; and on his recommendation Leo was appointed to the vacant throne. His nomination was ratified by the senate, and Leo was crowned by the Patriarch Anatolius; the first example, it is said, of an emperor receiving the imperial crown from the hands of a prelate. The new emperor followed the policy of his predecessor in persecuting the Eutychians. He appointed Anthemius emperor of the west, defeated the Huns who had invaded the province of Dacia, and, in concert with Anthemius, sent an immense fleet with a powerful army on board to expel the Vandals from Africa. But owing to the supineness and mismanagement of the commander Basiliscus, Leo's brother-in-law, the expedition was unsuccessful, and many of the ships were destroyed. Dissatisfied with the exorbitant authority of Aspar, he gradually undermined his authority, and afterwards perfidiously put that chief and his sons to death on a charge of conspiracy—a step that led to a revolt of the Goths, which was with difficulty sup-

pressed. Leo died in 474, and the succession devolved on the son of his daughter Ariadne—

LEO II., who was only four years of age when he was proclaimed emperor. His father, Zeno, was soon after associated with him in the throne, and was suspected of having procured the death of the child, after he had nominally worn the crown for two months.—J. T.

LEO III., surnamed THE ISAURIAN, from the place of his birth, was of humble origin, but by his valour and military skill rose to the supreme command of the troops in Asia. He was raised to the throne in 718, and died in 741, after a reign of twenty-four years, and was succeeded by his son Constantine, named Copronymus. The principal event which marked his reign was the decree issued by him against the use of images in churches, which originated the schism of the iconoclasts, or "image-breakers," brought great calamities on the empire, and contributed to the loss of Italy.—J. T.

LEO IV., son of Constantine Copronymus, born 25th January, 750, succeeded his father in 775. He was of a feeble constitution, both of mind and body; but he adhered zealously to his father's iconoclastic opinions, and banished many of the party that opposed them. He died in 780, and was succeeded by his son Constantine VI., a boy of ten years of age, under the regency of the Empress Irene, an able but ambitious woman.—J. T.

LEO V., surnamed THE ARMENIAN, was the son of the celebrated Bardas, who was from that country. His great reputation for courage and ability gained him the confidence of Nicephorus I.; but being accused of treason, he was sent into exile. He was recalled and restored to his rank by Michael Rhangabe in 811. He was ungrateful to his benefactor, however, and excited the army to mutiny against him. Michael offered no resistance, and on the approach of the rebels to the capital he sent the imperial insignia to Leo, and retired into a convent. The successful rebel entered Constantinople in July, 813, and was crowned by the patriarch Nicephorus. He was ignorant both of laws and letters, and wielded the sceptre with great cruelty. Like his predecessors he was an iconoclast, exiled the patriarch who opposed his measures, and even put to death many of the image-worshippers. Discontent in consequence arose, and plots were formed against him; and in December, 820, he was murdered at the altar by a band of conspirators disguised as priests.—J. T.

LEO VI., named THE PHILOSOPHER, born in 865, was the son of the Emperor Basilus, the Macedonian, whom he succeeded in 886, along with his brother Alexander. His surname was derived from his writings; but his character was soft and indolent, his intellect debased by puerile superstitions, and his life disgraced by vicious indulgences. He quarreled with the patriarch, Nicholas, and drove him into exile because, in accordance with the law of the church, he refused to sanction the fourth nuptials of the emperor. The capital was disturbed by the intrigues and excesses of the courtiers, as well as by the irregularities of Leo himself, while both the Saracens and the Bulgarians defeated the imperial armies and laid waste the provinces with fire and sword. The indolence and inefficiency of Leo caused great disaffection; a conspiracy was formed against him, and in 902 he was attacked and wounded by an assassin at the entrance of the church of St. Maur, but recovered from his wound. Two years later the Saracens inflicted great calamities on the country; took and plundered Thessalonica, the second city of the empire, and carried away its inhabitants into slavery. Leo died in 911 at the age of forty-six, and was succeeded by his son Constantine Porphyrogenitus, the offspring of his fourth marriage. Leo was the author of a treatise on tactics; a collection of oracles or prophecies; and several poems and moral orations. He also completed and published the Basilica, or Greek compilation of the laws of the empire commenced by his father.—J. T.

LEO I., called the Great, and Saint, bishop or pope of Rome, was born about 390. His father's name was Quintianus. "It is commonly believed," says Dupin, "that he was a Tuscan; but Father Quesnel rather supposes that he was a Roman, because he speaks to that effect in his twenty-seventh Epistle. St. Prosper says the same thing in his Chronicle. It is true that in the ordinary editions of the Liber Pontificalis he is said to have been a Tuscan; but there are two MSS. which make him a Roman. However it be, he was brought up and educated at Rome." Leo first appears in history under Zosimus, who sent him into Africa with the letters by which Pelagius and Celestius



were condemned. This was in 418, and he was then an acolyte. Under Celestine he was a deacon, and employed in important affairs; and at his suggestion Cassian wrote against the Nestorians the work *De Incarnatione Christi*. Under Sixtus III. Leo still continued to exercise his influence, especially in opposition to heresy, as the Pelagians had good reason to remember. Valentinian III. sent him into Gaul to attempt the reconciliation of Aëtius and Albinus; and during his absence Sixtus died. Leo was at once fixed upon as his successor, and on his return was appointed to the Roman see. His election, which appears to have been very popular, took place in 440. Till that period he had been a simple deacon. Leo lost no time in using the power which had fallen to him, and exerted himself in every way to promote the objects dearest to him—among which, there can be no doubt, we must include the establishment of the supremacy of the Roman see. The dissensions which distracted the church, and the terror of barbarian hordes which spread far and wide, were alike favourable to him. His own energy and decision of character, combined with a spirit of towering ambition, seemed to point him out as the man for the time. Amid the confusion caused by Arians and Pelagians, by Nestorians and Manichæans, and minor parties divided on secondary questions, it was no wonder if many were willing to obey him and to rally round him. He dealt summarily with heretics, as a single example is enough to show. Many Manichæans had been discovered at Rome through his vigilance. He therefore had them brought out and exposed to public infamy; he compelled them to make known and anathematize their erroneous doctrines, and seized and burnt every vestige of their writings which could be detected. This example had a powerful effect; for while it struck terror into heretics of all sorts, it animated many bishops to similar undertakings. But however obsequious many were to Leo, there were not a few who resisted his encroachments; and he owed it rather to the imperial authority of Valentinian, than to his own, that he imposed the yoke of Rome upon the West. The East was still more obstinate; and the struggles with Eutychus and his followers, while they seemed to favour his designs, perhaps really prevented their realization. Probably it is to Eutyches that the Eastern world is indebted for never being compelled to acknowledge the supremacy of the popes. The council of Chalcedon in 451 called against Eutyches, decided the question for ever, by fixing the powers of the bishop of Constantinople. In 452 Rome was threatened by Attila, and Leo headed an embassy to gain his clemency. His success was such that the barbarian not only spared Rome, but evacuated Italy. In 455 Rome was menaced by the Vandals. Leo again went forth to conciliate the enemy, and was again successful so far as to prevent the destruction of the city and its inhabitants, although he could not prevent its pillage. Leo added considerably to the ecclesiastical machinery which he found. He instituted fasts and other observances, and augmented the splendour of the services. His writings are numerous, consisting of ninety-six sermons, one hundred and seventy-three epistles, and some tracts. The death of Leo took place on the 10th of November, 461. It has been correctly said of him that "he sustained his dignity with so much splendour, vigilance, and authority, that he made himself more celebrated in the church than any of his predecessors."—B. H. C.

LEO II., according to some a Sicilian, but most probably born in the Abruzzi, is said to have been a studious and accomplished man, and is celebrated for his eloquence and piety. He succeeded Agatho in 682, called a council to approve the acts of a synod at Constantinople, and anathematized Pope Honorius. These were the principal acts of his brief pontificate, which lasted less than two years, as he died in 684. A few of his letters have been preserved.—B. H. C.

LEO III. was a native of Rome, and succeeded Adrian I. in 795. Originally leader of the choir at St. John's Lateran, he afterwards became a benedictine monk; and at the time of his election was a cardinal priest. Zonaras describes him as a man who deserved to be revered, and was very honourable; but his account of some of the transactions mentioned below does not altogether accord with what we find elsewhere. One fact, however, is clear enough, that from the time of Leo's appointment Rome came under the power of the Franks; and it is equally clear that while Leo was the prime agent in bringing about the change, it was the principal cause of his troubles. As soon as he was elected, we find him sending to Charlemagne the keys of

St. Peter's and the city banner, with other gifts, and a request that some one might be sent to take the oath of fidelity from the Romans. Charlemagne showed no reluctance to accept the guardianship of the city, and the project of Leo seemed to prosper; but before long some of the chief men of Rome conspired against him. They dragged him from his horse, stripped him of his pontifical robes, and threw him into prison. At the same time they proposed to deprive him of his eyes and tongue, and the cruel design was frustrated only by the unwonted compassion of the ruffians to whom its execution was intrusted. He escaped from his confinement and fled to Charlemagne, before whom his accusers also made their appeal: sentence was deferred, but Leo was escorted back to Rome to await the arrival of Charlemagne, who promised to institute an inquiry. His jurisdiction was objected to; but as Leo swore that he was innocent, he was pronounced to be so. It seems to have been after and not before this that the pope, who owed so much to the French king, crowned him emperor of the Romans, by which act the imperial dignity was restored to the West. This event occurred on the festival of Christmas in the year 800. Immediately after the conspirators against Leo were tried; and to use the words of Gibbon, "his enemies were silenced, and the sacrilegious attempt against his life was punished by the mild and insufficient penalty of exile." It proves either the weakness of the Greek emperors, or the authority of the popes, that Leo was able to transfer his allegiance, and to nominate and crown a new emperor. But even the coronation of the emperor was not all; Leo also anointed Pepin, the third son of Charlemagne, and pronounced him king of Italy by a solemn decree. Pepin was already the recognized king of Lombardy. Some time after the pope paid another visit to France, apparently on some matters of religion, but most likely its object was political. In 809 a council was called at Aix-la-Chapelle, to consider and decide upon the *filioque* clause of the creed—whether it should be retained, or whether the creed should stand in its original form. The Spanish and French, who had favoured the interpolation of this expression, were anxious to have it stand. The popes had found it convenient not to pronounce either way, and affected moderation and neutrality. Leo was appealed to by the emperor, and urged to express an opinion. "The *missi* or legates of Charlemagne pressed him to declare that all who rejected the *filioque*, or at least the doctrine, must be damned." The pope declined to do this, and advised that the words should be left out. The French, however, triumphed. Another conspiracy against Leo followed the death of Charlemagne; but it was found out, and the culprits were put to death by the pope, which was regarded as a great stretch of authority. Leo died in 816. His only writings appear to have been a few letters: the *Enchiridion* is not his.—B. H. C.

LEO IV. was elected and consecrated in 847, after the death of Sergius II., without waiting for the consent of the emperor, as the law required; "porrectis etiam ad oscula pedibus," says one historian. The reason for the irregularity was the fear the Romans had of the Saracens, who had landed in Italy and plundered St. Peter's. Lotharius appears to have acquiesced in the election, and Leo at once proceeded to hostile measures against the Saracens; he raised troops and marched with them to Ostia, where an engagement was fought in which the enemies were defeated. To protect the Vatican against future incursions, he surrounded it with a wall, and called that portion of the city Leonina, a name which it still retains. This latter work was completed in four years, by means of gifts from the emperor, contributions from various places, and a tax levied upon property in the duchy of Rome. When completed, it was solemnly baptized by the pope in 852 with its new name. He also settled at Ostia a colony of Sardinians and Corsicans, who had fled before the Saracens. The fortifications of Rome itself were restored, and important works were executed at the mouth of the Tiber to prevent the incursions of the Saracens. Leo crowned the emperor, Louis II., and some authors say that by his dispensation Ethelwulf, who had been a monk, was allowed to be king of England, in return for which the kingdom was made tributary to him, and a yearly tax levied upon its inhabitants for the court of Rome. During his pontificate Gratian attempted to restore the authority of the Greek emperors, and Leo was himself suspected of being an accomplice. He, however, cleared himself by an oath before Lotharius, to whom he vowed perpetual allegiance, and promised submission to the *missi* or representatives



of the emperor. In 853 he held a council at Rome, at which Anastasius, a presbyter and cardinal who had neglected his church for five years, and could not be influenced by admonitions, was condemned and deposed from the priesthood. Sixty-seven prelates attended this council. Leo also had some difficulty with Hincmar of Rheims, who denied that archbishops need have recourse to Rome in cases already provided for by canons and decrees. This pontiff pronounced against the authority of the decretal epistles preceding those ascribed to Sylvester, &c. He died in 855, having governed with great energy a little more than eight years. He was succeeded by Benedict III., unless the story of Pope Joan, which comes at this period, has some foundation in truth.—B. H. C.

LEO V., a benedictine and a cardinal, was a native of Priapi, near Ardea. He was elected pope in October, 903, as it would appear in an irregular manner. Immediately afterwards an insurrection arose, headed by a priest named Christopher, which resulted in the deposition of Leo, who was cast into prison, and died at the end of forty days' confinement. Christopher usurped the vacant see, but he was almost immediately driven out by a revolt of the Romans, and the notorious Sergius III. put in his place.—B. H. C.

LEO VI., a Roman, was appointed the successor of John X. or XI. in 928, and died seven months after. Nothing is known of him, save that he is said to have been a friend of peace, and a man of probity in base and troublous times. Some say he was poisoned by Marozia, who had poisoned his real predecessor John.—B. H. C.

LEO VII., sometimes called Leo VI., was a Roman, and took possession of the papal see in 936, as the successor of John the son of Marozia. Very little is recorded of him, save that he was a charitable and zealous man who sought to reform the order of Benedictines, and took steps to bring about a reconciliation between Hugo, king of Lombardy, and Alberic, duke of Rome. Leo, who occupied the pontificate only three years and a half, died in 939, and was succeeded by Stephen VIII. Three of his letters are extant, one to Hugo, one to the archbishop of Lorch, and one to the bishops of France and Germany.—B. H. C.

LEO VIII., a Roman, was appointed to succeed John XII. or XIII. in 963, by a council assembled at Rome before Otho I., the emperor. The council had previously deposed John, who had been convicted of many heinous crimes. As soon as Otho left the city Leo was expelled by the partisans of John, who was restored. The emperor vindicated the claims of Leo successfully, but a second revolt followed his departure, and a second time Leo was expelled and John brought back. Otho once more undertook to set up Leo, and prepared to visit Rome for that purpose; but in the meantime John was killed in the arms of an adulteress, and Benedict V. was appointed his successor. Otho refused to confirm the election of Benedict, saying he would rather lose his empire than let Leo be deposed; he therefore went to Rome, deposed Benedict, and restored Leo, who died, however, early in the following year, 965.—B. H. C.

LEO IX., an Italian, related to the imperial family, was born in 1002, and in 1026 was elected bishop of Toul, where, under his original name of Bruno, he distinguished himself as a reformer of ecclesiastical discipline. On the death of Damasus II., a diet was held at Worms to nominate a new pope, and Bruno was chosen. He took the name of Leo, and set out for Rome; but an interview with Hildebrand convinced him that his election by imperial influence was uncanonical, and he entered the city as a humble pilgrim, leaving himself in the hands of the Romans, who gladly re-elected him in 1049. Leo spent much time in going about and holding councils for the rectification of abuses. He condemned the doctrine of Berengarius, and the marriage of the clergy, &c. In a campaign against the Normans in Apulia, he was taken prisoner and kept at Beneventum, but after a time sent to Rome, where he died in 1054, some say of poison. Nineteen of his letters have been published.—B. H. C.

LEO X. (GIOVANNI DE' MEDICI) was the second son of Lorenzo de' Medici, the Magnificent, and was born at Florence on the 11th of December, 1475. His education was superintended by Politian; and at his father's court he acquired a taste for literature, art, and profusion; nor did he fail to be influenced by the intellectual liberalism which pervaded it. From secular motives, however, his father destined him for the church. At seven he received the tonsure, and at thirteen he was made a cardinal by Innocent VIII., whose son had married his sister. Lorenzo died

when he was seventeen; and on the invasion of Italy by Charles VIII. of France in 1497, the Medici were expelled from Florence. For some years he led a changeable life—joining his brothers in their unsuccessful attempts to recover their lost supremacy in Florence; travelling in Germany, Flanders, and France; and at last settling in Rome as a cardinal, his natural home. There he cultivated literature and the arts until, in 1511, the friendly Julius II. made him legate of Bologna, and commander of the papal forces which, with Spanish and Swiss aid, were to attempt the expulsion of the French from Italy. The valour and skill of Gaston de Foix proved more than a match for the allies, who were defeated at the battle of Ravenna, 11th April, 1512, and the Cardinal de' Medici was among the prisoners taken by the French. In a few months more, however, the French were driven out of Italy, and the cardinal entered Florence as a conqueror. In the February of 1513 Julius II. died, and Cardinal de' Medici was elected pope, assuming the name of Leo X. Another war broke out with Louis XII. of France, who invaded the Milanese, and against whom, supported by the Venetians, Leo formed a league, consisting of himself, the emperor elect, the king of Arragon, and Henry VIII. of England. Once more the French were driven from Italy, and Louis, humiliated, was reconciled to the pope. It was now that Leo, victorious and respected, began to mature designs for the aggrandizement of his family. He projected the establishment of his brother on the throne of Naples, while Tuscany was to be ruled by his nephew, Lorenzo. To secure these splendid prizes he would have even encouraged the re-occupation of the Milanese by France. The negotiations came to nothing; Louis XII. died, and was succeeded by Francis I. Maximilian, the king of Arragon, and the Swiss formed a league to repel the claims of Francis to the Milanese, and after some hesitation they were joined by Leo. After the victory of Marignano, 13th September, 1515, Francis recovered the Milanese. Once more Leo veered round, consented to a conference with Francis, which was held in December at Bologna, when and where the pope and the king of France framed their celebrated concordat. The following year Leo again changed his policy, when Maximilian, with unexpected vigour, forced his way to the walls of Milan. So long as the emperor-elect was victorious, Leo, forgetful of his alliance with France, was disposed to aid Maximilian, until the retreat of the imperialists led the pope to remember the nature of his engagements with Francis. In the suspension of hostilities which ensued, and which was followed by a general peace, Leo seized the duchy of Urbino and conferred it on his nephew, Lorenzo. During the eight months' contest which preceded the final and secure acquisition of Urbino, Leo discovered a conspiracy at Rome to poison himself, and in which several cardinals were implicated. One of them was strangled in prison, and Leo created in a single day no fewer than thirty-one cardinals. This measure secured him a majority of friends in the college of cardinals. The new cardinals brought wealth to Rome, which the example of the pope encouraged them to spend liberally. Leo abrogated the former monopolies which had oppressed the population of the states of the church, and all kinds of merchandise were freely imported and exported throughout his dominions. In all temporal respects Rome flourished, and under such a pontiff it seemed to be the centre of civilization. From the time of his accession to the pontificate he had been the munificent patron of art and letters, and had drawn their cultivators to Rome. He had founded colleges and libraries, brought Greek scholars and scholarship to Rome, and defrayed the expense of printing costly editions of classical and oriental works. Not forgetful of contemporary genius, he patronized Ariosto, Bembo, and Machiavel. He had rewarded in princely fashion the discoverers of remains of antiquity; and Raffaele, who had painted for him, as Cardinal de' Medici, the Transfiguration, executed for him, as Pope, the famous cartoons now at Hampton-court. With the restoration of peace to Italy the splendour and profusion of the pope increased; and the single enterprise of completing the immense structure of St. Peter's, begun by Julius II., might alone have embarrassed his finances. It was to raise money for this last object that Leo was tempted to have recourse to the sale of indulgences, and thus produced the cardinal event of his pontificate, which throws all others into the shade—the birth of the Reformation. Luther's protests and resistance were treated at first by Leo with mildness, and even with an unaffected indifference. Severity in ecclesiastical matters was foreign to Leo's



nature, and to the last he seems to have little suspected the importance of the Saxon monk whose indignation had been roused by the sale of indulgences. Leo's first overt act of interference in the controversy between Luther and the defenders of indulgences, was to write to the vicar-general of the Augustines, and recommend him to win back the indignant monk by letters of admonition and persuasion. His next step, 7th August, 1518, was to cite Luther to appear at Rome and defend himself from the charges brought against him; and it was only when Maximilian claimed the pope's stringent interference that Leo ordered his legate at the imperial court to call Luther before him, and detain him until further orders if he should persist in his opinions. When Luther met with defiance Leo's bull of the 9th November, 1518, declaring the lawfulness and efficiency of indulgences, and a belief in both to be an article of faith, the pope sent a secular envoy, Militz, to the court of Luther's patron the Elector Frederick of Saxony, on a mission more of mediation than of menace. And even after the publication of Luther's plain-spoken letter to the pope (16th April, 1520), prefixed to his treatise on Christian Liberty, denouncing Rome as Babylon, it required the remonstrances and incitements of prelates and universities to determine Leo to convoke the conference of cardinals and theologians, by whom was drawn up the famous bull of the 15th June, 1520, publicly burnt by Luther at Wittenberg on the 10th of December following. Meanwhile, Leo had on hand other and what he doubtless considered more important matters. More alarmed by the growth of the Turkish power than by the opposition of Luther to the indulgences, in 1518 he called together his cardinals; proclaimed a general truce in Europe for five years, with the penalty of excommunicating any prince or state infringing it; and thought to organize a great European league to enter on a new crusade, of which the capture of Constantinople and the complete destruction of the Turkish power should be the object. Baffled in this object by the languor of the sovereigns to whom he appealed, and who consented to form a defensive, but not an offensive league against the Turks, Leo resumed the execution of his own schemes of private and family aggrandizement. His nephew Lorenzo, on whom he had conferred the duchy of Urbino, died in the April of 1519, and Leo reorganized the government of Florence, annexing Urbino with Pesaro and Sinigaglia to the states of the church. In 1521 he seized and annexed Perugia. In the same year, he abandoned the French alliance, and concluded a treaty with the Emperor Charles V., 8th May, 1521, for the expulsion of the French from Italy; one of Leo's rewards to be the reacquisition of Parma and Piacenza. On the 19th of November, 1521, Milan surrendered to the allies; the rule of Sforza replaced that of the French in the capital of Lombardy; and Parma and Piacenza were once more the pope's. Soon after the arrival of the welcome news, Leo was taken ill, and after an illness of a few days he died at Rome on the 1st December, 1521; nor were wanting strong suspicions that he had been poisoned. When Leo died, Luther was in the castle of Wartburg, and one of the Pope's last public acts was to confer on Henry VIII., for his Vindication of the Seven Sacraments against Luther, the title of Defender of the Faith, still born by the sovereigns of England. As a politician Leo was astute and energetic, and if unscrupulous, not more so than the other Italian rulers of his age,—the age of Macchiavelli. As a pope, says the Roman catholic writer, Father Paul, "Leo X. displayed a singular proficiency in polite literature, wonderful humanity, benevolence and mildness, the greatest liberality, and an extensive inclination to favour excellent and learned men; insomuch that for a long course of years no one had sat on the pontifical throne that could in any degree be compared to him." "He would indeed," adds the historian of the council of Trent, "have been a perfect pontiff, if to these accomplishments he had united some knowledge in matters of religion, and a greater inclination to piety, to neither of which he appeared to pay any great attention." "Leo X.," according to his biographer, Mr. Roscoe, "was in stature much above the common standard. His person was well formed, his habit rather full than corpulent, but his limbs appeared somewhat too slender in proportion to his body. Although the size of his head and the amplitude of his features approached to an extreme, yet they exhibited a certain degree of dignity, which commanded respect. His complexion was florid; his eyes were large, round, and prominent; his voice remarkable for softness and flexibility."—F. E.

LEO XI. (ALESSANDRO OTTAVIANO DE' MEDICI) was the son of Ottaviano de' Medici and of Francesca Salviati, niece of

Leo X. He was born at Florence in 1535. For several years he resided at the papal court as representative of Tuscany; he then became bishop of Pistoja, and in 1574 archbishop of Florence. Gregory XIII. made him a cardinal in 1583, and Clement VIII. in 1596 sent him as legate to Henry IV. of France, to receive that prince into the bosom of the Roman catholic church. Cardinal Alexander remained two years at the French court, where his presence was specially acceptable to the king. On the death of Clement in 1605, the conclave became divided into three parties, French, Spanish, and Italian, each of which had its candidate, whom the other two parties strenuously opposed. Cardinal Baronius at one time had so large a number of votes, that he would have been elected but for the determined opposition of the Spanish party, who could not forgive the historian his argument against the king of Spain's title to the kingdom of Sicily. Ultimately the French and Italian parties came to an understanding, and Cardinal Joyeuse proposed Alexander de' Medici, in whose favour the suffrages of the conclave were unanimously recorded. On the first April, Alexander assumed the tiara, taking the title of Leo XI. Twenty-six days afterwards the papal throne was again vacant. On the day of procession to St. John de Lateran, Leo exhausted by the tedious ceremonial, and overheated by his cumbrous robes, went back to his palace to die of fever, 1605. He was succeeded by Paul V.

LEO XII. (ANNIBALE DELLA GENGA), born at the Castle Della Genga, in the territory of Spoleto, on the 2d August, 1760; died at Rome 10th February, 1829. Pius VII. employed him as nuncio at various German courts, and intrusted him with a special mission to Louis XVIII. of France. On his return to Rome, he became successively bishop of Sinigaglia, cardinal, and vicar-general. He succeeded Pius in the papal chair on the 27th September, 1823. Though his pontificate was not marked by any extraordinary events, some interest attaches to it as a period of social progress. Leo exerted himself to suppress brigandage and mendicancy, and was a declared enemy of the Carbonari and other secret societies. He was a liberal patron of letters, and he was anxious to increase the number and efficiency of public schools. His attitude as a temporal prince was firm, even to defiance, and in consequence he had some difficulties with Austria and France in 1824. In this year he proclaimed the jubilee of 1825. He was succeeded by Pius VIII.

LEO ALLATIUS. See ALLATIUS.

LEO, LEONARDO, the composer, was born at Naples in 1694. He received his musical education at the conservatory of Santo Onofrio, which at that period was in the zenith of its fame. Alessandro Scarlatti was the chief professor, and Durante, Vinci, and Porpora, with a host of other celebrated men, were the fellow-disciples of Leo. At the age of one-and-twenty he composed his first opera, "La Sofonisba," which was produced at the theatre of his native city, and it met with success. Encouraged by the applause with which his first effort was rewarded, the youthful musician was excited to fresh exertions in the same department of his art. He accordingly produced "Caio Gracco," 1720; "Tamerlano," 1722; "Il Timocrate," 1723; "Catone in Utica," 1726; "Argone," 1728; "Il Cioe," 1729; "Arianna e Teso," 1730; "Olimpiade," 1731; "Demofonte," 1732; "Andromacha," 1733; "Le Nozzi de Psiche con amore," 1734; "La Clemenza di Tito," 1735; "Siface," 1737; "La Zingarella," 1738; "Ciro riconosciuto," and "Il Feste Teatrale," 1739; "Achille in Siria," 1740; and "Vologeso," 1744. He also set Metastasio's two oratorios, *La Morte di Abele*, and *Santa Elena al Calvario*; besides numerous *Te Deums*, masses, motets, &c., for the church. Leo was the founder of a school in Naples that very widely spread the fame of his country, and became a nursery for those celebrated singers who afterwards filled the Italian theatres of the different European courts. The solfeggi which he composed for his scholars are yet studied by those who wish to become scientifically acquainted with the art. The ornamental passages in this work are of an unfading kind. Many of them are so unimpaired by age that Rossini has frequently availed himself of them; and not a few of these flowers of song will be found scattered through the operas of the grand maestro with no unsparing hand. Among the most distinguished disciples of this master are Nicolo Sala author of the celebrated *Regoli del Contrapunto Pratico*, Pascale Caffaro, Jomelli, Piccini, Salvatore Bertini, and Andreas Fiorini. In respect to the art in which Leo was so distinguished an ornament, it has been justly said that what Alessandro Scarlatti began he continued; and



that what Porpora had only indicated he carried into effect and completed. His efforts tended in a great degree to release melody from those restraints by which its beauties were hidden and its elements perverted. It came purified from his hand, and fresh in native grace and truth of expression. His style is elevated without pretension, expressive without extravagance, and grand without inflation. This great musician and reformer of the art died at Naples in 1745, at the age of fifty-one.—E. F. R.

LEON, JUAN PONCE DE, a Spanish adventurer who, after serving against the Moors in Granada, accompanied Columbus on his second voyage in 1493, and, it is said, was implicated in a rebellion against him. Having assisted in the conquest of Higuey, the eastern portion of the island of Hayti, he was appointed to the command of that province. Thence he planned and executed an expedition against the neighbouring island of Porto Rico, which he subdued, and was appointed governor. Being displaced, owing to disputes in Spain, he fitted out an expedition in search of the fabled fountain which was to bestow perpetual youth. In the course of his voyage he discovered the portion of the American continent to which he gave the name of Florida, but which he supposed to be an island; and also the group of islands known as the Tortugas. Returning to Spain, he received from King Ferdinand in 1514 the command of an expedition against the Caribs, who infested the Spanish islands; but, meeting with a disaster, he soon returned to Porto Rico, being appointed governor a second time. His administration was prosperous; but in 1521 he sailed in quest of fresh conquests in Florida. Wounded in an encounter with the Caribs, he returned to Cuba, where he shortly afterwards died.—F. M. W.

LEON, LUIS PONCE DE, a Spanish theologian and poet, born in 1528. He early entered the order of St. Augustin; at the age of thirty-four, obtained the chair of St. Thomas Aquinas in the university of Salamanca, and ten years later that of sacred literature. He fell under the censure of the inquisition of Valladolid, for having translated the Song of Solomon into Castilian, and was not released until he had suffered five years' imprisonment, 1576. While in prison he wrote a prose work on "The Names of Christ;" and an exposition of the Book of Job. He afterwards wrote a treatise entitled "The Perfect Wife," and commenced a life of Santa Teresa. Luis de Leon was also a poet of no common genius. Most of his poems are drawn from the Hebrew Scriptures, and possess, says Ticknor, "a classical purity and rigorous finish before unknown in Spanish poetry, and seldom attained since." Other odes are entitled "The Prophecy of the Tagus;" "On a Life of Retirement;" "On Immortality;" "On the Starry Heavens;" and "On the Ascension." He lived fourteen years after his release from prison, in retirement, but widely known and honoured. He continued to preach in the university of Salamanca, and was chosen head of his order just before his death in 1591.—F. M. W.

LEONARDO DA VINCI. See VINCI.

LEONARDO OF PISA (LEONARDO BONACCI or FIBONACCI), a merchant and mathematician, born about 1170 or 1180, was the first who brought the knowledge of algebra from the East into Europe. His principal works are "Liber Abaci," composed in 1202 and revised in 1228; a treatise on arithmetic and algebra, containing the solution of simple and quadratic equations, and approximate solutions of cubic equations; "Practica Geometrice;" "Liber Quadratorum." They were first printed in 1854, being edited by the Prince Buoncompagni.—W. J. M. R.

LEONBRUNO, LORENZO, the principal native painter of Mantua, was born in that city in 1489; he was the scholar of Lorenzo Costa, and a follower of Mantegna. The great abilities he displayed procured him the patronage of the Marquis Federigo Gonzaga, afterwards duke of Mantua, who granted Leonbruno a pension, sent him to Rome in 1521, and presented him with a small estate in 1526. The duke gave him much employment not only as a painter, but as military engineer and architect; accounts of sums paid to him are still preserved. It is remarkable that a painter who occupied so good a position should be so little known; he was altogether unknown to Lanzi. He appears to have disappeared from Mantua in 1537, and sought his fortunes in Milan with Francesco Maria Sforza. The cause of his disappearance is supposed to be the establishment of Giulio Romano at Mantua as prime arbitrator in all matters of art with the duke, and it is assumed that some of the principal works of Leonbruno executed in the palace were destroyed with other works by Giulio, to make room for his own. A few works

by this painter were lately discovered in a small oratory used as a chapel by the Gonzagas, but now wholly disused. They represent Christ with his cross, four sibyls, and the four great prophets, with various accessories, in oil, and executed in a style not inferior to the best works of Mantegna or Giulio himself, according to his compatriot Coddè. There are also in Mantua three important pictures on wood, by Leonbruno, in private possession—a "St. Jerome," a "Judgment of Midas," and a "Pieta," or preparation for the entombment, with eight figures; the first picture is signed Leonbrunus Mantuanus. They are in oil, and in good style in every respect, and of large dimensions. The "Pieta" is also inscribed with the painter's name in minute letters in gold. An account of Leonbruno was first published by Prandi, Mantua, 1825.—(Coddè, *Memorie Biografiche dei Pittori*, &c., Mantovani, Mantua, 1837.)—R. N. W.

LEONI or LIONI, OTTAVIO, Cavaliere, called also IL PADOVANO, from Padua the birthplace of his father Lodovico, was born at Rome in 1574, and was educated as a painter by his father. Ottavio Leoni was the best portrait-painter at Rome in his time. He was employed by two popes, Gregory XV. and Urban VIII.; the former knighted him. He also executed a few altar-pieces for the churches of Rome, and was created president of the Academy of St. Luke. He is well known, likewise, as an engraver; he etched many excellent portraits from his own pictures or drawings, the dates of them ranging from 1623 to 1628, the year in which he died; and his strict application to these plates, says Baglione, was the immediate cause of his death.—(Baglione, *Le Vite de' Pittori*, &c.)—R. N. W.

LEONIDAS, King of Sparta, 491–480 B.C., was one of the sons of Anaxandrides, and succeeded his half-brother Cleomenes, whose daughter Gorgo he had married. When the famous Persian invasion under Xerxes took place, 480 B.C., and the Greek deputies assembled at the Isthmus had resolved to make a stand at Thermopylæ, the defence of this most important pass was committed to Leonidas, with a select band of three hundred Spartans and a considerable body of auxiliaries, amounting in all to about four thousand men. This comparatively small force kept at bay the immense host of Xerxes for two days, killed great numbers of them in a desperate hand-to-hand fight, and completely baffled their efforts to force their way through the pass. At length a Malian, named Ephialtes, revealed to Xerxes the existence of a mountain path which led to the rear of Thermopylæ. Leonidas had stationed there a detachment of one thousand Phocians, but they gave way before the attack of a strong body of Persians, and left the path open to the enemy. When it became known to Leonidas that the Persians had thus turned his position, and were about to fall upon his rear, he dismissed all his auxiliaries except the Thespian and Theban contingents, who volunteered to share the fate of the Spartans, and, along with his three hundred countrymen, resolved to set an example to Greece of chivalrous patriotism and devoted self-sacrifice. Advancing into the wider space outside of the pass, they made a furious attack on the advancing myriads of the enemy, anxious only to sell their lives as dearly as possible. Leonidas himself fell in this desperate encounter; but after a prolonged struggle, in which two of the brothers of Xerxes and many other chiefs of the Persians were killed, the little band of Greeks retired, carrying with them the body of their king, to a hillock in the pass where they made their last stand, and were finally surrounded and all slain.—J. T.

LEONTIEF, ALEXIS, a Russian scholar, learned in the Chinese language and literature, and the translator of many works from Chinese into Russian, which were published at St. Petersburg between 1771 and 1784. He was attached to the embassy which the Empress Elizabeth sent in 1742 to the emperor of China on his accession to the throne. A ten years' sojourn in Peking qualified him for the post of translator to the foreign office, to which he was appointed on his return to St. Petersburg. In 1767 he again accompanied a mission to China, and on his return home became a member of the Academy of Sciences. He died at St. Petersburg, 12th May, 1786.—R. H.

LEOPARDI, GIACOMO, Count, poet, philologist, philosopher, born at Recanati in the March of Ancona, 29th June, 1798; died at Capodimonte, Naples, 14th June, 1837. He was the eldest son of Count Monaldo Leopardi and the Marchioness Adelaide Antici, his family on both sides being reckoned amongst the noblest of his native place. Their fortune would appear not to have corresponded with their rank, if we may judge by the



very straitened means of Giacomo. Other facts, however, seem to indicate that his father, a zealous catholic, may merely have endeavoured by scanty supplies to keep his son out of harm's way. In early childhood Giacomo's education was conducted by two priests; but after his fourteenth year he was emancipated from tutelage. At the age of eight he commenced unaided the study of Greek; and speedily rejecting the Paduan grammar as inadequate, launched out at random amongst the Greek volumes of his father's library; these he subsequently perused methodically. At sixteen, besides being versed in all the ancient classics, he had read many of the later Greek and Latin authors, and a portion of the writings of the fathers; he had mastered the delicacies of his native tongue, as well as learned the English, French, Spanish, German, and Hebrew languages. In 1814 he prepared a *Life of Plotinus*, which furnished matter for the *Addenda et Corrigenda* of Creuzer's subsequent edition of that author. He translated copiously from the works of Homer, Hesiod, Virgil, and others; and speaking of certain translators amongst his fellow-countrymen made memorable by their great originals, he exclaims, "It is a goodly destiny, not to die except it be in company with an immortal." In 1816-17 he contributed articles to the *Spettatore* of Milan; and in the latter year published two anacreontic odes and a hymn to Neptune, composed indeed by himself, but purporting to be genuine Greek originals, and as such generally accepted. In 1822 he went to Rome, and became acquainted with Niebuhr, then Prussian minister at the pontifical court, who recognized with astonishment in a shy, insignificant young man, the erudite author of an admired work. Leopardi loathed his life at Recanati, and through Niebuhr he was now offered a chair of philosophy in Berlin; this he declined on the score of ill health. The same friend then endeavoured to interest Cardinal Gonsalvi in his favour, but preferment in that quarter was hindered by a refusal on his part to take orders. Most justly did he refuse; for apparently even before this sojourn in Rome he had exchanged his early pious impressions for total incredulity concerning all religion, whether revealed or natural. His intimate friend, Giordani, reported to have been a benedictine seceded from the rule of his order, probably in this regard exercised a baneful influence on his mind, as their intercourse was tenderly affectionate. This infidelity, tainting Leopardi's finest works, was, however, united with pure morals, a loving heart, and an exalted intellect. He was a true poet. For beauty, note amongst his *Canzoni* the one on "Primo Amore," and those grand opening lines commencing "O patria mia;" for satiric humour read the exquisitely comic passage from his "Paralipomeni della Batrachomyomachia," where a distinction is laid down between "king of mice" and "king of mousedom." In the "Bruto Minore" he appears to have embodied many of his own sentiments; in the "Operette Morali," first published complete in Milan in 1827, there is an epitaph which may probably sum up under a feigned name his estimate of his own career. His death at the house of his faithful friend Ranieri was but the natural conclusion of his life of incurable sickness and suffering, resulting probably from original malformation. Gioberti, in the prefatory remarks to his *Gesuito Moderna*, informs us that at the last a priest was called in and blessed the dying Leopardi; but that the story of his having confessed to a jesuit, and avowed some bias towards joining the followers of S. Ignatius, is false.—C. G. R.

LEOPOLD I., Emperor of Germany, the son of Ferdinand III. and of Mary Anne of Spain, was born in 1640. He was elected king of Hungary in 1655, king of Bohemia in 1656, and was chosen emperor in 1658, after a keen contest with Louis XIV. of France. The reign of this weak and bigoted prince was productive of protracted and bloody wars, and forms the most tragic page in the annals of Hungary. A war with the Turks, which had been raging for some years before he ascended the throne, was brought to a conclusion by the signal victory which the imperial general Montecuccoli gained over the grand vizier at St. Gothard, near Neuhausel, 1st of August, 1664. Instead of following up this success, however, Leopold, to the surprise of all Europe, concluded with the Porte a hasty truce of twenty years. His object seems to have been to suppress the Hungarian protestants and other seceders from the Church of Rome. In direct violation of his coronation oath, he introduced foreign troops into the country without the consent of the diet, and harassed the people by numerous illegal and unconstitutional acts. Many of the leading magnates entered into an association

in 1668 to save the nation from ruin, but their plot was prematurely discovered; some of their leaders were seized; others were decoyed to Vienna, where they were put to death in flagrant violation both of law and justice. The protestants were subjected to severe persecutions; their property was confiscated, and many of them were sold as galley slaves. Reduced to despair, they rose up in arms in 1678 under the leadership of the intrepid Emeric Tekeli, son of one of the murdered nobles. Louis XIV. promised them assistance and concluded a treaty with them, which, however, he failed to perform. The only ally left to the Hungarians was the Porte, who sent an army of one hundred and fifty thousand men to attack Vienna in 1683, but as is well known, the celebrated John Sobieski routed the Turks and compelled them to raise the siege. The court of Vienna now let loose its vengeance on the Hungarians. A scaffold was erected in Eperies, and for nine months patriots of all classes were dragged in crowds to open butchery, till the executioners were weary of their horrid task. These "butcheries of Eperies" were concluded by an enactment, declaring the crown of Hungary to be no longer elective, but hereditary in the Austrian family. The great victory gained by Prince Eugene in 1697 near Zenta, at length brought the war with Turkey to a close, and peace was concluded at Carlowitz in 1699. Meanwhile Leopold had been engaged in a succession of fierce wars with France. The first of these was terminated by the treaty of Nimeguen in 1679, and the second by the peace of Ryswick in 1697. The war of the "Spanish succession," to which Leopold's son laid claim, broke out in 1701, and nearly all Europe was embroiled in the bloody fray. Austria united with England, Holland, the elector of Brandenburg (who at this juncture was recognized as king of Prussia), and the minor German potentates, in resisting the ambitious designs of France. Leopold behaved with characteristic selfishness and sluggishness in the prosecution of hostilities, and the fortune of war was at first unpropitious to the allies. But the genius of Marlborough turned the scale, and the splendid victory of Blenheim in 1704 humbled the pride of France. Leopold, however, did not live to profit by these successes. He died in 1705, and was succeeded by his eldest son, Joseph. Leopold was a dull, weak, and bigoted prince, selfish, faithless, ungrateful, and cruel, like the greater part of the heads of the Hapsburg family. He was well versed, however, in theology, philosophy, mathematics, and jurisprudence.—J. T.

LEOPOLD II., Emperor of Germany, was the son of the Emperor Francis I. and the Empress Maria Theresa, and was born in 1747. He became archduke of Tuscany in 1765, and took up his residence at Florence. His wise and vigorous administration was productive of the most beneficial effects on the welfare of his subjects. He set himself with great zeal to reform the abuses which had crept into the courts of justice; promulgated a new criminal code; moderated the severity of legal penalties, but made them prompt and certain; abolished torture and capital punishments, the employment of spies and secret denunciations, feudal rights, and the oppressive exactions and immunities of the nobles; freed commerce from restrictions and monopolies; diminished the taxes, yet increased the public revenue; paid off a great part of the national debt; constructed roads and canals; drained the Val de Chiana and part of the Maremma; established penitentiaries; improved prisons and hospitals; encouraged arts and education; founded schools and colleges; and reformed the universities of Pisa and Siena. He set himself with no less energy to reform the monastic system, and improve the discipline of the clergy throughout his dominions. In 1782 he abolished the inquisition in Tuscany; placed the monasteries and nunneries under the superintendence of the bishops; and strenuously supported Ricci, bishop of Pistoia, in his efforts to reform these institutions, to suppress the superstitious use of images and relics, indulgences, the invocation of saints and other erroneous practices, and to encourage the reading of the Bible, the preaching of the gospel, and the use of a liturgy in the vernacular language of the people. These proceedings excited great indignation at Rome, and led to a long and angry controversy with the papal court. But Leopold held to his point and successfully vindicated his sovereign rights. On the death of his brother Joseph, in 1790, Leopold succeeded both to the imperial crown and to the Austrian dominions. The rash, premature, and arbitrary innovations of Joseph had excited a strong feeling of discontent throughout every province of the empire, and had also estranged most of the great powers of



Europe. But the new emperor, by a judicious mixture of firmness and conciliation, succeeded in appeasing his subjects and gaining the goodwill of foreign courts. He suppressed the revolt in the Netherlands; pacified the Hungarians by restoring their ancient privileges, and concluded a peace with the Ottoman Porte. The disturbed state of France was now exciting great uneasiness among the neighbouring states; and Leopold, in conjunction with the king of Prussia, prepared to check the spread of French revolutionary proselytism, and issued the famous declaration of Pilnitz, menacing France with invasion. In the midst of these projects and cares, Leopold suddenly died 1st March, 1792, in the forty-fourth year of his age. He was succeeded by his eldest son, Francis II.—J. T.

LEOPOLD, Duke of Austria, the son of Henry Jochsamtigatt, owes his notoriety in England to his ungenerous capture of Richard Cœur de Lion, travelling home in disguise from the first crusade. The fiery Norman had not only outraged the flag of Leopold at Acre, but had dethroned the king of Cyprus, his brother-in-law. Leopold was born in 1157; and at twenty years of age, succeeding his father in the duchy, he made peace with King Bela of Hungary by giving up to him Geyssa, Bela's brother, who, as a pretender to the Hungarian throne, had long been a refugee at the Austrian court. In Bohemia he assisted in dethroning the king, Bogeslaff II., and setting up Frederic I. In 1186 he became involved in a quarrel with King Bela, who disputed the possession of certain portions of Styria which Leopold held as a bequest from Ottocar, duke of that country. The difference being arranged by the emperor, Leopold in 1190 went to Palestine, and fought with the fierce bravery of his race. He quitted the Holy Land before King Richard, whom he seized in 1193 and sold to the emperor. Leopold was excommunicated for having arrested a crusader, and died from a fall from his horse in 1194, having ordered his son to restore the ransom he had received from the English king.—R. H.

LEPRINCE, JEAN BAPTISTE, was born at Metz in 1733, and was one of the principal scholars of Boucher. He spent some years in Russia, and attracted great notice by a picture of a "Russian Baptism," which procured him his election into the Academy; he was also a member of the Academy of St. Petersburg. Leprince painted interiors and landscapes, pastoral scenes, &c., with small figures elaborately executed, fascinating by their composition and arrangement, good drawing, and general effect, yet commonly wanting in expression. The same fault is found with the ordinary details of his landscapes; they are elaborately executed, but inanimate. Nevertheless he had many imitators, and he made such out-door scenes fashionable. He painted many pictures of Russian life and costume, and engraved a large number of them himself. Leprince's own etchings and aquatinta engravings exceed a hundred and fifty in number, and the prints after his works by other engravers are also very numerous. He died at Lagny in 1781. He published an essay on his manner of engraving,—"Traité de la gravure au lavis."—(Gault de St. Germain; Huber).—R. N. W.

LERMONT, THOMAS. See THOMAS THE RHYMER.

LEROY DE ST. ARNAUD. See ARNAUD.

LE SAGE, ALAIN RENÉ, the author of "Gil Blas," was born in May, 1668, at the village of Sarzeau, near Vannes, in Brittany, and in what is now the department of Morbihan. His father held a small legal appointment in connection with the Cour Royale of Rhys. Educated at the Jesuit college of Vannes, he lost both his parents before he was fifteen, and his little patrimony was dissipated by an uncle, his guardian. For five or six years he is conjectured to have filled in his native province an office under government in the revenue department, and perhaps to have lost it under circumstances such as to inspire him with that lasting dislike for all connected with the collection or farming of the public taxes, which is very conspicuous in his best comedy, "Turcaret." He went to Paris in 1692, and qualified himself as an avocat, marrying in 1694 the daughter of a citizen whose face was her only fortune, but with whom he enjoyed for many years complete domestic happiness. Handsome, good-humoured, clever, lively, and agreeable in his manners and conversation, he found his way into good society, and abandoned law for literature. His first work was an unsuccessful adaptation of the Letters of Aristonetus, 1695. A munificent patron, the Abbé de Lyonne (son of the minister), not only gave him a pension of six hundred livres, but directed him to the language and literature of Spain, the country with which his chief triumphs

were to be associated. After producing some versions or adaptations of Spanish plays and a translation of the piratical imitator, Avellaneda's continuation of Don Quixote, Le Sage made two hits in 1707, by his "Don César Ursin" (imitated from Calderon); and his "Crispin rival de son maître," a farce of valet-intrigue, with a smart dialogue (Garrick adapted it as Neck or Nothing). The court applauded "Don César," while it condemned "Crispin;" the verdict of the Paris play-goers was the reverse. He was forty when, in the year of these theatrical successes, he produced the first of his famous books, "Le Diable Boiteux" (the "Devil on two sticks" of the English translation), of which the title and general scope, but nothing more, he took from Guevara's *El Diable Cojuelo*. While the scene was laid in Madrid, readers recognized in the satire at once pointed and playful a picture of Paris and the Parisians. The "Diable Boiteux" had a prodigious success, and the gay demon Asmodeus who reveals to the hero the doings of the wicked metropolis, has been pronounced by such a judge as Sir Walter Scott "as much a creation of genius in his way as Ariel or Caliban." Two years later, after a great deal of opposition from players and financiers (the latter offered the author one hundred thousand francs, if he would suppress it), Le Sage owed to the influence of Monseigneur the performance of his chief original comedy, which is to the traffickers in finance of his age what Molière's *Tartuffe* is to its traffickers in religion. "Turcaret" was most successful. Yet the Théâtre Français continued unfavourable to Le Sage, and to gain his bread he turned to the minor theatres called "De la Foire," from their original connection with fairs. For these he composed during his long dramatic career upwards of a hundred pieces. Meanwhile, in 1715 he had published the first two volumes of the work on which his fame mainly rests. Completed by the publication of a fourth volume in 1735, "Gil Blas de Santillane" occupies in French fiction the same place as Tom Jones or Roderick Random in that of Britain. The names of the persons and places may be Spanish; but "Gil Blas" is the France of Le Sage's time in all its variety, seen and described by a "softened Molière," as M. Sainte Beuve has happily called its author. Simple as was Le Sage's way of life (there is a charming picture of it in the *Anecdotes* of Joseph Spence, who visited him in Paris); great as was the success of "Gil Blas;" and unremitting his industry, theatrical and literary—he failed to earn by his labours the competency which he steadily refused to owe to the patronage of the great. During the later years of his residence in Paris he subsisted, according to Spence, chiefly on the moderate gains of his eldest son, a successful actor of genteel comedy, who assumed the name of Montmenil; and this statement of Spence throws some discredit on the story that Le Sage had originally quarrelled with Montmenil, because he went upon the stage. On the death of this son, a second one, who had entered the church and been appointed a canon in the old cathedral of Boulogne, received under his roof his father, sister, and mother. To the last gay, genial, and—though long so deaf that he had to use a speaking-trumpet—conversable and accessible, Le Sage died at Boulogne in his eightieth year on the 17th of November, 1747. Of his minor works, the chief are an adaptation of the Spanish *Guzman de Alfarache*, 1732; and the "Bachelier de Salamanque," 1738. His "Roland L'Amoureux," 1717–21, is a poor and meagre version of Boiardo's Orlando Innamorato. Something of his peculiar talent shone forth in his latest work, not a fiction, but a compilation or collection, the nature of which is explained by its title "Mélange amusant de saillies d'esprit et de traits historiques les plus frappants."—F. E.

LESLEY, JOHN, Bishop of Ross, was the illegitimate son of Gavin Lesley, rector of Kingussay, and was connected with an ancient and respectable family, the Lesleys of Balquhain, in the county of Aberdeen. He was born on the 29th September, 1527, and studied in King's college, Aberdeen, where he took the degree of A.M. In his twentieth year he was made a canon of the cathedrals of Aberdeen and Elgin, and the revenues of these canopies enabled him to go abroad to prosecute his studies in the universities of France. In Paris he applied himself to Greek and Hebrew, besides divinity; and in Poitiers he occupied four years in the study of civil and canon law. He also resided for a year at Toulouse, where he took the degree of licentiate of civil law, and returning to Paris he took the degree of LL.D., and read lectures for nearly a year on the canon law. In 1554 he returned to Scotland with a high measure of attainments, which, added to his general ability and great respectability of character,



procured him rapid promotion. He was appointed professor of canon law at Aberdeen, and in 1558 was made official of the diocese. At the convention of Estates, held in Edinburgh in January, 1561, immediately after the downfall of the Romish church, Lesley was summoned, along with other Aberdeen doctors, to give an account of his faith, and disputed publicly with Knox and other reformers upon the mass and other points of the catholic system. Both he and Knox have given accounts of this disputation, and both historians perhaps do a little more than justice to their own side. The reformers, however, were on the winning side now, and whatever Lesley might think of his arguments, he knew that the only chance now remaining for his own church in Scotland was in the catholic convictions and intentions of the young queen. When the protestant nobles, on hearing intelligence of the death of Francis II., resolved to send Lord James Stewart on a mission to Mary to invite her to return to Scotland, and to prepare her mind for a favourable consideration of their cause, Lesley was despatched by the catholic lords to France to counter-work the mission of Lord James, and to propose to her to land with an army at Aberdeen and restore the catholic church by force of arms. Mary received him kindly, but declined his overtures; and on her return to Scotland in 1561, Lesley followed in her train. In 1564 he was made a lord of session and a member of the privy council, and in the following year the queen gave him the bishopric of Ross, having previously bestowed upon him the abbacy of Lindores. These offices, to be sure, were now little more than nominal; bishops and abbots had now no spiritual care and jurisdiction; but their revenues were still considerable, and the social and political status formerly conferred by such titles was still recognized. And Lesley, it must be owned, made a fair return of public usefulness for these advantages. He served upon the commission issued in 1566 for revising and publishing the laws of the realm, and the publication of the acts of parliament from the reign of James I. owed much to his care and liberality. As one of her most trusted councillors, Lesley must be held in part responsible for the grave errors of the queen's government; but he made amends to her for his share of the evil counsels under which she acted by sharing largely in her troubles and misfortunes, and by the devoted fidelity with which he attached himself to her service during many years. When she escaped from Loch Leven castle she summoned him to her side; but before he could arrive at Hamilton, her hopes were all blasted by the defeat at Langside, and he had to become an exile himself in order to be able to serve his exiled queen. In September following he waited upon her at Bolton castle; and in the conference opened at York in October, and afterwards continued at Westminster, he did his very utmost to defend her honour from the charges laid against her by the noblest and best of her own subjects. The story of his subsequent efforts and troubles in her service, in the quality of her ambassador to Queen Elizabeth, is long and complicated, and cannot be told here even in the briefest manner; at this point his biography becomes history, and may be found written in the annals of the reign of Elizabeth. "The state papers as well as the histories of that period," as Dr. Irving observes, "exhibit him in the light of a subtle, restless, and dangerous plotter, who resorted to a great variety of expedients for promoting the interest of the unfortunate queen; and the English statesmen seem to have been much inclined to treat him as they ultimately treated Mary herself;" but from the peculiarity of his position as the accredited ambassador of one queen to another, they never ventured to bring him to open trial, but contented themselves with subjecting him to a long imprisonment, sometimes in the Tower, and sometimes in the palaces of the bishops of Ely and Winchester. It was while lying in the Tower that he composed for the use of Mary his "Pia Consolationes," and his "Animi tranquillum Monumentum," from which she is said to have derived no small religious consolation in her long captivity, and which must have solaced her not a little as an affecting proof of the fidelity of her trusted councillor and bishop. In January, 1574, Lesley having been at length dismissed from custody, landed in France, and there he remained till the following year, when Mary again employed him on a mission to Rome. He continued in Rome three years, and partly occupied his time in finishing for the press and publishing his important historical work, "De Origine, Moribus, et rebus gestis Scotorum," which appeared at Rome in 1578. Soon after he was employed by Pope Gregory XIII. as his nuncio to Maximilian, emperor of Germany, and he resided for some time at the

imperial court in Prague. He also visited the duke of Bavaria and other catholic princes of the empire on his way from Bohemia to France. In France he found a powerful patron in the Cardinal de Bourbon, archbishop of Rouen, who made him suffragan and vicar-general of his diocese—an office which he continued to hold for the next fourteen years. But the strange vicissitudes of his life were not yet ended. The troubles of the kingdom forced him at the end of that time to seek another place of refuge in Flanders, where he was received with great distinction, and had reason to expect the archbishopric of Mechlin, which fell vacant at that time. But his health rapidly declined, and he died in Brussels on the 31st of May, 1596, in the sixty-ninth year of his age. He was an accomplished writer, as well as an able man of affairs. Several of his works have a permanent value as historical pieces, and are useful as counterparts to the narratives which have come down to us from writers of the opposite party. Such are his "History of Scotland," before mentioned; his "Defence of the honour of Princess Mary, Queen of Scotland;" and his "Negotiations" at the court of England as Mary's ambassador. The Scottish original of his Latin history has also happily been in part preserved, and was edited by Thomas Thomson, Esq., in 1830, from a MS. belonging to the earl of Leven and Melville. It has high value "as a specimen of fine and vigorous composition in his native language, by one of the most able and accomplished Scotchmen of the sixteenth century."—P. L.

LESLIE, ALEXANDER, a Scottish general, who took a conspicuous part on the side of the parliament in the first civil war, was the son of Captain George Leslie of Balgonie. Having made choice of the military profession, he obtained at an early age a captain's commission in the regiment of Lord Vere, who was then assisting the Dutch in their memorable contest against Spain, and soon rendered himself conspicuous by his valour and military skill. He afterwards served with great distinction under Gustavus Adolphus of Sweden, by whom he was ultimately promoted to the rank of field-marshal. His successful defence of Stralsund in 1628 against a powerful army of imperialists under the celebrated Count Wallenstein, gained him great reputation; and the citizens not only made him a handsome present, but had medals struck in honour of their deliverer. In 1639, when the Scottish covenanters were preparing to resist by force, if necessary, the attempts of Charles I. and Land to compel them to submit to the liturgy, Leslie returned to his native country along with a number of his brother officers, and was appointed to the chief command of the army which was raised by the committee of the Scottish Estates. His plans were sagaciously formed and promptly executed. Nearly all the strongholds of the country were soon in possession of the covenanters; and Charles, finding himself unable to resist the formidable army which General Leslie had led to the Borders, was fain to come to an amicable agreement, 28th June, 1639. In the following year, however, the covenanters found it necessary to reassemble their forces. Leslie once more assumed the chief command, and marched into England at the head of a well-equipped army, consisting of twenty-three thousand infantry, three thousand cavalry, and a train of artillery; defeated the royal forces who opposed his passage of the Tyne; and took possession of Newcastle and other important towns in the north of England. These successes led to the treaty of Ripon, and a compliance on the part of the king with all the demands of the Scottish presbyterians. In the following year, 1641, Charles visited Scotland for the purpose of conciliating the covenanting party, and created General Leslie Lord Balgonie and Earl of Leven. When the civil war, however, broke out, and the Scots resolved to send assistance to the parliament, the earl once more took the command of the army. He was present at the battle of Marston Moor, and was driven out of the field by Prince Rupert, though David Leslie assisted in retrieving the day. On the termination of the war he resigned his command on account of his great age, but was present as a volunteer at the disastrous battle of Dunbar. In the following year he was surprised by one of Cromwell's officers, along with a number of noblemen and gentlemen who had met to concert measures for the restoration of Charles II., and was thrown into the Tower. He regained his liberty through the intercession of Christina, queen of Sweden, and returned to Scotland in 1654. He died at a very advanced age in 1661.—J. T.

LESLIE, CHARLES, a distinguished theological and polemical writer, was the son of Dr. John Leslie, bishop of Clogher, and was born in Ireland. From the royal school of Enniskillen he



entered Trinity college, Dublin, in 1664. On the death of his father in 1671, he went to London to prosecute the study of the law, for which his great reasoning powers eminently qualified him. Notwithstanding the great prospects of success in this profession, he abandoned all thoughts of law and took holy orders in 1680, and was appointed chancellor of the diocese of Connor in Ireland in 1687. Tyrrel, a Roman catholic, having been made bishop of Connor by James, he held a visitation at which he gave a challenge to the protestant divines to discuss the two religions. This was accepted by Leslie, who acquitted himself with great ability. The victory was claimed by each party. A second public disputation took place, which issued in the conversion of a Roman catholic gentleman. Leslie was now recognized as the champion of protestant rights, and was called upon to resist the appointment of a Roman catholic sheriff in his capacity of justice of the peace; this he did with vigour and firmness, and committed the sheriff for intrusion and contempt. But while Leslie was ever ready to resist illegal proceedings, he never withdrew his allegiance from James; and accordingly, refusing in 1689 to take the new oaths, he was deprived of his ecclesiastical appointments, and retired with his family to England. Here he wrote his answer to Archbishop King's State of the Protestants in Ireland under the late King James' Government, in which he exhibits his strong sympathy and zeal for that monarch. As a theologian, too, he was not idle, writing with great ability in the cause of christianity against Jews, Deists, and Socinians. A tract, entitled "The Hereditary right of the Crown of England asserted," was with good reason attributed to him, and he was in consequence forced to leave the kingdom, and he joined the court of the Pretender. While unchanging in his allegiance to the Stewarts, he was uncompromising in his religious principles, and is said to have endeavoured to convert his master to the protestant faith. When the Pretender withdrew to Italy in 1715, Leslie attended him thither. Finding all his efforts for the spiritual or temporal advancement of his master unavailing, he returned to England in 1721, and was allowed to retire without molestation to Ireland, where he died in 1722 at Glaslough in the county of Monaghan. Besides those political tracts so important in their day, Leslie has left some works of great and permanent interest. Amongst these, his "Short and Easy Method with Deists," claims a pre-eminent place, and is still the best book of its kind. He was a man of vigorous intellect, of acute understanding, and of great argumentative powers, "a reasoner," says Dr. Johnson, "who was not to be reasoned against."—J. F. W.

LESLIE, CHARLES ROBERT, R.A., was born in Clerkenwell, London, of American parents, on the 19th of October, 1794; but he was taken in 1799 by his father to Philadelphia, America, and was there apprenticed to a bookseller. In 1811 Leslie returned to England, forsaking the ungenial occupation of a bookseller for that of a painter. He became a student of the Royal Academy, and was much encouraged and instructed by two distinguished American painters in this country—Benjamin West the president of the Academy, and Washington Allston an associate. Leslie lived in the same house with Allston in Buckingham Place, Fitzroy Square, London; and West gave him employment in copying some of his pictures for him, for patrons in America. Leslie commenced his career as a portrait painter, but he soon fell into the line better suited to him, that of the higher class of *genre* pictures as they are termed by the French, that is, *du genre bas* as distinguished from so-called "high art" in religion and history. Leslie, as it were, leapt into reputation; his very first picture of any importance made him famous—"Sir Roger de Coverley going to Church," in the Academy exhibition of 1819. It was painted for Mr. Dunlop, a wealthy American merchant, and was repeated by the painter for the marquis of Lansdowne. In 1821 he exhibited his "May-day in the reign of Queen Elizabeth," and in that year was elected an associate of the Royal Academy. In 1824 he exhibited the well-known picture of "Sancho Panza and the Duchess," painted for Lord Egremont, and which he repeated with slight alterations for Mr. Vernon. This fine picture is now in the Vernon collection of the National gallery at South Kensington. In 1825 Leslie became a full member of the Academy. These fine works were followed by many other remarkable pictures, as "Lady Jane Gray prevailed on to accept the Crown," in 1827; "Sir Roger de Coverley and the Gipsies," in 1829; "The Dinner at Mr. Page's house," from the Merry Wives of Windsor, in 1831; and the popular picture of "Uncle Toby and

the Widow," also in 1831, and now in the Vernon collection, National gallery. This picture was afterwards repeated for Mr. Sheepshanks and Mr. Jacob Bell, and thus all these pictures are the property of the nation, two of them being in the National gallery. In 1833 Leslie was persuaded to accept the appointment of professor of drawing at the Military Academy of West Point, New York, contrary to the advice of his friends. Five months' trial, however, of the duties sufficiently convinced him that the position was utterly unsuitable to his tastes, and he was glad to give it up and return to England, to the delight of his friends and of the art-public, who looked for Leslie's pictures on the walls of the Academy as an annual treat. The most remarkable pictures of this period were "A Scene in Page's house," representing the characters in the Merry Wives of Windsor, in 1838, now in the Sheepshanks gallery; the "Sancho Panza and the Duchess," in the National gallery, 1844; "Catherine and Capucius," from Henry VIII., in 1850; "Falstaff personating the King," in 1851; and "The Rape of the Lock," in 1854. Leslie was elected professor of painting at the Academy in 1848, but gave up the appointment in 1851, on account of ill health. He published his lectures in 1858, as a "Handbook for Young Painters." Ten years before he had published a life of Constable, and at his death, May 5th, 1859, he left an unfinished memoir of Sir Joshua Reynolds. In 1860 appeared "Autobiographical Recollections," by the late C. R. Leslie, R.A., 2 vols. 8vo, edited by Mr. Tom Taylor, but which contains very little about Leslie or his works. His pictures are distinguished for admirable points of character, but are generally condemned for their peculiarity of colouring. Leslie objected to glazing, yet some of his effects are very brilliant notwithstanding a certain opacity on a near inspection.—R. N. W.

LESLIE, DAVID, a Scottish general, who took an important part in the great civil war, was the fifth son of Patrick Leslie, commendator of Lindores, by his wife Jean, daughter of Robert Stewart, earl of Orkney. At an early age he entered, with many of his countrymen, the service of Gustavus, and fought the battles of protestantism in Germany under that renowned leader. He returned home about the commencement of the civil war, and was appointed major-general in the army which was sent into England under General Alexander Leslie to the assistance of the parliament in January, 1644. They joined the parliamentary forces in the siege of York, which was raised, June 30, by Prince Rupert. At the battle of Marston Moor, which was fought on the 22nd July following, David Leslie commanded the Scottish cavalry on the left under Cromwell, and contributed greatly to the decisive victory gained by the parliamentary army. Meanwhile, Montrose had in six successive victories completely destroyed the covenanting forces in Scotland, and held the whole kingdom entirely at his disposal. In this emergency David Leslie was recalled with all the Scottish cavalry to the assistance of the Estates; and by a rapid and masterly movement surprised and defeated the royalists at Philiphaugh, near Selkirk.—(See MONTROSE.) After securing the internal peace of Scotland by the complete suppression of the royalist party, Leslie rejoined the army in England under Lord Leven, and assisted in the siege of Newcastle. On the surrender of Charles the Scottish forces returned home, and General Leslie was employed in the reduction of the strongholds held by the Gordons in the north, and by Alaster M'Coll and his father, Colkitto, in Kintyre and Isla—a service which he performed with great severity. The garrison of Dunaverty, consisting of three hundred Highlanders and Irish, he put to the sword; and Colkitto, who was taken prisoner in the castle of Dunavey, was given up to the Campbells, by whom he was hanged. General Leslie was offered, but refused, the command of the army which the Scottish Estates sent in 1648 into England, to rescue King Charles from the republicans. But on the resignation of the earl of Leven he accepted the command of the forces raised on behalf of Charles II., and by his masterly tactics completely foiled Cromwell, and at last shut him up in Dunbar. But the rash and ignorant impertinence of the committee of Estates induced Leslie to quit his commanding position on the Doonhill and to risk a battle, in which he was signally defeated, 3rd September, 1650. He was present at the battle of Worcester, 3rd September, 1651, and was taken prisoner in his retreat through Yorkshire and committed to the Tower, where he remained till the Restoration. As a reward for his signal services and sufferings in the royal cause, he was raised to the



peerage by the title of Lord Newark, 31st August, 1661, and obtained a pension of £500 a year. His death occurred in the year 1682.—J. T.

LESLIE, SIR JOHN, a Scottish physicist, was born at Largo in Fifeshire, on the 16th of April, 1766, and died at Coates, near Largo, on the 3rd of November, 1832. He received from his brother Alexander his early instruction in mathematics; and on the ability which he showed becoming known to Robison and Stewart, he was induced by them to prosecute his scientific studies at the university of St. Andrews, where he continued for six years, and then attended the university of Edinburgh for three years. He afterwards obtained a series of engagements as a travelling tutor, and in that capacity visited various parts of Europe and America. About 1790 he wrote a translation of Buffon's *Natural History of Birds*, which proved very successful. In 1805 he was elected by the town council of Edinburgh to the professorship of mathematics in its university, notwithstanding a strong opposition that was raised to his appointment, on the ground of the supposed heretical tendency of certain metaphysical principles which he had avowed respecting the relation between cause and effect. It was on this occasion that Thomas Brown published, with a view to the defence of Leslie, his well-known essay on Causation. In 1819 he succeeded Playfair as professor of natural philosophy in the university of Edinburgh, which appointment he held until his death. He was a fellow of the Royal Societies of London and Edinburgh. He laboured assiduously for the advancement of experimental physics during the greater part of his life. His most important researches were those on the properties of heat, whose results were published in his "Experimental Inquiry into the Nature and Propagation of Heat," London, 1804; in a subsequent work on the relations of heat to air and moisture; and in some papers in the *Transactions of the Royal Society of Edinburgh*, and in scientific journals. For the inquiry described in the first work cited, he was awarded the Rumford medal of the Royal Society of London in 1804. In the course of that inquiry, he discovered the influence of the surfaces of bodies upon their powers of radiating and absorbing heat, and the law of the relation between the direction in which heat is radiated from a surface, and the intensity of the heat so radiated; in short, he reduced the properties of radiant heat for the first time to a science. He invented the differential air thermometer, the most delicate instrument for measuring minute differences of temperature which existed previous to the invention of the thermomultiplier (which measures such differences by means of the currents of electricity that they produce). He was a strong advocate for the doctrine that heat is a condition, or force, and probably a kind of motion, not a substance; a doctrine which has been held from remote antiquity by a few of the leading minds amongst natural philosophers, such as Aristotle, Galileo, Bacon, Boyle, Newton, Davy, and Young, but whose general acceptance by scientific men is of very recent date. One of Leslie's most interesting works was a dissertation on the progress of mathematical and physical science, being one of a series of dissertations on the history of science prefixed to the *Encyclopædia Britannica*.—W. J. M. R.

LESSING, GOTTHOLD EPHRAIM, was born January 22, 1729, at Kamenz in Upper Lusatia, of which his grandfather was then burgo-master. Among his ancestors, all of whom for several generations were distinguished for learning, was Clemens Lessing of Chemnitz, who signed in 1580 the Formula Concorde. His father Johann Gottfried, author of *Vindiciæ Reformationis Lutheri*, &c., studied at Wittenberg and became catechist, then deacon, and ultimately minister of his native town. He married in 1725 the eldest daughter of Feller, his predecessor, who bore him ten sons and two daughters. Gotthold Ephraim as the eldest surviving child, was in his youth, according to the traditional custom of the family, dedicated to the ministry. He was sent first to the grammar-school of his native place, and subsequently, when he had reached the age of twelve, to the Fürstenschule at Meissen. Here he not only eclipsed all his compeers in the business of the school, but read and imitated in German verse Plautus, Terence, and Anacreon; translated the second, third, and fourth books of Euclid; collected data for a history of mathematics, and wrote the outlines of one of his plays, "Der junge Gelehrte." On leaving the Fürstenschule which he did in 1745, a year before the expiry of the usual period of residence, he delivered a valedictory oration "De Mathematica Barbarorum." In the autumn of 1746 he was sent by

his parents to Leipsic, to be trained for the ministry. After the first two or three months of his residence at the university, however, he seems to have abandoned altogether the lectures of the theological professors, and to have spent his time in fencing, dancing, vaulting, polite conversation, and reading plays. Christlob Mylius, a clever and accomplished, but somewhat disreputable person, was his principal associate, in company with whom he attended the philosophical courses of Kaestner, Ernest, and Christ, and by whose advice he was persuaded to renew his acquaintance with mathematics with a view to the prosecution of physical inquiries. In the two periodicals which Mylius successively commenced in the years 1746–48, Lessing contributed some lyrical pieces, epigrams, and "Damon" a comedy. In the latter year his comedy, "The Young Scholar," was produced on the stage at Leipsic, with which event originated his intimacy with such celebrities as Koch the actor, and Weisse the dramatist. After Easter of this year, having returned from a visit to his parents, he resolved to follow Mylius who had gone to Berlin. It was not, however, till the beginning of 1749 that he reached the capital of Prussia; for having fallen ill on the journey at Wittenberg, he had there entered the university as a student of medicine, and remained some months. During the earlier part of his residence in Berlin he learned Spanish, finished some of his plays, commenced his essay on the pantomimes of the ancients, and edited in conjunction with Mylius the *Beiträge zur Historie und Aufnahme des Theaters*. In 1751 he commenced to contribute a series of learned articles to the *Die vossische Zeitung*, and in the same year published his minor poems under the title of "Kleinigkeiten." In the following year he commenced to prepare for the press a collection of his works, in six parts, which was published at Berlin, 1753–55. From the last-mentioned place dates his acquaintance with Moses Mendelssohn and with Nicolai. In conjunction with the former he produced a work on the ethical characteristics of Pope the poet; and with both he corresponded on the subject of classical tragedy. In October, 1755, Lessing returned to Leipsic. Six months of the following year he spent in travelling in company with a wealthy merchant, and in 1757 again went to Berlin, this time to enjoy the society of his new friend Kleist. In 1759 he published his "Fables," "Essay on Fables," and "Philotas," a tragedy. The "Life of Sophocles," and the translation of Diderot's Theatre followed in 1760, at the end of which year Lessing became secretary to General Tauenzien, governor of Breslau. Here he read Spinoza and the fathers of the church, and wrote the first part of his "Laokoon," which he published in 1766. In 1767 he wrote his play, "Minna von Barnhelm," which was published four years later. After another brief residence in Berlin, Lessing accepted an invitation to Hamburg to arrange the affairs of an association recently formed in that city, for the improvement of the drama. The task was impracticable, and the unlucky poet-manager for a time took refuge in the business of bookselling and printing. But neither did this succeed, and he was on the point of starting for Rome as a literary adventurer, when he fortunately received the appointment of ducal librarian at Wolfenbüttel. In 1772 he finished his famous tragedy, "Emilia Galotti," and in the following year he commenced to edit the "Contributions to Literature from the Ducal Library at Wolfenbüttel." A much more famous production, however, was the work of H. S. Reimarus—*Fragmente des Wolfenbüttel schen Ungenannten*—which Lessing published, and by the publication of which he incurred the wrath of a numerous body of theologians, of whom the most vehement and persistent was Johann Melchior Götze of Hamburg. To Götze's strictures upon the work and the editor of Reimarus, Lessing replied in his "Anti-Götze," 1779; "Nathan der Weiss," 1779; and "Erziehung des Menschen geschlechts," 1780. Lessing, throughout his career, suffered from the pressure of debt, the result of incorrigible habits of improvidence. For one brief period only his life was one of sunshine. He married the widow of a Hamburg merchant in October, 1776, and till her death, which unhappily took place at the commencement of 1778, he enjoyed unwonted felicity in his domestic relations. A long period of ill health followed, aggravated by the rancour of his theological assailants, and then came the end. Lessing died suddenly at Brunswick, 15th February, 1781. The best edition of his works bears the title "G. E. Lessing's sämtliche Schriften herausgegeben von Karl Lachmann aufs Neue durchgesehen und vermehrt von Wendelin von Maltzahn," 12 Bände,



Leipsic, 1857. A brazen statue of Lessing has been erected at Brunswick by the celebrated sculptor Rietsche. Another statue in memory of him, forming a group with those of Göthe and Schiller, is just now about to be raised at Berlin. A smaller monument to his memory stands in the entrance-hall of the library at Wolfenbüttel. A novel, entitled "The Uncle's Portrait," by Caroline Lessing, daughter-in-law of Gottlob Samuel, the poet's brother, contains interesting biographical matter.—F. B.

L'ESTRANGE, SIR ROGER, Knight, author and translator, one of the founders of British journalism, was born at Hunstanton hall, Norfolk, on the 17th of December, 1616. Like his father, Sir Hammond L'Estrange, who suffered in his estates for his attachment to Charles I., Roger was a zealous royalist. He had accompanied King Charles in the Scottish expedition of 1639, and on the breaking out of the civil war in England he worked and plotted for his sovereign. Betrayed while endeavouring to recover Lynn in Norfolk for the king, he was condemned to death and thrown into Newgate, where he remained for four years. He escaped in 1648, and after an abortive attempt at insurrection made his way to the continent. Returning to England after the dismissal of the Rump he gained access to the Protector, with whom he seems to have had an interesting conversation, and he was allowed to go at large. At the Restoration L'Estrange was among the neglected, and his alleged relations with Cromwell were made a matter of reproach by some of the royalists. Roger was not a man to submit either to neglect or reproach. He bestirred himself vigorously in pamphlets, apologetic and denunciatory. The result was that, in 1663, he succeeded Sir John Birkenhead as licenser of the press, a post of some profit, and which he continued to occupy up to the revolution of 1688. Apparently one of the first fruits of L'Estrange's promotion was his publication of the "Observals and Proposals in order to the Regulation of the Press"—a piece curious not only for its truculent denunciation of "the liberty of unlicensed printing," but for the insight which it affords into the state of the printing trade in the metropolis in the early years of the Restoration. Roger became now a busy man. In 1663 the former organs of the government, the *Parliamentary Intelligencer* and *Mercurius Publicus*, were superseded by two journals which he started, the one the *Intelligencer* (No. i., 31st August), the other the *News* (No. i., September 3). Both gave items of intelligence without comment, and L'Estrange continued to publish them till the January of 1665, when they in their turn were superseded by the *London Gazette*. In 1681 he started, under the patronage of the court, his well-known paper, the *Observer*, consisting of comment without news—and comment, too, rather ingeniously conveyed in dialogue, a form which, in the infancy of the leading-article, insured a certain vivacity in the treatment. L'Estrange showed some courage in his ridicule of the Popish plot, but more brutality in his coarse exultation over the fate of the martyrs of freedom, civil and religious. On the accession of James, L'Estrange's opposition to Oates and the exclusionists was rewarded by knighthood. In the same year he entered the house of commons as member for Winchester, and was prominent in the consultations of the parliamentary Tories. It says something for his integrity that, two years afterwards, he dropped the *Observer*, not being able to support the policy of the king in its latest development. At the Revolution he was dismissed from his office of licenser, and his last appearance in public seems to have been in 1696, when the octogenarian was apprehended on suspicion of being privy to the conspiracy against the life of William III. "Lying Strange Roger" is said to have been an anagram made upon his name by William's consort, Queen Mary. He died on the verge of eighty-eight in September, 1704. Besides journalizing and pamphleteering, he translated Josephus, Æsop's Fables, the Colloquies of Erasmus, Seneca's Morals, and Quevedo's Visions. Lord Macaulay speaks of him justly as "a nature at once ferocious and ignoble." But the praise of consistency cannot be denied him, and in this respect he is much the superior of other earlier journalists, such as Marchmont Needham. His intellect was not without keenness, and his style though coarse was vigorous.—F. E.

LESUEUR, JEAN FRANÇOIS, a musician related to the ancient family of the Comtes de Ponthieu, was born January 15, 1763, at Drucat-Plessiel, near Abbeville, at which latter town the inhabitants have erected a monument to him; he died at Paris, in October, 1837. He sang as a boy in the choir of

Amiens cathedral, and subsequently became a student at the college of that town. He was engaged as music-master successively at Séz Cathedral, at the church of the Innocents in Paris, at Dijon cathedral, at Mans, and at Tours. In 1784 he returned to Paris, when he produced some successful compositions at the Concerts Spirituels, and obtained the principal musical appointment at the church of the Innocents. The mastership of Notre Dame was competed for in 1786, and Lesueur gained it with great honour. The rule of the cathedral required that this post should be filled by an ecclesiastic, and he therefore wore the dress and bore the title of abbé, but he never formally entered holy orders. His views of church music were, to render it a medium for exciting the passions by the dramatic expression of the words; and towards the carrying out of this idea, he prevailed on the archbishop and the chapter to admit of the engagement of a grand orchestra in the cathedral service. This application of music to the sacred offices has been popularized, nay, hallowed, by the labours of Haydn, Mozart, Cherubini, and Beethoven, who have produced works for the church, which are so pre-eminent in art, that they have overpowered canonical prejudices against the purpose they embody. Lesueur, however, was an innovator, and his treatment of the subject was violently attacked, as being opposed to the spirit of prayer in which divine service should be solemnized. He justified his views, and defended his exercise of them, in two pamphlets; but general opinion against him was so strong, that the chapter of the cathedral reduced the instrumental accompaniments to what they had been before Lesueur's appointment, and made his composition of the opera of "Telemaque" (which was not then performed) a pretext for declaring him unfit for the direction of church music. He consequently resigned his appointment in 1788, and went to reside with a friend in the country. Upon the death of this patron, in 1792, Lesueur returned to Paris with the compositions he had produced during his retirement; and in 1793 he made his first public essay as a dramatic composer, in an opera called "La Caverne," at the Opéra Comique. In 1794 he brought out "Paul et Virginie" at the same theatre, as also in 1796, "Telemaque," which, though written eight years before, was now first represented. On the establishment of the Conservatoire in 1795, Lesueur was associated with Méhul, Langlé, Gossec, and Catel, in the arrangement of the course of instruction to be adopted in that institution. In 1802 Lesueur had two operas on the list of works accepted for production at the Académie, the composition of which, however, was not completed. Catel's opera of Semiramis was consequently chosen for performance, which Lesueur regarded as an act of injustice to himself. He accordingly published a pamphlet complaining of the preference shown to Catel, in which he made a violent attack upon all the professors engaged in the Conservatoire, of whom Catel was one. This opened a public discussion, the result of which was, that Lesueur was compelled to resign his lucrative appointment in the Conservatoire, and he was reduced thus to a state of indigence. He was relieved from this position on the retirement of his friend Paisiello from the office of maitre de chapel to the first consul, in 1804, upon whose recommendation Lesueur was engaged as his successor. His new appointment secured him not only money, but influence; and accordingly his opera of "Les Bardes"—one of those respecting which his dispute had arisen—was produced at the Académie in July, 1804, with great splendour, and with remarkable success. He wrote the mass for the coronation of the emperor, and several other pieces of church music, in which he adhered to his views of this class of composition; and in 1809 he brought out his last opera, "La Mort d'Adam," which had been set aside with "Les Bardes" in 1802. Lesueur also wrote for the stage two occasional triumphal pieces, which well supplied the requirement of the moment, and three operas which were never produced. On the Bourbon restoration in 1814, he was appointed, together with Cherubini and Martini, superintendent of the music and composer to the king's chapel, and he held this office until the revolution of 1830. On the reorganization of the Conservatoire in 1817, he was restored to his original professorship. The works he subsequently produced in public were all for the church; the last of these that was printed being a mass, which appeared in 1831. He was elected in 1813 to the musical membership of the Institute, was created a member of the legion of honour by Napoleon, and received countless honorary distinctions from important musical societies in and out of France.—G. A. M.



**LETRONNE, JEAN ANTOINE**, an eminent French archaeologist and critic, born at Paris, 2nd January, 1787; died there on the 14th December, 1848. His father, an artist, procured his admission to the studio of the painter David; and while there he made good use of his time, assiduously acquiring a knowledge of Latin and Greek, as well as of painting. His critical faculties were soon developed, and his practice was to purchase one of the worst editions of the classics—to go through it, marking his corrections, then to compare his corrections with the readings of the best editions. In this way he gained facility, and produced some useful works when he came to apply his sagacity to the received editions of Plutarch, Thucydides, Pausanias, &c. In 1815 he was chosen by the government to complete the translation of Strabo commenced by La Porte Du Theil. He was in favour both with the Academy and the government; and in 1819 was appointed inspector-general of the university; and in 1831 professor of history in the college of France. In 1840 he was appointed keeper of the archives of the kingdom. A large number of literary and honorary distinctions fell to his share. His researches on the chronology of Egypt exploded the vague speculations of those who had found in Egyptian monuments an evidence of extremely remote periods. His published works are—on the topography of Syracuse; on the early Irish work, *De Mensura orbis Terræ*; on the history of Egypt; on the Memnon statue; on the sculptured zodiacs, &c.—P. E. D.

**LETTSON, JOHN COAKLEY**, an eminent physician, born in 1744, in the island of Littlevan-dyke, near Tortola, West Indies. His father's family originated from the village of Ledsom in Cheshire, whilst by his mother he was descended from Sir Caesar Coakley, an Irish baronet. At the age of six he was sent to England and placed under the care of a celebrated preacher of the Society of Friends. Subsequently he was apprenticed to Dr. Sutcliffe. When his time was out, John Lettson entered St. Thomas' hospital as dresser, where he distinguished himself by that diligence and steady conduct which were ever his great characteristics. After two years passed at the hospital, he returned to his native isle, and took possession of the small property left him by his father, immediately emancipating the negro slaves belonging to it. He settled at Tortola as a medical man, and was soon in extensive practice. This success encouraged him to visit the great European schools of Paris, Edinburgh, and Leyden, at which last university he took his degree of M.D. After making this circuit he returned again to London, and through the interest of Dr. Fothergill, his old Quaker preceptor, got into good practice. He was admitted licentiate of the Royal College of Physicians in 1769, and in 1770 was elected fellow of the Royal Society. In the following year he became a member of the Linnean Society. Medicine and botany have been particularly indebted to his researches. With schemes of benevolence he was much occupied; the General, Finsbury, and Surrey dispensaries, all owe their origin to him; also the sea-bathing infirmary near Margate. He kept up a constant correspondence with the most eminent *literati* in Europe, and was highly esteemed for his great learning and sound judgment. He belonged to no less than sixteen universities. That he was not without a sense of the humorous is evinced by the following epitaph, which he wrote for his own tombstone—

"When people 's ill, they comes to I;  
I physics, bleeds, and sweats 'em.  
Sometimes they live, sometimes they die;  
What's that to I? J. Lettson (lets 'em).

Dr. Lettson died in London, November 1, 1815. His principal works are—"Reflections on the General Treatment and Cure of Fevers," 8vo, 1772; "The Natural History of the Tea-tree, with observations on the medical qualities of Tea, and effects of Tea Drinking," 4to, 1772; "Medical Memoirs of the General Dispensary in London," 8vo, 1774; "Improvement of Medicine in London on the Basis of Public Good," 8vo, 1775; "History of the Origin of Medicine, and of the State of Physic prior to the Trojan War," an oration, 4to, 1778; "Hints to Promote Beneficence, Temperance, and Medical Science," 3 vols. 8vo; an edition of the Works of J. Fothergill, M.D., in 3 vols. 8vo; a Life of Dr. Fothergill, 8vo; "The Naturalists' and Travellers' Companion," 8vo.—M. G. S.

**LEUCHTENBERG.** See **BEAUHARNOIS**.

**LEUNCLAVIUS, JOHANN**, a celebrated German scholar, was born at Amelbuenen in Westphalia in 1533. His real name was Löwenclau, but he is better known under its Latinized form.

He travelled in almost all the countries of Europe, acquired the Turkish language, and gathered most valuable materials for a history of the Turks. The results of his researches were published in his "*Musulmanicæ Historiæ libri xviii.*" Frankfort, 1595; his "*Annales Sultanorum Othomanidorum.*" 1596; and his "*Pandectæ Historiæ Turcicæ.*" by which works a more solid knowledge of Turkish history was first introduced into western Europe. Leunclavius was besides an excellent Greek and Latin scholar, and was not less conversant with the law of nations. The better part of his life was passed in the service of various courts, especially that of Savoy. He was nominated to the chair of Greek at Heidelberg, but seems never to have entered upon the duties of this office. He died at Vienna in 1593. His morals, no less than his works, have met with severe censure. The latter, however, received unqualified praise from other and perhaps more competent critics. Thus Huet says with regard to Leunclavius' translation of Xenophon, "that he omits or perverts nothing; his Latin answering to the Greek word for word, and preserving the construction and arrangement; so that we find the original author complete, yet with a purity of idiom and a free and natural air not often met with." Besides Xenophon, Leunclavius translated several of the later Greek authors (Zosimus, Procopius, Dio Cassius), and edited and commented on some of the fathers.—K. E.

**LEUPOLD, JACOB**, a German mechanic, and the first known inventor of the non-condensing or high-pressure steam-engine, was born at Planitz, near Zwickau, on the 25th of July, 1674, and died at Leipsic on the 12th of January, 1727. He was at first bred to the occupation of a turner and cabinetmaker; then studied for a time at Jena and Wittenberg, with a view to the ecclesiastical profession; and finally established himself at Leipsic as a mechanic, and maker of mathematical and physical instruments. He became celebrated for his skill in the science and practice of mechanics, and was appointed by the elector of Saxony, in 1725, a member of the Council of Mines. He was a corresponding member of the Berlin Academy. He wrote various treatises on machinery and on mechanical questions, of which the most remarkable is his "*Theatrum Machinarum Generale.*" in 9 vols. folio, Leipsic, 1723-27 and 1739, with a supplementary volume and index, by J. E. Scheffler, 1741. This work is a general treatise on mechanics, on machinery, and on some branches of civil engineering, as they existed in Leupold's time; including an account of some inventions of his own, and especially of a high-pressure or non-condensing steam-engine, in which the pistons of two cylinders are hung from opposite ends of a beam, and driven alternately by the admission of steam below them from a boiler, the steam which has done its work being discharged into the atmosphere. The admission and discharge of the steam are regulated by a "four-way-cock," of which contrivance also Leupold is held to have been the first inventor. The engine is represented as applied to the purpose of pumping water. It does not appear that it was ever executed; but our present knowledge assures us that if it had been executed it would have worked.—W. J. M. R.

**LEUWENHOECK, ANTONIUS A.** or **ANTON VAN LEUWENHOECK**, a celebrated Dutch naturalist, was born at Delft, October 24, 1632. He appears to have attained some celebrity at an early age as a maker of optical instruments, the superiority of which was principally due to his skill in grinding lenses. Wunderbeck, in his History of Medicine, and several other authors, affirm that Leuwenhoek was a physician in his native city; but there can be little doubt that this is an error. With the profession, the interests of which were so much advanced by his labours, he appears, like many other great discoverers, to have had no connection as a practitioner. It is certain, that on the title-pages of his books he gives himself no designation but that of F.R.S., and Sprengel simply calls him "a great naturalist and artist." When a lad of sixteen years, he was admitted into the counting-house of a merchant as an apprentice; but beyond the fact that he soon quitted this employment, and that he married at an early age, there is little known of his personal history. Peter the Great being in the neighbourhood of Delft in 1698, honoured him with an audience at which Leuwenhoek submitted his microscopes to the inspection of the czar, and expounded to him the new doctrine of the circulation of the blood. Indefatigable to the last, Leuwenhoek attained the great age of ninety-one years, dying August 26, 1723. The superiority of his microscopes gave him a great advantage over most of his contemporaries



in the researches to which his life was devoted. When Harvey rediscovered the circulation of the blood—it was known almost a century before to Calvin's opponent, Michael Servetus—he had to meet the objection, learnedly and persistently urged, that if the arteries were in communication with the veins, as his doctrine implied, it was impossible the blood could nourish the system in merely passing through them. In 1686 the Dutch naturalist sent a paper to the Royal Society of London, in which he denied the communication of the smallest arteries with the veins by capillary vessels. Four years later, however, having prosecuted his microscopical researches with the advantage of improved instruments, he became a convert to Harvey's doctrine, and wrote in support of it; proving the continuity of the arteries and the veins through intervening capillaries, in which the exact boundary line between the two kinds of blood-vessels could not be distinctly traced. With the great event in the history of medical science in the seventeenth century, his name is thus prominently connected. His researches did much to silence at once the cavils with which Harvey was on all sides assailed. Another of these results was no less satisfactory—his refutation of the error concerning the fermentation of the blood in living subjects. He demonstrated that the blood-vessels do not contain the air necessary for fermentation. Subsequent investigations concerning the composition of the blood itself were attended with results of great importance. The globules of blood discovered by Malpighi he found to be flattened ovals floating in the serum, and he concluded that the colour of the blood is owing to the presence of the globules with the serum (which is itself colourless). On these observations Boerhaave based his theory of inflammation. The fibrous structure of the brain and the structure of the crystalline lens in the eye engaged the attention of Leuwenhoeck for some time; and while his researches regarding the former had little result, those that he prosecuted respecting the latter, proving it to consist of superimposed laminae, attracted much notice among men of science. In 1677 a young physician of Dantzic, Ludwig von Hammer, paid a visit to Leuwenhoeck, and had the distinction of drawing the great naturalist's attention to the subject of spermatozoa. Spermatozoa Leuwenhoeck had observed in 1774, but had mistaken them for globules; his researches were now extended even to those of insects, and in this direction he may be said to have wrought at the foundations of the modern science of embryology, as in another, he was certainly the founder of a science, of which the name was unknown to him—that of histology. In 1679 the Royal Society acknowledged his splendid services to science, and his many valuable contributions to their Transactions, by admitting him a member. His works, mostly in the form of letters, have been published in a Latin translation under the title of "Opera Omnia, seu Arcana Naturæ," Lugduni, Batavorum, 1792, 4to. An earlier Dutch edition in seven volumes was published at Leyden, 1686-88; and at Delft, 1689-1732, 4to.—F. B-y.

\* LEVER, CHARLES JAMES, a prolific and popular Irish novelist, was born about 1808 in Dublin, where his father was a thriving builder and timber merchant. He was educated at Trinity college, Dublin, and at Göttingen, for the medical profession, which he followed for some time in Ireland. The early chapters of his first and freshest novel, "Harry Lorrequer," were composed, according to his own account, "in a quiet little watering-place near the Giant's Causeway," and published in the *Dublin University Magazine*. So slight was then Mr. Lever's consciousness of his own powers that, having been called to Brussels to fill a medical appointment in connection with the English legation in that city, he had given up all thought of continuing "Harry Lorrequer." It had produced, however, a great impression on the readers of the magazine, and the publisher urged its completion. This was effected, and with it Mr. Lever at once took rank among the most amusing writers of his time. "Harry Lorrequer" was long his *nom de plume*. After a residence of a few years at Brussels, Mr. Lever returned to Ireland to undertake the editorship of the *Dublin University Magazine*. Meanwhile had appeared his second novel, "Charles O'Malley," with its striking pictures of the Peninsular war, perhaps at once more varied and more stirring than "Harry Lorrequer," and certainly not its inferior in either "dash" or animation. The key-note sounded in "Harry Lorrequer" is the pervading one of most of Mr. Lever's very numerous fictions. They are the productions of a gay, vivid, genial man of the world; keenly observant of the physiognomies of the mess-room

and the ball-room, the camp and the hunting-field; with warm sympathies for the adventurous, the daring, the reckless; thoroughly understanding and readily reproducing most of the varieties of Irish character. The years of Mr. Lever's editorship of the *Dublin University Magazine* seem to have been coincident with the earlier period of Sir Robert Peel's second administration, and under his management the periodical did some service to the cause of conservatism in Ireland. Resigning after a few years the editorship of the *Dublin University*, Mr. Lever withdrew to the continent, residing chiefly at Florence, and producing a numerous series of lively fictions—among them, "The O'Donoghue;" "The Knights of Gwynne," one of the most successful of them all; "The Daltons;" "Roland Cashel;" "Tom Burke of Ours;" &c. Some time after Lord Derby's reaccession to the premiership, the ex-editor of the *Dublin University Magazine* was appointed, November, 1858, English vice-consul at Spezia, the new Portsmouth of the then kingdom of Sardinia. The latest of his fictions, "A Day's Ride, a life's romance," was contributed in 1861 to the *All the Year Round* of his friend Mr. Dickens. Its quiet irony (it was intended to be the autobiography of a fool, as Mr. Thackeray's Barry Lyndon had been the autobiography of a knave) presented a striking contrast to the tone of most of Mr. Lever's previous fictions.—F. E.

LEVER, THOMAS, a zealous promoter of the Reformation, is said to have been born at Little Lever, near Bolton, in Lancashire, and studied at Cambridge, where he took his degrees, and became first fellow and then master of St. John's college. He was ordained in 1550 by Bishop Ridley, and became an eloquent and popular preacher. Bullinger calls him a learned and very godly man, and says he used to preach before the king, Edward VI. Through his influence St. John's became distinguished for its attachment to the Reformation, and when Mary began to persecute, Lever and twenty-four of the fellows went abroad. After his ejection he went to Geneva, where he became strongly attached to Calvin. In one of his letters written at this time he says, "I attend all the sermons and lectures of Calvin, and some of those of other persons, and have hitherto employed the remainder of my time in the publication of a little book in our vernacular English; it is now in the press, and, God willing, will shortly be sent to England." This was his "Right way from danger of sin and vengeance," &c. He afterwards visited Zurich, and resided for a time with the English congregation at Frankfurt, but eventually undertook the charge of a small flock at Aran. On his return to England he was prominent among the puritans, and was deprived of his preferments for resisting the act of uniformity. He died in 1577. His works well deserve perusal; they strongly resemble those of Latimer.—B. H. C.

LEVERIDGE, RICHARD, the composer and singer, was born in 1670. He possessed a fine bass voice, was the principal singer at the theatres, and much distinguished himself by his performance of Purcell's Ye Twelve Ten Hundred Deities, composed for him. About the year 1726 he opened a coffee-house in Tavistock Street, Covent Garden, and published a "Collection of Songs" in two thin octavo volumes, neatly engraved, with a frontispiece by Hogarth. In Rowe's edition of Shakspeare, the music of Macbeth is said to have been set by Leveridge. This is the charming witch-music which has so long passed current as the composition of Matthew Lock.—(See LOCK.) He was also the author of many fine dramatic songs which were occasionally introduced in the dramatic productions of the early part of the last century. Dr. Burney says of him—"I remember him singing Ghosts of Every Occupation, and several of Purcell's bass songs occasionally, in a style which forty years ago (*i.e.*, about the year 1744) seemed antediluvian; but, as he generally was the representative of Pluto, Neptune, or some ancient divinity, it corresponded perfectly with his figure and character." He was the composer and singer of a number of convivial songs that were in great favour with singers and hearers of a certain class, who more piously performed the rites of Comus and Bacchus than those of Minerva and Apollo. Notwithstanding his propensities—such as commonly shorten the term of life—he attained the great age of eighty-eight. But though his habits had no influence on his health, they powerfully operated on his circumstances. He died in 1758 wretchedly poor.—E. F. R.

\* LEVERRIER, URBAN JEAN JOSEPH, one of the most distinguished mathematicians and astronomers of modern times, was born at St. Lo, in the department of La Manche, on the 11th March, 1811. He was admitted into the polytechnic school in



1831; and he had there obtained such distinction, that in 1838 he was allowed to select one of the best positions in the public service. He chose, however, that of engineer to the Administration des Tabacs, and devoted himself to chemical researches with such success that in 1837 he published in the *Annales de Chimie* a memoir on a new combination of phosphorus and oxygen. His passion for mathematics, however, overbore his chemical tastes, and he was appointed a repetiteur in the polytechnic school.

In his researches in physical astronomy he followed in the footsteps of Laplace, and attacked the highest problems in the mechanism of the heavens. In 1839 he submitted to the Institute two memoirs on the stability of the planetary system, in which he demonstrated that it was insured by the system of the three planets—Jupiter, Saturn, and Uranus—leaving the question still undecided for Mercury, Venus, the Earth, and Mars. After determining the perturbations of the orbit of Mercury by the action of the other planets, he communicated to the Institute in 1844 his theory of Lexell's periodical comet of 1770, which passed through the system of Jupiter's satellites without affecting their orbits (this theory has been since published in the *Annals of the Academy of Sciences*, vol. iii.); and also a memoir on Faye's periodical comet of 1743, which, according to his prediction, returned to its perihelion on the 4th April, 1851, and on the 12th September, 1858. The next inquiry of our author was into the perturbations of the planet Uranus, which had baffled the ingenuity of astronomers. His first memoir on the theory of this planet was published in November, 1845, and was so highly esteemed that its author, on the 19th January, 1846, was elected a member of the Academy of Sciences, in the section of Astronomy, in place of Count Cassini. In June, 1846, M. Leverrier published his second memoir on the motions of Uranus, in which he shows that its irregularities cannot be produced by Jupiter or Saturn, but must be owing to the action of an undiscovered planet, "situated in the ecliptic at a mean distance double that of Uranus;" and he decides that its heliocentric place in January 1, 1847, must be in  $325^{\circ}$  of longitude. In a subsequent memoir, published on the 31st August of the same year, he determines its mass and all the elements of its orbit, placing it in  $318^{\circ} 47'$  of longitude, about  $5^{\circ}$  to the east of the star  $\delta$  of Capricorn, and adding that at its opposition on the 19th August, 1846, its disc being about  $3\frac{1}{2}$ , it would be visible with good telescopes. This position of the unknown planet was communicated on the 18th September to M. Galle of Berlin, who discovered it as a star of the eighth magnitude on the 23rd September, the same evening on which he received its position from M. Leverrier. This grand discovery placed M. Leverrier in the first rank of European mathematicians, and honours of all kinds were conferred upon him from every part of Europe. Louis Philippe gave him the cross of officer of the legion of honour, of which he has since been made commander. The king of Denmark sent him the order of Dannebrog. Foreign academies elected him one of their honorary or corresponding members. M. Salvandi, the minister of public instruction, had a bust of him executed. A professorship of astronomy was added to the Faculty of Sciences in Paris, as an appointment for the great astronomer; and he was made a member of the Board of Longitude as adjunct astronomer.

Previous to his great work on the theory of Uranus, namely in 1843, M. Leverrier had presented to the Academy of Sciences his "New determination of the Orbit of Mercury and its perturbations;" and in 1843 he communicated the new tables of Mercury founded on his theory, which have been since published in 1860, in the fifth volume of the *Annals of the Imperial Observatory of Paris*. In 1853 he communicated to the Academy his tables of the apparent motion of the Sun, which were published in the same work; and so great is the accuracy of these tables and those of Mercury, that the observed egress of Mercury from the Sun's disc on the morning of the 12th of November, 1861, differed only *one second* from the mean of the observations made at Rome, Altona, and Malta. In 1853, on the death of M. Arago, M. Leverrier was appointed director of the imperial observatory; and the results of the great reforms which he made in that establishment appeared in 1855 and 1856, in the two volumes of the *Annals of the Observatory*, which were published in these years. The third and fourth volumes of this important work were published in 1858, the fifth volume in 1859, the two parts of the sixth volume in 1860, and the four volumes for 1856–57–58 and 1859 in October, 1861.

In 1855 M. Leverrier called the attention of the Academy of Sciences to the great importance of meteorological observations, and at the same time addressed to the ministers of war and public instruction a plan for organizing them. Both these ministers instantly adopted the plan, and measures were taken "for establishing meteorological observations at Paris, in France, and in the French colonies, on the largest scale." A magnetical and meteorological observatory was established at Algiers, M. Leverrier having, at his own risk, had all the instruments prepared which such an institution required. On the 2nd January, 1860, M. Leverrier communicated to the Academy a remarkable paper on the theory of Mercury. He found that the observations made on twenty-one transits of that planet, could be represented within nearly a second by augmenting by thirty-eight seconds the secular motion of its perihelion. He conceives that this excess of motion is due to some unknown cause, which must be such as not to produce any other sensible effect on the planetary system. This cause, he thought, might be either a single planet between Mercury and the Sun, or a ring of asteroids such as that which exists between Mars and Jupiter. If the disturbing body were a single planet, its brightness, he thought, must be such as to make it visible, and therefore he is disposed to believe that the increased secular motion in Mercury's perihelion is produced by a ring of asteroids, which, if they exist, we fear we have no chance with our present telescopes of discovering. On the 3rd of June, 1861, M. Leverrier communicated to the Academy of Sciences a letter, addressed to Marechal Vaillant, "On the Constitution of the Planetary System, and on the theory and tables of Mars," which he had completed, and which no doubt will appear in the next volume of the *Annals of the Observatory*. The following are the results at which he has arrived:—1. That there is between Mars and the Sun a ring of asteroids, whose united mass is comparable to that of Mercury. 2. That at the distance of the Earth from the Sun there is a second ring of asteroids, whose mass is nearly equal to the tenth part of that of the Earth. 3. That the united mass of the asteroids between Mars and Jupiter, is nearly equal to the third part of the mass of the Earth. 4. That the masses of the two last groups are complementary to each other. Ten times the mass of the group placed at the distance of the Earth, added to three times the united mass of the seventy asteroids between Mars and Jupiter, is nearly equal to the mass of the Earth. These remarkable deductions will, no doubt, excite some controversy in the astronomical world. On the 2nd December, 1861, M. Leverrier laid before the Academy of Sciences an abstract of his researches on "The System of Planets nearest the Sun, Mercury, Venus, the Earth, and Mars," and on the three rings of asteroids. In this communication he insists more particularly on the theories and the observations which support them, and promises, at one of the next meetings of the Academy, to treat of the comparison of the theories with observation. Like his eminent predecessor, M. Arago, M. Leverrier occupies a high place in the political world. In 1849 he represented the department of La Manche in the legislative assembly, joining the anti-revolutionary party, and taking a deep interest in all questions of public instruction or scientific interest. In 1859 he drew up a report on the project of a law relative to the construction of new lines of the electric telegraph. He took an active part also in the measures for reorganizing the polytechnic school, and he was a member of the commission for drawing up a scheme for professional education. M. Leverrier speaks with great facility and distinctness, and from his special knowledge on many subjects he has much influence in the chamber. When political parties were greatly divided, M. Leverrier attached himself to the politics of the court. After the *coup d'etat* he was appointed a member of the senate, and was afterwards inspector-general of superior instruction. From this time he devoted himself to the improvement of educational institutions in France, and he especially impressed upon the study of the sciences a more practical and limited character. In 1850 he drew up a report on the system of instruction in the polytechnic school, and in 1854 he was appointed a member of the commission for improving it. The great services which M. Leverrier has done to astronomy, and his capacity for doing more, induce us to express the hope that he will devote the whole of his leisure to physical astronomy, and place himself, as no doubt he will do, at the head of the astronomers of any age or nation.—D. B.

LEVITA. See ELIAS LEVITA.



LEWIS, MATTHEW GREGORY, familiarly called Monk Lewis, from his chief literary production, the novel of "The Monk," was born at London on the 9th of July, 1775. He was intended by his father, who was deputy-secretary of war, for the diplomatic profession, in which a knowledge of modern languages is more useful than classical accomplishments. After spending some time at Christ church, Oxford, he proceeded to Weimar, then the German Athens, and gained, comparatively a rare acquisition in those days, a knowledge of the German language, and of some sections of German literature. His first literary attempts were dramatic, but his earliest work of note was his novel, "The Monk," written when he was only nineteen, and in ten days, at the Hague, where he was residing as an *attaché*. It was published in 1795. Shamelessly voluptuous in its pictures of the influence of passion in a monk fettered by his religious vows, "The Monk" made a great sensation in England. The attorney-general was instructed by the Society for the Suppression of Vice to prosecute its author, who on the other hand, on returning to England, found himself a lion. In the dreary twilight between the death of Cowper and the rise of Scott and Byron, the author of "The Monk" was for a time a literary star. His ballads, such as "Alonzo the Brave," produced a great effect on young Walter Scott, the publication of whose version of Göthe's *Goetz von Berlichingen* was negotiated by their author, and who contributed to the *Tales of Wonder*, a miscellany original and translated, published by Lewis in 1801. Lewis afterwards enjoyed the intimacy of Lord Byron, and indeed from his *bonhomie* was a general favourite in society and with his literary contemporaries. "Tales of Terror," "Romantic Tales," "The Bravo," are others of Lewis' fictions. Among his dramatic performances are the "Castle Spectre," the comedy of the "East Indian," and "Timur the Tartar," played in 1811, and the precursor of a long series of gorgeous spectacles on the English stage. The death of his father left him the possession of a handsome fortune and of estates in Jamaica, which he visited towards the close of 1815, and again in 1817. His "Journal of a West Indian Proprietor," published after his death, and reprinted in Murray's *Home and Colonial Library*, is full of lively pictures of life and nature in Jamaica in the old slavery times, and paints its author in a very favourable light, the guardian of his slaves, of whom he had five hundred, and by whom he seems to have been worshipped. He died at sea on his second homeward voyage, on the 14th May, 1818. After the publication of "The Monk," Lewis succeeded for a short period Beckford, the author of *Vathek*, in the representation of Hindon, Wiltshire, but made no figure in the house of commons. A *Life and Correspondence* of M. G. Lewis was published in London in 1839.—F. E.

LEY or LEIGH, SIR JAMES, Baronet, afterwards earl of Macclesfield, successively lord chief-justice of the king's bench, lord high-treasurer, and lord president of the council, was born about 1552, of a respectable family in Wiltshire. At seventeen he was sent to Brazenose college, Oxford, and afterwards went to the bar. Lord Campbell describes his prospects there as "hopeless," and himself as glad to accept what was then equivalent to exile, the chief-justiceship of Ireland. In this post he aided King James' new plan for colonizing Ulster, and was an honourable and impartial judge. Returning to England with a favourable report of the success of the royal schemes, he was knighted, and received the lucrative post of attorney of the court of wards. He was included in James' first batch of baronets, and in January, 1621, was appointed lord chief-justice of the king's bench. His marriage to a niece of the duke of Buckingham probably aided his advancement. Though not a peer, he acted as speaker of the house of lords during the impeachment of Bacon, and in that capacity pronounced the sentence on the great ex-chancellor. At the end of four years he was removed from the king's bench, appointed to the lucrative and dignified office of lord treasurer, and raised to the peerage as Lord Ley of Ley in Devonshire. After the accession of Charles I. he was created Earl of Macclesfield, and in 1628 removed from the treasurership to be "shelved" as lord president of the council. He died on the 14th March, 1629. He seems to have been a commonplace but honourable man. Milton has immortalized him, and thrown perhaps an imaginary halo round his death, in his sonnet to the Lady Margaret Ley. Ley had a turn for history and antiquities. When in Ireland he collected and procured to be transcribed for publication, which did not take place, "The Annals of John Clynne," a friar minor of Kilkenny in the reign

of Edward III.; the "Annals of the Priory of St. John of Kilkenny;" the "Annals of Multiferman, Rosse, and Clonmell." Some of his antiquarian tracts are printed in Hearne's *Collection of Curious Discourses*.—F. E.

LEYDEN, JOHN OF. See BECCOLD.

LEYDEN, JOHN, M.D., a Scottish poet and great oriental scholar, was the son of a shepherd, and was born in 1775 at the village of Denholm in Roxburghshire. His childhood was spent in a wild pastoral spot at the foot of Ruberslaw, about three miles from Denholm. His grandmother taught him to read, and at the age of ten he was sent to school at the hamlet of Kirklaw, about six or eight miles distant, where he learned writing, arithmetic, and the elements of Latin grammar. Mr. Duncan, Cameronian minister at Denholm, subsequently gave him instruction in Latin; but notwithstanding these aids, Leyden was almost entirely self-educated. His favourite books were the metrical histories of Wallace and Bruce, the poems of Sir David Lindsay, *Paradise Lost*, and the *Arabian Nights Entertainments*; and these, with the traditionary tales and ballads of Teviotdale, contributed to form that romantic and eccentric disposition which characterized Leyden through life, and to produce that intense love of his native land which breathes through all his writings and all his proceedings, and imparts to his poetry its most attractive charms. He entered the university of Edinburgh in November, 1790, where he astonished his teachers and fellow-students, alike by his peculiarities of language and manners, and by his vast attainments. The progress which he made in almost all the branches of science within his reach, was perfectly marvellous. Besides the classical languages, he acquired a knowledge of French, Spanish, Italian, and German, and made considerable progress in Hebrew, Arabic, Persian, and the ancient Icelandic. He applied himself with great ardour to the study of moral philosophy, and made at least respectable progress in mathematics, natural philosophy, natural history, chemistry, botany, and mineralogy. He became a prominent member of several debating societies, in one of which he contracted an intimacy with Henry Brougham, Thomas Brown, and Francis Horner, and soon after became the intimate friend of Thomas Campbell. In 1796 he was appointed tutor to the two sons of Campbell of Fairfield, and accompanied them to St. Andrews, where he attended the lectures of the learned Dr. John Hunter and of Principal Hill, and formed the acquaintance of Dr. Chalmers and Lord Campbell. On his return to Edinburgh he was introduced to Richard Heber, the celebrated bibliomaniac, through whom he became intimate with Henry Mackenzie, Sidney Smith, Sir Walter Scott, and other distinguished contemporaries. In 1798 he was licensed by the presbytery of St. Andrews as a preacher in connection with the Established Church, but his peculiarities of voice and manner prevented his attaining any great measure of popularity. He engaged in various literary undertakings; contributed numerous articles to the *Scott's Magazine*, of which he was for a short time the editor; wrote a number of poems; and gave his friend Scott most valuable assistance in the preparation of his *Border Minstrelsy*. In 1802 he received the appointment of assistant-surgeon in the East India Company's service, and in the short space of six months, by intense application and almost incredible labour, qualified himself for a surgeon's degree. Immediately before his departure for India he published his beautiful poem, the "Scenes of Infancy." In 1803 he arrived at Madras; but his health suffered so much from his labours that he was obliged to remove to the Prince of Wales Island, where he spent upwards of two years in the study of the languages and literature of the East, and made himself master of the Hindustani, Malay, and many other kindred tongues. On the restoration of his health he went to Calcutta in 1806, and was appointed a professor in the Bengal college. He was shortly after promoted to the office of judge of the twenty-four Pargannahs of Calcutta. In 1809 he was appointed one of the commissioners of the court of requests in Calcutta, and in the following year he resigned this office and obtained the more lucrative situation of assay master of the mint. He accompanied Lord Minto in the expedition against Java in 1811, and died of fever soon after landing on that island (21st August), in the thirty-sixth year of his age. Leyden's industry, perseverance, and enthusiasm were as remarkable as his marvellous attainments. He was temperate in his habits, almost to abstinence, and of a most unselfish and amiable disposition. In spite of a few ludicrous foibles, he was warmly beloved by his friends, and his premature death was



deeply and widely deplored. Sir Walter Scott paid a beautiful and touching tribute to his memory in his *Lord of the Isles*, and wrote a brief memoir of him for the *Edinburgh Annual Register*. Lord Cockburn also has given a graphic portrait of Leyden's personal appearance and character in his *Memorials of his Time*. Leyden's poems were collected and published after his death in one volume by the Rev. James Morton. He was the author of a "Historical and Philosophical Sketch of the Discoveries and Settlements of the Europeans in Northern and Western Africa," &c. He also translated the Commentaries of Baber from the Turkish language, and edited a volume of Scottish Descriptive Poems, and an ancient prose work in the Scottish language entitled *The Complaynt of Scotland*.—J. T.

LEYDEN, LUCAS VAN, a very celebrated Dutch engraver and painter, was born at Leyden in 1494. He was placed by his father, Hugh Jacobze, who taught him the rudiments of his art, with Cornelis Engelbrechtsen. Lucas was exceedingly precocious, both as painter and engraver. A citizen of Leyden gave him twelve gold pieces for a picture in 1506, one for each year of the boy's age; and his early engravings are still valued by collectors as great rarities, though in all about two hundred prints by this master are known. His pictures are very scarce. He evidently devoted comparatively little time to painting. The galleries of Vienna, Berlin, Dresden, and Munich contain a few good specimens. His own portrait is in the Berlin gallery, another portrait of him is in the Liverpool institution; it was exhibited at Manchester, as were also a very curious and interesting picture of "A Card Party," belonging to the earl of Pembroke, and a fine example of St. Jerome, belonging to Mr. D. Hodgson. At Devonshire house there is "A man having a tooth drawn, and a woman picking his pocket;" this was engraved by Lucas himself in 1523. Perhaps his most remarkable work is the picture of the "Last Judgment," still in the town-house of Leyden, which is conspicuous for all his merits of execution and all his defects of taste—which latter were, however, as much defects of the art of the time as of Lucas. His pictures are among the best works of his time and country, and notwithstanding their angular Gothic forms and formal arrangement, they are beautiful in colour, earnest and expressive, and executed with remarkable care in aerial perspective; in effects of colour they are before their time. Bartsch in his *Peintre Graveur* describes one hundred and seventy-four prints by Lucas; they are well executed, and were known to the Italians in his own time. Vasari praises the prints of Luca d'Olanda as he was called in Italy. One of these, known as *Eulenspiegel*, engraved in 1520, is supposed to be the rarest engraving in existence: it has, however, been often copied. It represents a bagpiper and his family preceded by a small figure in a cowl, with an owl on his shoulder; and this is *Eulenspiegel*, a notorious clown and jester of the fourteenth century. When Albert Dürer was in the Netherlands in 1521, he visited Lucas at Antwerp, and has the following entry in his diary about him:—"I was invited to dinner by Master Lucas, who engraves on copper; he is a little man, and a native of Leyden." Lucas was well-to-do in the world, and was extravagant and given to pleasure. He once fitted up a little yacht and taking Mabuse as a companion made a tour, feasting the artists of the various towns he visited; but he injured his health by this dissipation, and passed the last few years of his life in the sick-room. He died in 1533 at the early age of thirty-nine. —(Van Mander, *Het Leven der Schilders*).—R. N. W.

LEYNEZ, LAYNEZ, or LAINEZ, JACOBUS, a Spaniard, one of the earliest disciples of Loyola, the second general of the Jesuits, and reckoned one of the founders of the order, to the establishment of which he greatly contributed. He distinguished himself by the active part he took at the council of Trent. In 1561 he went to the famous colloquy of Poissy, where he opposed Beza and Peter Martyr. He refused a cardinal's hat offered him by Paul IV., and in other ways showed remarkable prudence and self-control. He died in 1565 at the age of fifty-three, according to Morel. He wrote various treatises on theological and church questions. Some say he wrote the Constitutions of the Jesuits and the Declarations upon them; but this is doubtful. —B. H. C.

L'HÔPITAL or L'HOSPITAL, GUILLAUME-FRANÇOIS-ANTOINE DE, Marquis de Sainte-Mesme and Comte d'Entremont, a celebrated French mathematician, was born at Paris in 1661, and died on the 2nd of February, 1704. Being the son of an officer of high rank, he entered the army at an early age,

but soon quitted it, being disabled from military duty by his extreme shortness of sight. He studied mathematics with extraordinary zeal and success from his boyhood. On the arrival of John Bernoulli in France in 1692, L'Hôpital invited that illustrious mathematician to his country seat, and there passed four months in learning from him the principles of the infinitesimal calculus (which Leibnitz had but a few years before invented contemporaneously with Newton's method of fluxions). L'Hôpital continued during the rest of his life to give frequent proofs of his skill in the use of the new calculus, by solving many of the most difficult of the problems which the mathematicians of that day were in the habit of proposing to each other by way of challenge; and in particular, he was one of the four who solved the problem proposed by John Bernoulli in 1696, to find the line of quickest descent from one point to another not directly below it—the other three having been James Bernoulli, Leibnitz, and Newton. In the same year he published the earliest systematic treatise on the differential calculus, "*Analyse des Infiniment Petits*." His death, at the early age of forty-three, is believed to have been hastened by excessive study.—W. J. M. R.

L'HÔPITAL, MICHEL DE, chancellor of France, born 1505, in Auvergne. His father was physician to Charles de Bourbon, constable of France, and shared his banishment. Michel was then a student of law at Toulouse, and was also put under confinement. On his liberation he joined his father in Italy, and completed his education at Padua. He thence went to Rome, and on the advice of the French ambassador, soon after returned to France. He there married the daughter of the *intendant criminel* Morin, whereby he obtained in 1537 the post of counsellor in the parliament of Paris, the grand court of appeal in France—an office which he filled with exemplary assiduity for twelve years. The king, Henry II., then appointed him his ambassador at the council of Trent at Bologna. Finding it little better than a series of interminable altercations, he was on his own request recalled. He was soon after appointed *maître des requêtes*, and in 1554 superintendent of the finances. The latter office he held for six years, during which he essayed to the utmost of his power to check the prodigality of the court. On his retirement his only child, a girl, was portioned by the king with the gift of an office for her future husband. In 1560, on the death of Olivier, L'Hôpital was appointed by the regent, Catherine de Medicis, chancellor of France. Upon his advice a convocation of nobility and high clergy was called, who recommended the convocation of the states-general and a national synod, to heal the distractions in church and state. The states-general accordingly assembled, but the religious difficulty was not reducible by deliberation. The opening speech of the chancellor was an eloquent but unavailing appeal to the wisdom and moderation of his hearers. By this assembly some excellent civil and judicial reforms were effected. In the religious troubles of the age the chancellor was of the tolerant party, and opposed the bloody edicts and persecutions of the Guise faction—amongst others, the project for the introduction of the inquisition into France; and as the least of two evils, he procured for the bishops in their dioceses jurisdiction over the offence of heresy by the edict of "Romorantin." The edicts of "Pacification"—that is, of toleration with respect to the protestants—were due to the influence of the chancellor and the few friends who supported him in that age of court corruption and popular fanaticism. Their maxims were, that all citizens who obey the laws and perform their duties to their country and their neighbours, have an equal right to the advantages which civil society confers—those only deserve punishment who break the laws; and that the proper means to bring back heretics to the fold of the church are charity, patience, and prayer, such as its divine Founder used in establishing it. These were his principles as expressed by Thuanus in his *History of France*. In 1566 the deputies of the parliaments of the kingdom and the chief nobles assembled at Moulin, where an ordonnance was passed for the reform of justice, one of the best examples of early French codification. L'Hôpital wished to abolish the saleable patent offices in the administration of justice. These were a source of revenue to the crown, being originally granted for pecuniary consideration, and accompanied by a deposit in the royal treasury; and no transfer being valid without preliminary license, and fine, and deposit. All candidates for grant or transfer were to possess the required qualifications for the discharge of the duties of the office; and this did, in fact, form a school for law study. He reprehended



the practice of gifts to the judges under the name of spices or sweetmeats. These had been reduced to a regular scale of fees, and were almost the only profit the judges received. In many other ways he strove to exalt the profession of the law in public estimation. To this intelligent magistrate France owes the establishment of consular tribunals in the chief sea-ports. He was a friend to popular education, and the religious as well as civil liberties of his country. Hence he opposed the reception of the decrees of the council of Trent, *in extenso*, as being inimical to the liberties of the Gallican church; also the introduction of the bull for taxing the revenues of the clergy, on the condition of heresy being exterminated, as being the price of blood. These acts of resistance to their views irritated the Guise and Romish factions, who, though they could not bring about the direct displacement of the chancellor, made the office unbearable to him. He resigned in 1568. He had amassed a good store of learning in his youth, and study was his exercise and solace in his retirement. He produced some poetical epistles and short pieces in prose of little pretension, but considerable merit. He narrowly escaped the massacre of St. Bartholomew, 1572, though it was said he was protected by the king and queen-mother, the authors of that outrage. He died at the country-seat of his son-in-law, near Étampes, 15th March, 1573. In appearance and manners he was formal and austere; his large white beard and pale countenance gave him, it was said, the look of St. Jerome. The lot of this illustrious magistrate fell in an evil place at an evil time. As long as he could serve his country he endured everything. The wonder was that so pure a character could be preserved in such environment, and that he could have held his office so long amidst the violence and artifice of contending factions. His life has been written in French by Bernard, Villemain, and others; and in 1814 Mr. C. Butler published an essay on his life. His whole works were published at Paris, 1824, 1 vol. 8vo.—S. H. G.

LHUYD, EDWARD, a learned antiquary and philologist, the pioneer of modern researches into the Celtic languages, was born in Wales about 1670. He was carefully educated, and in 1687 was admitted into Jesus college, Oxford, obtaining his degree of M.A. in 1701. Under the influence and direction of Dr. Plot he studied natural history attentively; and being thus qualified, he succeeded the doctor in the office of keeper of the Ashmolean museum in 1690. His predilection, however, was in favour of the study of the primitive languages and customs of the inhabitants of these islands, in the pursuit of which he more than once travelled into Ireland, Scotland, Wales, Cornwall, and Brittany. The observations on natural history which he made in those travels were communicated to the Royal Society, and published in the Philosophical Transactions. But the great monument of his sagacity, learning, and judgment, as exercised in these researches, appeared in his book entitled "Archæologia Britannica," of which the first volume was published at the author's own great cost in 1707, and no more, owing to the want of public encouragement. He died when he had hardly reached middle age, in 1709, a few months after his election to the office of squire beadle to the university.—R. H.

LHUYD, HUMPHREY, a learned antiquary and doctor of medicine, was born in Denbigh and educated at Oxford. In 1547 he was a commoner of Brazenose college. The degree of master of arts was conferred on him in 1551, at which time he was studying physic. Retiring to his own country, he resided within the walls of Denbigh castle and practised as a physician. He was a gentleman of many accomplishments, and inspired Camden with a high respect for his antiquarian knowledge. A list of his writings will be found in Lowndes' and in Kippis' Biog. Brit. The work by which he is most generally known is a translation of Caradoc's History of Wales, which he did not live to finish, but which was published in 1584 by Dr. David Powel, under the auspices of Sir Henry Sidney, lord-president of Wales. It was dedicated to Sir Philip Sidney. Dr. Lhuyd died about the year 1570, and was buried in the church of Whitchurch, near Denbigh. His translation of Caradoc, having become scarce, was reprinted in 1811.—R. H.

LIBANIUS, a distinguished Greek sophist and rhetorician, was born at Antioch in 314 or 316. Ardent in the pursuit of knowledge, he went to Athens, where he soon attracted attention by his abilities and industry. There he studied the classical writers of Greece. As he returned through Constantinople, Nicocles prevailed on him to remain there; but on going to

Athens and coming back he found his place occupied. Hence he set up a private school, which was thronged with pupils. Owing to envy and jealousy on the part of his opponents, he was expelled from Constantinople in 346, and went to Nicomedia, where he taught with like success, and was equally exposed to persecution. After five years he returned to Constantinople, but was coldly received; went back to Nicomedia, and was thence compelled once more to return to Constantinople by the raging of an epidemic disease. Declining to accept an invitation to the chair of rhetoric at Athens, and wearied of the annoyances to which he was subjected at Constantinople, he visited Antioch. Having returned to Constantinople, he soon after left it from ill health, and went back to his native city, where he remained till his death in 393. He was esteemed by the emperors Julian, Valerius, and Theodosius, whose protection he enjoyed. Yet his life was a troubled one, owing to the hatred of rivals, the interference of prefects, and family misfortunes. His disposition was querulous. He was an inflated, pedantic man, free in the expression of his opinions, and conceited. Though a pagan, he warmly advocated religious toleration. Basil and Chrysostom were among his pupils; and he always stood in friendly relations to them. Libanius' works are numerous, consisting of an autobiography, eulogies, declamations, and letters. They are not distinguished by profound thought or research, and the style is affected. The most complete edition is that of Reiske, four volumes, 1791-97, Leipsic.—S. D.

LIBAVIUS, ANDREAS, a celebrated German chemist, born at Halle in Saxony. He filled for some time the chair of history and poetry at Jena, and afterwards held the post of director of the gymnasium at Coburg. Died in 1616. By his writings Libavius rendered much service to chemistry; and it was he who first mentioned the practice of "transfusion of blood."—W. B.-d.

LIBERI, PIETRO, Cavaliere, was born at Padua in 1605, and studied under his countryman Il Padovanino. He visited Venice, Parma, and Rome, and became one of the most accomplished painters of his age. He had, however, two methods of painting, some of his works being highly elaborated, and others being executed with great boldness; the latter he said was for the expert, the former for the ignorant, who could appreciate labour though unable to discover skill. Liberi painted many altarpieces, but he preferred gallery pictures, from ancient mythology to church legends; and he was very fond of painting naked Venuses after the manner of Titian, whence he got the surname of Il Libertino. He was the first president of the Academy of painting of Venice. Among his principal works are the "Battle of the Dardanelles," in the ducal palace; and the "Slaughter of the Innocents," in the church of Ogni Santi in Venice; "Noah leaving the Ark," in the cathedral at Vicenza; and the "Deluge," in Santa Maria Maggiore at Bergamo. He painted also much in Germany. He died October 16th, 1687, at Venice, where he had built himself a palace, Palazzo de' Limi, on the grand canal, and lived in great splendour. Zanetti gives him the title of Count.—(See *Della Pittura Veneziana*, 1771.)—R. N. W.

LIBERIUS, Bishop of Rome, was ordained on 22nd May, 352. It is doubtful whether at first he took part against Athanasius and excommunicated him from the Roman church. He was steadfast in his attachment to the catholic faith, although his legates to the council of Arles in 353 were gained over, and his representatives at Milan in 354 banished; almost all the western prelates having yielded. In 355, having been summoned to Milan before the Emperor Constantius, he withstood him; refusing to subscribe to the condemnation of Athanasius. Hence he was banished to Berea, where after two years he made proposals of submission, and signed before the council of Sirmium an Arian creed and the decrees against Athanasius. He was accordingly permitted to return to Rome to share office with Felix, who had been appointed his successor. In consequence, however, of popular feeling and tumult the latter resigned, leaving Liberius in full possession. It is said that before his death in 366 he recanted all his errors, and became a catholic again. His correspondence comprehends twelve epistles, given by Constant, some of which are probably spurious. Three other pieces are ascribed to him, one of them being the dialogue with the emperor at Milan, which is preserved in Theodoret, H. E. ii.—(See Galland. *Bibliotheca patrum*, vol. v. p. 65.)—S. D.

LIBRI, GIROLAMO DAI, a distinguished Italian miniature painter, was born at Verona in 1472, and was called Dai Libri (of the books), from the occupation of his father, Francesco, who



was an illuminator. Girolamo was a distinguished painter, as well as an illuminator. The books he illuminated at Verona, which are praised by Vasari, are now lost or dispersed. His principal works of every kind were at Verona. In the church of San Giorgio Maggiore is still a picture by Girolamo, painted in 1526, which is signed "Hieronymus a Libris." He was most famous for his pictures of the Madonna and Child, sometimes enthroned and surrounded by saints. Verona still possesses several such, and there is a small Madonna and Child in the National gallery, London, attributed to him. Though Girolamo lived long in the sixteenth century, his paintings are all in the simple devout style of the fifteenth. He was the master of Giulio Clovio, the prince of illuminators; and his own son, Francesco dai Libri the Younger, was likewise a skilful illuminator. Girolamo died at Verona on the 2nd July, 1555.—(Vasari, *Vite*, &c.; Ed. Lemonnier, vol. ix.)—R. N. W.

LICHTENBERG, GEORG CHRISTOPH, a celebrated German physicist, was born 1st July, 1742, at Ober Ramstadt, near Darmstadt, of which his father was then metropolitan or rural dean. Subsequently the elder Lichtenberg removed with his eighteen children, of whom Georg was the youngest, to Darmstadt, where he became general superintendent. Throughout life Lichtenberg retained the greatest veneration for both his parents, and for his mother particularly that kind of veneration which made him, as he says, invoke her help as his tutelary saint when he was in circumstances of temptation or affliction. The elder Lichtenberg died when Georg was still in early boyhood, but not before he had instilled into the mind of his son the love both of learning and of piety. In his eighth year the studious boy became a hunchback, and thus condemned by a deformity of body, as well as inclined by precocious intellect, to a sedentary life, he made astonishing progress in many branches of knowledge. Attending the gymnasium of Darmstadt, young Lichtenberg attracted the notice of the then landgrave, Ludwig VII., who furnished him with the means of prosecuting his studies at Göttingen. He entered the university in 1763, and for two years was permitted to gratify his encyclopaedic tastes by attending lectures on all sorts of subjects. It was afterwards a matter of regret with him that during this period he was not confined, for the better forming of his mind, to the study of the higher mathematics and mechanics. When Kaestner, in succession to T. Mayer, was appointed director of the astronomical observatory, Lichtenberg was employed by him to observe the transit of Venus of June 19, 1769; and in connection with this engagement his name was mentioned at the court of George III. and in learned society in this country, in a way which prepared for him a cordial welcome on his subsequent visit to England. Through the influence of his patron the landgrave, Lichtenberg obtained the chair of mathematics at Göttingen in 1770, in which year he visited England, having undertaken to conduct home two English lads, sons of Admiral Swinton and Lord Boston, who had been prosecuting their studies on the continent. While in London, Lichtenberg was kindly entertained by his lordship and introduced to the best society. He visited the observatory at Richmond, forming there a friendship with Demainbray, and was received at court by his majesty with flattering cordiality. Returning to Göttingen he inaugurated his course of lectures by a discourse in German on the subject of probabilities in games of chance, the calculation of which, he conceived, had not been perfectly investigated by Pascal, D'Alembert, or Beguelin. In 1772-73 Lichtenberg was engaged in determining the latitude and longitude of Osnabrück and Stade. In 1774 he was admitted a member of the mathematical class of the Royal Society, Göttingen, the commentaries of which learned body contain most of his contributions to the exact sciences. In the same year, after preparing for the press the works of Tobias Mayer (only the first volume was printed), Lichtenberg again set out for England, where he arrived at the end of September. During this second visit to London he enjoyed the society of the most eminent members of the Royal Society, and of other notable personages, among whom was David Garrick, for whose genius the German savant, himself a great humourist, entertained the most unbounded admiration. On his return to Göttingen in 1775, the dukes of Clarence, Cumberland, and Cambridge having been sent thither to prosecute their studies, Lichtenberg was appointed to act as their tutor. Two years later he succeeded Erxleben in the chair of physics, the duties of which he discharged till

his death, which occurred at Göttingen, 14th February, 1799. It is a curious and interesting study to compare Lichtenberg of the eighteenth, with Pascal of the seventeenth, and George Wilson of the nineteenth century. All three were great physicists, great wits, and in respect of character and aim—for all three were eminently religious—great men. All three, again, were nearly as remarkable for the malformation and weakness of their bodies, as for the vigour and elevation of their minds; and in many other points their lives and personal characteristics wonderfully resemble each other. Lichtenberg, like Pascal, became almost a recluse during the latter years of his life; but he kept himself in communication with most of the eminent men of his time, as well as with his relatives and pupils—his elder brother, a councillor at Gotha, perhaps enjoying the largest share of his correspondence. Unlike Wilson, who has described in one of his essays his sufferings from the loss of a foot, Lichtenberg rarely alluded to the defects of his physical organization. Among his MS. notes, however, we find the remarks, that a painter could best draw him in the dark, and that if his own opinion could have been asked, certain features of his body should have received less relief. Lichtenberg is perhaps best known as a physicist by his observations respecting the various figures produced by fine dust on the surface of electrified planes. As a litterateur, at least in England, he enjoys most fame from his volume of observations on the pictures of Hogarth. His philosophical and literary works were published in five volumes at Göttingen, 1800-3. Four volumes of his contributions to mathematics and natural philosophy followed in 1803-5. The latest edition of his writings is that which appeared at Göttingen in 1844-52 in 14 vols. The publication of this collection was superintended by his sons. Lichtenberg, when he was upwards of fifty, to the amazement of his friends, but also much to the advancement of his own happiness, married his servant, who bore him five children.—F. B-y.

LICINIO, GIOVANNI ANTONIO, Cavaliere, commonly called from his birthplace in the Friuli, il Pordenone, was born in 1483, and studied painting under Pellegrino da San Daniele, but was an imitator and rival of Giorgione and Titian, and was one of the most distinguished masters of the Venetian school, more especially as a fresco painter. He was also a good portrait painter, greatly excelling in the painting of flesh; but, like his rival Titian, he was very careless in the execution of his latest works. Some of Pordenone's works have been attributed to Titian; this is the case, according to Dr. Waagen, with the "Finding of Moses" at Burghley. His pictures are conspicuous for their strong contrasts of light and shade. There are works by him in the cathedral of Pordenone; and in San Pietro Martire, at Udine, is the Annunciation, which Vasari mentions as the painter's masterpiece. The Manfrini gallery at Venice contained several works by him, among them a portrait of himself with his sons, now Mr. Barker's in Piccadilly; and there is a similar picture by him in the collection at Hampton Court. There are fine frescoes by Pordenone at Treviso, Castel St. Salvatore, and Piacenza; his works are nevertheless scarce. The National gallery possesses a portion of an apostle by him. He signed his name Antonius Portunaensis and De Portunaonis; he is also sometimes called Cuticelli, after his mother, and De Regillo. He died at Ferrara in 1539. Bernardino Licinio, Giovanni Maria Calderari, and Pomponio Amalteo, his son-in-law, were distinguished scholars of this painter.—(Vasari; Ridolfi; Zanetti; Maniago.)—R. N. W.

LICINIUS, CAIUS LICINIUS CALVUS STOLO, a Roman of plebeian family, and one of the tribunes of the people for the year 375 B.C. In 366, in conjunction with his colleague L. Sextius Lateranus, he proposed and carried the measure by which the tribuneship was abolished and two annual consuls were substituted, one of whom should be always a plebeian. In the following year Lateranus was chosen the first plebeian consul, but Licinius himself went out of office. He was elected the plebeian consul, however, for 363 and 360. During his occupation of the tribuneship, Licinius and his colleague had brought forward a *rogation* which was adopted, restricting the citizens to five hundred jugera, or three hundred and thirty-three (circa) acres of land from the ager publicus apiece, on the ground that the possessors of a larger quantity were found unable to cultivate it properly, and to eradicate the *stolones* or unprofitable shoots; hence it is said that he derived his name of Stolo, but this may perhaps be allowed to rank among doubtful etymologies. It is



a curious circumstance that in 356 B.C., Licinius fell under the operation of his own agrarian law, and was convicted of having double his allowance, namely, one thousand jugera. The date of his death is unknown.—W. C. H.

**LICINIUS, FLAVIUS VALERIUS**, was originally a private soldier, was raised to the rank of Augustus by the Emperor Galerius in 307, and became governor of Rhætia and Pannonia. In 313 he improved his position by marrying the sister of Maxentius, and in that year he succeeded Maximian as emperor of the Eastern provinces. His good fortune seems to have forsaken him after his elevation to the purple. In 315 and again in 323 war broke out between him and the Western emperor, in which Licinius was the loser; and in 324 he was put to death by Constantine, whose prisoner he had become, on a charge of treasonable correspondence with the barbarians.—W. C. H.

**LIDDELL, DUNCAN**, a Scottish physician and mathematician, was born at Aberdeen in 1561, and died there on the 17th of December, 1613. He was educated at Marischal college. At the age of eighteen he set out to travel on the continent of Europe, and passing through Poland, arrived at Frankfort-on-the-Oder, in the university of which, by the assistance of his countryman John Craig then professor of mathematics there, he was enabled to study for three years. After studying and teaching for several years in various parts of Germany, he was appointed in 1591 professor of the lower mathematics, and in 1594 professor of the higher mathematics in the university of Helmstädt. In 1596 he took the degree of doctor of medicine, and was appointed physician to the court of Brunswick. In 1604 he was appointed pro-rector of his university. In 1607 he resigned his appointments in order to return to his native country. He appears soon afterwards to have acquired some property, which he ultimately bestowed on the seat of his early education, Marischal college, devoting part of it to the support of poor scholars, and part to the endowment of a professorship of mathematics. His published writings relate chiefly to medicine.—W. J. M. R.

\* **LIDDELL, SIR JOHN, M.D., F.R.S., C.B., &c.**, director-general of the medical department of the royal navy, received his medical education at the university of Edinburgh, and entered the naval service as an assistant-surgeon in 1812. In the following year he was in the *Pactolus*, 38, when that vessel having the Count D'Artois on board, entered the Gironde and took possession of the town of Polignac, and the forts at the entrance of the river. He was also at the bombardment of New London and Stonytown in America, by the squadron under Sir Thomas Hardy. Returning to England in 1815, his ship was ordered to the French coast, where she remained blockading until the fall of Napoleon. While at Lisbon in the *Naiad* frigate, to which after several years' service in the West Indies he was appointed in 1823, Dr. Liddell turned his anatomical and surgical knowledge to good account, by instructing the medical youth of the hospital San Jose in the various surgical operations on the human body. Appointed surgeon of H.M.S. *Asia*, bearing the flag of Vice-admiral Sir Edward Codrington in 1826, Dr. Liddell was present at the battle of Navarino in the following year. Immediately after the action he was appointed physician to the fleet; and on the arrival of the combined Russian and English fleets at Malta, the sick and wounded of both were placed under his charge. For his services on this occasion Dr. Liddell was decorated with the order of St. Anne of Russia and that of Redeemer of Greece. The gold medal, founded by Sir Gilbert Blane for the best medical journal, was also awarded to him. Advanced shortly afterwards by his royal highness the duke of Clarence to the important post of surgeon to the naval hospital of Malta, Dr. Liddell found abundant scope for the exercise of his general and professional attainments. He planned a new hospital, which till the present day remains a model for similar institutions. Sir Walter Scott, during his passage to Malta in the *Barham* frigate, and during his sojourn in that island, had the benefit of Dr. Liddell's advice and attention. Dr. Liddell was also publicly thanked for his exertions during the prevalence of cholera at Malta in 1840. He was successively deputy inspector-general of Haslar hospital, and inspector-general of the royal hospital, Greenwich. In 1848 he received the honour of knighthood from her majesty, and in 1850 was made a companion of the bath. On the retirement of the late Sir William Burnett, Sir John Liddell succeeded him as director-general of the naval medical department. In 1859 he was made honorary

physician to the queen. Since his accession to his present high position, Sir John has amply vindicated his reputation as an able administrator; and so far as his official position would allow, on all occasions promoted those measures which led to the recent improvements in the medical service of the royal navy.—J. O. M'W.

**LIEBER, FRANCIS, LL.D.**, a German resident in the United States, and a diligent contributor to various departments of literature, especially to the philosophy of politics and law, was born at Berlin on the 18th of March, 1800. He was studying medicine with a view to become an army surgeon, when Germany was once more roused against Napoleon, escaped from Elba. As a volunteer Lieber fought at Ligny and Waterloo; and, severely wounded afterwards at Namur, he lay two days on the battle-field. In the persecution of young German liberals which followed the assassination of Kotzebue by Sand in 1819, Lieber was arrested, and finding himself subjected to annoyances after his liberation, he embarked for Greece in 1821 as a Phil-Hellene. Returning penniless and friendless, he landed in Italy and made his way to Rome, where Niebuhr the historian was residing as Prussian minister. His story and character favourably impressed Niebuhr, who made him tutor of his son Marcus, and steadily befriended him. Even Niebuhr, however, could not procure him an unmolested residence in Germany, and after a short stay in England in 1825, Lieber proceeded in 1827 to the United States, where he lectured on history and political philosophy, and was ultimately made professor of both in the state college of South Carolina at Columbia. Of his numerous works the principal are "The Stranger in America," being sketches of men and things in the United States; "Political Ethics," 1838; "Legal Hermeneutics," 1841; and a small but interesting volume, "Reminiscences of Niebuhr," 1835. Lieber was the editor of the *Encyclopedia Americana*, a work of reference on the plan of the German Conversations-Lexikon, published at Philadelphia in 1828-32.—F. E.

**LIEBER.** See ERASTUS.

\* **LIEBIG, JUSTUS**, Baron von, one of the most distinguished chemical philosophers of the present day, was born at Darmstadt, the capital of the grand duchy of Hesse-Darmstadt, on the 8th of May, 1803. After having completed his classical education in the gymnasium of that city, his passion for the natural sciences induced his father, in 1818, to place him in a pharmaceutical establishment at Heppenheim. From this situation, in which he remained only ten months, he went in 1819 to the university of Bonn, and afterwards to that of Erlangen, where he took his degree of doctor of medicine. In 1822 he was sent to Paris at the expense of the grand duke of Hesse-Darmstadt, where he remained two years in the prosecution of his chemical studies, and associating with the most distinguished French chemists, MM. Guy-Lussac, Dumas, and Pelouze. In 1824 he communicated to the Academy of Sciences a memoir on the fulminic acid and the fulminates—compounds which had been discovered by our countryman Howard in 1800. Liebig was the first, however, who explained their true chemical constitution; and his memoir on the subject excited so much interest that Baron Humboldt, who heard it read, invited him to his house, and introduced him to his scientific friends. On the recommendation of this distinguished patron of science, he was appointed in 1824, though only twenty-one years of age, extraordinary professor of chemistry in the university of Giessen, founded in 1607. In 1826 he became ordinary professor of chemistry, and he then commenced, with the patronage of the government, that laboratory for teaching practical chemistry which attracted pupils from every quarter of the globe, and sent into the scientific world Hoffman, Wiess, Fresenius, Lyon Playfair, Gregory, Johnston, and other distinguished chemists.

In 1828 Liebig attended the meeting of the British Association for the Advancement of Science, which met at Liverpool. On that occasion he read an interesting paper "On the Composition and Chemical relations of Lithic Acid," and such was the estimation in which he was held by the chemical section, that he was requested to draw up two reports, one "On Isomeric Bodies," and the other "On Organic Chemistry." None of these reports appeared in the Proceedings of the Association for 1839; but before the meeting which was held at Glasgow in 1840, he published his work entitled "Chemistry in its application to Agriculture and Physiology," which was translated by Dr. Lyon Playfair from the author's manuscript, and dedicated



to the association. This work was only a part of the report on organic chemistry which that body had requested from him, but an abstract of the whole report, entitled "Organic Chemistry applied to Physiology and Pathology," was read to the chemical section at Manchester in 1842 by Dr. Lyon Playfair. In the first part of this interesting communication he treats of the processes employed in the nutrition and reproduction of various parts of the animal economy. In the second part he examines the chemical processes engaged in the production of bile, urea, uric acid, and its components, as well as of cerebral and nervous substance. In the third part he treats of the recondite laws of the phenomena of motion; and he concludes his report with two chapters—one on the theory of disease, and the other on the theory of respiration. The entire report, of which this paper was but an abstract, was published in 1842, under the title of "Animal Chemistry, or Chemistry in its application to Physiology and Pathology," having been translated from the author's manuscript by Professor Gregory.

In 1848 his work on "The Motions of the Juices in the Animal Body" was translated from the author's manuscript by Professor Gregory; and in 1849 his "Researches on the Chemistry of Food" was also translated from the author's manuscript by the same eminent chemist. One of Liebig's latest works is his "Familiar Letters on Chemistry considered in its relation to Industry, Agriculture, and Physiology." These letters, of which he published a second series in 1844, have gone through several editions, that of 1857 being dedicated to Sir James Clark, who had been accessory to the establishment of the Royal College of Chemistry. Liebig's principles of agricultural chemistry have not been universally adopted. A Reply to them by Mr. Lawes and Dr. Gilbert was published in December, 1855, in the *Journal of the Royal Agricultural Society of England*. He simplified the processes for organic analysis, and by their aid made numerous investigations formerly impracticable from the complexity of the methods then in use.

Liebig is the author also of many separate memoirs published in different scientific journals. He co-operated with M. Poggenдорff in the Dictionary of Chemistry published in five volumes at Brunswick in 1837-51, with a supplement in 1850-52; and with M. Geiger in the Manual of Pharmacy.

The valuable researches of Liebig have been rewarded with honours of various kinds. Chairs of chemistry were offered to him in different parts of the continent, and even in London. In 1850 he was elected to the chemical chair at Heidelberg, vacant by the death of Gmelin; but he declined to accept of it. The grand duke of Hesse-Darmstadt, Louis II., made him a hereditary baron in 1845. In 1854, a fund of about £1000, subscribed throughout Europe as a mark of the value set upon his chemical and agricultural researches, was employed in purchasing five pieces of plate—one for each of his five children, and the balance of £460 presented to himself. Liebig is at present professor of chemistry in the university of Munich. He has been elected an honorary or a corresponding member of all the leading academies and societies in Europe and America. So early as 1840 he was elected a fellow of the Royal Society of London; and on the 13th May, 1861, he received the highest of all his honours in his election, in room of M. Tiedemann, as one of the eight foreign associates of the Academy of Sciences in the French Institute.—D. B.

**LIGHTFOOT, JOHN**, was the son of Thomas Lightfoot, rector of Stoke-upon-Trent, and was born there on the 19th or 29th of March, 1602. In his fifteenth year he was admitted of Christ's college, Cambridge, where he had for his tutor William Chappel, afterwards master of Trinity college, Dublin, and bishop of Cork, the same who was the tutor of John Milton and Henry More. After taking his bachelor's degree he was for about two years assistant in the school of Ripton in Derbyshire; after which he took orders, and was appointed to the curacy of Norton-under-Hales in Shropshire. Here he became acquainted with Sir Roland Cotton of Bellaport, who took him into his family as domestic chaplain, and engaged him deeply in the study of Hebrew and its cognate tongues. Sir Roland was an accomplished Hebraist, and was able to lend important aid to his young chaplain in his studies. Lightfoot had hitherto done little in this department of study, and he attributes all his subsequent attainments in oriental learning to the advantages which he derived from Sir Roland's friendship. After a short visit to London in company with his learned patron, he contemplated spending some time in continental travel; but he

was induced to abandon that design by receiving the offer of a settlement at Stoke in the county of Stafford. Here he resided for two years, still diligently prosecuting his studies; after which he removed to Hornsey, near London, with the view of having easy access to the rabbinical and oriental treasures of Sion college. It was at Hornsey that he prepared his first work, "Erubhin, or Miscellanies Christian and Judaical, and others, penned for recreation at vacant hours," which appeared in 1629. It is a small and unpretending work, and touches many subjects for the first time which afterwards developed themselves in his hands to much vaster proportions. It was dedicated to Sir Roland Cotton, who, in a letter sent to the young author, tells him "that he had read it over, and found in it many rarities, and nothing so vulgar that he needed to fear his book's entertainment." In 1630 Sir Roland presented him to the rectory of Ashley in Staffordshire, where he remained for the next twelve years, and devoted all the time he could spare from his pastoral duties to his favourite Hebrew and Talmudic studies. To avoid interruptions "he purchased an adjoining field, in which he erected a small building containing three rooms, his study, parlour, and bedchamber; and not content with passing the day in this retreat, at a distance from all domestic interruption, he often slept in this hermitage although contiguous to his own parsonage house. When the troubles began in 1640 he took side with the parliament, and he was one of the divines summoned to serve in the Westminster assembly in 1643. He had removed to London the year before, probably with the view of conducting through the press some of the learned works which he had prepared at Ashley, and he had been appointed minister of St. Bartholomew's church, near the Exchange. His "Handful of Gleanings out of the Book of Exodus," a sequel to "A Few and New Observations upon the Book of Genesis, the most of them certain, the rest probable, all harmless, strange, and rarely heard of before," 1642, is dedicated to the inhabitants of Bartholomew Exchange, and bears the date of 1643. He took a more active part in the deliberations and debates or the assembly than was to be expected from a man of his reclusive habits, and while generally agreeing with the other members in their views of christian doctrine, and as to the main features of the constitution which they proposed to give to the national church, he not unfrequently differed from them on particular points, and was able sometimes to modify the form of their conclusions. He belonged to the Erastian party of the assembly, who contended that the power of ecclesiastical discipline belonged to, and ought to be invested in civil rulers. His "Journal" contains many valuable and interesting notices of the proceedings of the assembly. He preached repeatedly before the house of commons. On one of these occasions he referred to the singularity of his opinions on the subject of church power and suspension from the sacrament—"I am most unable," said he, "to hold out to you anything that may direct you in matters of such weight, and if my judgment were anything, yet should I be sparing to show it, because I must confess that about these matters I differ in judgment from the generality of divines; and I hold it not any happiness to be singular in opinion, nor do I hold these to be times to broach differences." Still he avows himself a presbyterian—"I beseech you," said he to the house of commons in the same sermon, "hasten the settling of the church. I rejoice to see what you have done in platforming classes and presbyteries, and I verily and candidly believe it is according to the pattern in the mount." In 1643 the parliamentary visitors of Cambridge gave him the mastership of Catherine hall, vacant by the ejection of Dr. William Spurstow; and in the same year he was presented to the sequestered living of Much-Munden in Hertfordshire. Munden became ever after his favourite residence. He preferred its retirement even to the quiet gardens of Cambridge, and when detained by his university duties from his simple parishioners there, he would frequently say that "he longed to be with his russet coats." In 1652 he took his degree of D.D., and in 1655 he was chosen vice-chancellor of the university. The dates of many of his principal writings belong to the period of the civil war and the Commonwealth. The "Harmony of the Four Evangelists" appeared in three parts, between 1644 and 1650; his "Chronicle of the Times of the Old Testament," in 1647; the "Temple Service," in 1649; the "Harmony, Chronicle, and Order of the New Testament," in 1655; and the commencement of his "Horæ Hebraicæ et Talmudicæ," in 1658. The times were anything but propitious for such publi-



cations, and we find him complaining bitterly in a letter to the elder Buxtorf of the printers and publishers of the day, that they would risk nothing upon his books, and compelled him to bear all the loss himself; "they blunted the edge," says he, "of his literary ardour, and continuations of works already begun sometimes lay by for years, for lack of encouragement to send them to the press." It is not easy, however, to find any evidence of the "blunting" he complains of. He not only laboured assiduously at his own arduous undertakings, but rendered prompt and valuable assistance to those of others. Walton's Polyglot, Castell's Lexicon Heptaglotton, and Poole's Synopsis Criticorum, were all indebted more or less to his aid. In 1660 he took part in the Savoy conference on the side of the presbyterians, but soon saw that it was sure to end in nothing, and ceased to attend after one or two visits. He was in danger of losing his appointments in the church and university at that period; but by the timely help of Sir Henry Cæsar and Dr. Sheldon, archbishop of Canterbury, he was confirmed by royal indulgence both in his rectory and mastership, to which he makes grateful reference in the preface to his "*Horæ Hebraicæ*" upon the Gospel of St. Mark. In 1662, when the act of uniformity passed, he accepted its conditions of conformity, although it would seem that he did not very scrupulously fulfil them. "He was not entirely conformable to the rubric of the church, seldom wearing a surplice, or even reading all the prayers; and the dissenters of his parish scrupled not to attend upon his ministry, considering him not to be rigidly episcopalian." But the bishops wisely winked at the small irregularities of a man who was at once one of the best of parish pastors, and one of the brightest ornaments of the university. It was only a fit tribute to his merit, that he was preferred by the interest of Sir Orlando Bridgeman, lord keeper of the great seal, to a stall in the cathedral of Ely. He survived till December 6, 1676, when he died at Ely in his seventy-fourth year, and his remains were removed to Munden, which he had held for thirty-two years. His fame as a scholar and divine chiefly rests upon his "*Horæ Hebraicæ et Talmudicæ*," in which he makes use of rabbinical literature to throw light upon the New Testament. The idea was not original; but it had never before been carried out so extensively, and with such an ample apparatus of learning. The observations thus accumulated by him were for the most part new, and their freshness much more than their intrinsic importance drew upon them the attention of divines and critics, and led to subsequent researches in the same field. That Lightfoot's labours are still valued, though it may be more moderately than in the first instance, is proved by the republication of the "*Horæ*" at Oxford in 1859, under the editorial care of Mr. Gandell. The most complete edition of his whole works is that of Pitman, brought out in thirteen volumes, octavo, in 1822-25. Less complete collections had appeared before the end of the seventeenth century in London, Rotterdam, and Franeker.—P. L.

LIGHTFOOT, JOHN, an English botanist, was born in Gloucestershire on the 9th December, 1735, and died at Uxbridge on the 18th February, 1788. He was a clergyman of the Church of England, and officiated at Uxbridge. He was also chaplain to the duchess dowager of Portland. He had a great taste for natural history, and accompanied Pennant in his second journey to Scotland. He made a collection of Scotch plants, and published his "*Flora Scotica*," in 2 vols. 8vo, in 1775. The work contains twenty-five well executed plates, partly zoological and partly botanical. In the introduction there is an account of Scottish zoology by Pennant. The plants mentioned amount to thirteen hundred, and they are arranged according to the Linnæan system. A number of the common Scotch and Gaelic names of the plants are given, with histories of their economical uses. Lightfoot's herbarium was purchased by George III. He was a fellow of the Royal Society, and one of the founders of the Linnæan Society.—J. H. B.

LIGNE, CHARLES JOSEPH, Prince de, general in the Austrian service, an author and a wit, was born at Brussels on the 12th May, 1735. His father, of ancient family, rose to be an Austrian field-marshal, and on the mother's side he claimed descent from Mary Queen of Scots. He entered his father's regiment in 1752, distinguished himself by great bravery, and had risen to be a colonel before the close of the Seven Years' war. He became a favourite of Joseph II., enchanted even the court of Versailles by his *esprit*, and, sent on a mission in 1782 to the Empress Catherine, was made by her a field-marshal, and accompanied her in the journey to the Crimea, of which

he has left a very lively account. His active career closed in 1790 with the death of his imperial patron. "I died with Joseph II.," was one of his own sayings. The French revolutionary war ruined his fortunes. Court intrigues thwarted his prospects of obtaining a high and active military command suitable to his talents for war; the death of a favourite son in battle clouded his existence; and he spent the rest of his life in comparative retirement in a little house in Vienna. Admirers from far and near sought the retirement of the man who had been present at the interview between Frederick the Czar and Joseph II., and who had been the confidant of the Empress Catherine. Madame de Stael edited his "*Lettres et Pensées*," and he was an object of interest to the diplomatists and soldiers of the congress of Vienna, his mot on which is still remembered—"Le congrès danse—il ne marche pas." He died at Vienna on the 3rd December, 1814. The chief value of his works is an occasional anecdotal interest, which specially marks his correspondence.—F. E.

LIGONIER, JOHN, Earl, a distinguished English general, was born in 1678. He was descended from a noble French family, and was subjected to so much persecution on account of his having embraced the protestant faith, that he was forced to take refuge in England. He entered the military service there under the command of the duke of Marlborough, and distinguished himself so much by his courage and skill that he gradually rose to the rank of field-marshal, and during the reign of Queen Anne he was elevated to the Irish peerage with the title of earl. He displayed great gallantry at the battle of Raucoux in 1746, in which the British were defeated by Marshal Saxe; and again at the battle of Laffeldt, near Maestricht, in 1747, when the allied army under the duke of Cumberland was completely defeated, at the head of the British cavalry he checked the advance of the French, and saved the allies from destruction. He was taken prisoner, however, and brought into the presence of Louis XV., who treated him with great distinction. Lord Ligonier was appointed commander-in-chief of the army in 1757. He died in 1770 in the ninety-second year of his age.—J. T.

LIGOZZI, JACOPO, was born at Verona in 1543, and studied painting in the school of Paul Veronese. He settled in Florence, and died there in 1627. Ligozzi, though reckoned among the so-called Macchinisti of the sixteenth century, is to be classed among the reformers of the Florentine school, which was much corrupted by the anatomical mannerists, the imitators of Michelangelo. He improved both the drawing and colouring of the school. He excelled equally in oil and in fresco. Agostino Carracci engraved some of his works.—(Lanzi.)—R. N. W.

LIGUORI, ALPHONSO MARIA DE, a celebrated writer on casuistry, and founder of a religious order, was born at Marianella, near Naples, in 1696. Having obtained in 1714 the degree of doctor in *utroque jure*, he practised as a lawyer with success till 1722, when he assumed the monastic habit. Ordained a priest in 1726, he preached every day to the common people with so much zeal and emotion, that he was called the apostle of the poor and ignorant. In 1732 he founded the order of the Holy Redeemer at Villa Scala, which, after many obstacles were surmounted, was at last approved of by the pope in 1749. Contrary to his own wish he was made a bishop in 1762—an office which the infirmities of age compelled him to resign in 1775, when he retired to Nocera de' Pagani, the principal house of the order he had founded, where he died in 1787. He was one of the principal advocates of the doctrine of probability, so strongly condemned in Pascal's sixth letter. He was canonized in 1816.—D. W. R.

LILBURN, JOHN, a restless and resolute republican agitator of the civil war and interregnum periods, was the younger son of a country gentleman of good estate in the county of Durham, and was born in 1618. Apprenticed to a wholesale clothier in London, who confirmed him in the puritan principles which he had inherited from his father, he began his public career very characteristically by complaining to the city authorities of alleged ill-treatment by his master. His ardour recommended him to the leaders of the party, and before the expiry of his apprenticeship he had taken a position as a fearless and devoted puritan. In 1636 he was active in procuring the publication and circulation of pamphlets by Bastwick, one of the victims of Laud's persecutions, and he seems to have lent his aid as an amanuensis to Prynne. For co-operating in the publication and diffusion of some of Prynne's pamphlets early in



1637, he was sentenced by the arbitrary court of high commission—which when brought before it he defied—to be publicly whipped, pilloried, and imprisoned. He was regarded as a martyr by his party, and one of the earliest recorded speeches of Oliver Cromwell in the Long parliament was made in support of a petition of Lilburne to the house of commons. Released subsequently by the house, he joined the parliamentary army in the breaking out of the civil war, was distinguished by Cromwell, and fought bravely at Marston Moor as a lieutenant-colonel in Manchester's regiment. It was said of him afterwards, that if he was the only man living upon earth, John would quarrel with Lilburne and Lilburne with John. Fighting for the parliament against the king did not satisfy his combative instincts. He quarrelled with the earl of Manchester; and for a vehement attack upon that nobleman he was committed to prison. In his imprisonment he published pamphlets against the parliament, and when the power of the parliament began to wane in presence of the rising influence of Cromwell, he attacked the latter, and accused him of treachery to the cause of the commonwealth. Cromwell, who knew what Lilburne had suffered for the cause, tried to befriend him, but in vain. The intemperance of his language made the parliament pass sentence of banishment on him. In exile he intrigued with the royalists, and returning to England in 1651, without permission, he would have been transported by Cromwell had it not been for the influence of his brother, one of the protector's major-generals, a puritan officer of merit and distinction. He retired to Eltham in Kent, and terminated his career by becoming a preacher among the Quakers. He died on the 29th of August, 1657. There is, in the *Biographica Britannica*, a list of the vehement pamphlets of "Free-born John," whom Hume has called "the most turbulent, but the most upright and courageous of human kind."—F. E.

LILLO, GEORGE, an English dramatist, the author of the "Fatal Curiosity" and "George Barnwell," was born at London in February, 1693, near Moorgate. His father, a Dutch jeweller carrying on business in that locality, had married an English-woman. George appears to have been brought up in the principles of a protestant dissenter, and he judiciously kept in his father's shop, and continued his business after his death, merely devoting his leisure hours to dramatic literature. His best piece is his "Fatal Curiosity," which is as faulty in its dialogue and style as it is inimitable in its construction. Next to this his two most generally known plays are "George Barnwell" and "Arden of Feversham," the former of which, till lately, was regularly produced at the London theatres on boxing-night. Besides these, which closely resemble each other in plot and moral purpose, illustrations of domestic vice, Lillo wrote four others. All his dramas are in the collection of acting plays, and a separate edition of them appeared in 1770, 2 vols., and again, with a few additions, in 1810. He died in 1739.—W. C. H.

LILLY or LILLY, JOHN, commonly called THE EUPHUIST, was born in 1554, a native of Kent. In 1569, at the age of sixteen, he became a student in Magdalen college, Oxford, and proceeded B.A. in 1573, and M.A. in 1575. In 1574, during his stay at the university, he addressed an application to Lord Burghley, lord treasurer, for the exercise of his patronage, and the suit appears to have met with some success. The probability is that Lilly had powerful friends, for in March, 1577, on the decease of Sir Thomas Benger, master of the revels, Lilly petitioned the queen for the vacancy. The latter was not permanently filled up till July 1579, but it was then given to somebody else. In the same year appeared our author's first performance, "Euphues, or the anatomy of wit," 4to; and in 1580 it was followed by a second part entitled "Euphues and his England." Both these pamphlets were written in a turgid and artificial style, but they were wonderfully successful notwithstanding, and euphuism, or fine talking, became the universal fashion. Lilly took some part in the great Martin-Mar-prelate controversy, and wrote a tract (published in 1589) called "Pappe with a Hatchet, alias, a Fig for my Godson, a sound box on the ear for the idiot Martin." The author of "Euphues" enjoyed the esteem and respect of all his contemporaries; all the writers of that time, even Shakspeare, admired his compositions, and perhaps Jonson, Drayton, and Marston stood alone in ridiculing his pedantic affectation and extravagance of language. Lilly's circumstances were probably not very flourishing; he once facetiously called the history of his life "Lyly de mistibus," and in the queen it is to be feared that he found a cold patroness.

In person he was little, and he was a great smoker. The period of his death is uncertain, but it occurred about the close of Elizabeth's reign. He left behind him eight dramas, which have been edited by Mr. Fairholt, 2 vols. 8vo, 1858; some of them contain passages of great force and humour.—W. C. H.

LILLY, WILLIAM, an English astrologer of note, was born in 1602 at Diseworth in Leicestershire, and received some schooling at Ashby-de-la-Zouch. His father found himself unable to give him the university education originally intended, and at eighteen he repaired to London to seek his fortune. He began life as servant to a mantuamaker, and then united the keeping of accounts with more menial employments in the service of a tradesman in the Strand, who, though master of the Salters' Company, could not write. On the death of this master, Lilly married the widow, with whom he received a thousand pounds. In 1632 he began to dabble in astrology, which he learned from a broken-down Welsh clergyman, and soon acquired a reputation. In 1634 he was invited to search, with the aid of divining rods, for a supposed treasure buried in the cloister of Westminster abbey, and the dean of Westminster, Williams bishop of Lincoln, gave the requisite permission. The absurd proceedings were interrupted by a storm, ascribed to Lilly's demons, and the party returned home. His first wife dying he married again, and this time an extravagant woman who impoverished him and forced him into rural retirement. With the breaking out of the controversy between king and parliament he saw a chance of repairing his fortunes, and, returning to London, commenced his career of astrological authorship. In 1644 he began the publication of his astrological almanac, "Merlinus Anglicus Junior," which in those times of excitement and perplexity was immediately successful. Some lucky hits made amends for a multitude of misses; and in composing his predictions, it is but fair to say, Lilly showed a good deal of shrewdness. His almanac continued popular. He was consulted both by the royalists and the parliamentary party; and among his patrons were such men as Bulstrade Whitelocke, and Lenthall the speaker of the house of commons. For a year or two he even received a pension of £100 from the parliament for information respecting affairs in France, which, however, he acquired not by supernatural means, but by a correspondence with the confessor of one of the French ministers. While secretly taking the money of the royalists, he was publicly an adherent of the parliament. After the Restoration he sued out his pardon, studied physic, the practice of which he combined with that of astrology, and died a wealthy man at his estate of Hershaw in 1681. Butler is sometimes supposed to have taken from Lilly the Sidrophel of his Hudibras. But Lilly has painted himself in the account of his life, written in his sixty-sixth year, and published with that of Ashmole in 1774. It is curious not only as the autobiography of a successful and conspicuous quack, but for its glimpses of some of the subterranean regions of a heroic age. Of Lilly's other works, chiefly astrological and prophetic, the one mainly worth mentioning is his "Observations on the Life and Death of Charles, late King of England."—F. E.

LILY, LILLY, or LILYE, WILLIAM, a distinguished school-master and grammarian, was born at Odiham in Hampshire about 1468. After a careful training at school, he was sent at eighteen to Magdalen college, Oxford, and admitted a demy. Having taken his B.A. degree, he travelled in the East as far as Jerusalem, according to some authorities. It is more certain that he resided for five years at Rhodes, studying Greek under native scholars, who received protection from the knights of Rhodes after the taking of Constantinople by the Turks. Having subsequently studied at Rome, he established a private grammar-school in London on his return to England, and was the earliest teacher of Greek in the metropolis. He attained such success and reputation, that when Dean Colet in 1512 founded St. Paul's school in St. Paul's Churchyard, Lilly was appointed the first master. He filled the office for eleven years until his death in 1523, when he was succeeded by his son-in-law and usher, John Rightwise. Among his pupils was Leland the antiquary, and he was intimate with Sir Thomas More. He published some poems and other pieces, but his most famous production is his "Brevissima Institutio, seu ratio grammatices cognoscendi," London, 1513, commonly called Lilly's Grammar, which has gone through numerous editions, and is still taught from at St. Paul's school. To this work Erasmus and Colet contributed, and the preface to the first edition is said to have been written by Cardinal Wolsey.



In the *Biographia Britannica* there is a detailed account of the mixed authorship of the "*Brevissima Institutio*."—F. E.

**LIMBORCH, PHILIP VAN**, a distinguished Arminian theologian, was born at Amsterdam on the 19th June, 1633. His early education was received in Utrecht and Leyden; after which he returned to Amsterdam, and enjoyed the benefit of studying under such teachers as Gerhard Vossius, Blondel, and Curcellæus. He also spent two years in the academy at Utrecht in studying theology, philology, philosophy, and mathematics. In philosophy he was an eclectic. His chief attachment was to theology, which he studied thoroughly. At the age of twenty-two he became a Remonstrant pastor at Alcar. In 1657 he went in the same capacity to Gouda, where he spent ten happy years. In 1667 he was called to Amsterdam to the professorship of theology in the Remonstrant college; in which office he continued till his death, which took place on the 30th April, 1712, in the seventy-ninth year of his age. Limborch was the most prominent and distinguished theologian of the Remonstrant party. His spirit was mild and tolerant; his judgment clear and practical; his memory tenacious. His mind was well balanced; all its powers contributing to the completeness of its development. His theology was thoroughly practical—a reflex of the man, who was more of the ethical than the dogmatic theologian. It is not surprising that one so deservedly esteemed in his own party, and occupying such a position, should have formed a correspondence with the most distinguished divines of other lands, especially of England. In this way his influence became far-reaching. His principal works are "*Institutiones theologiæ Christianæ*," 1686, 4to; "*De veritate religionis Christianæ amica collatio cum erudito Judæo*;" "*Liber sententiarum Inquisitionis Tolosanæ ab anno Christi, 1307–23, præmissis quatuor de historia Inquisitionis libris*," Amstel., 1692, folio; "*Historia Inquisitionis*," 1692, folio, afterwards translated into English by Samuel Chandler, 2 vols. 4to, 1731. In 1711 appeared his commentary on the Acts, epistles to the Romans and Hebrews; and in 1700 a work on the preparation of the sick for death. Thus Limborch was not only a doctrinal theologian, but a writer on the evidences, an expositor, a church historian, and practical divine, evincing in all departments the same learning, repose, mildness, and perspicuity. His "*Institutiones*," or system of theology, is the chief production of his pen, and the best exhibition of old Arminianism.—S. D.

**LINACRE, THOMAS**, an eminent physician and scholar, was born at Canterbury or Derby, more probably at the former, about 1460. He was educated at the school adjoining Christ church, Canterbury, under William de Selling, alias Tilly, an eminent schoolmaster, and afterwards prior of Christ church. "There is good reason to believe," say the Messrs. Cooper in their *Athenæ Cantabrigienses*, vol. i., London, 1858, "that Linacre came for a time to Cambridge, and removed to Oxford," at which latter university he was elected a fellow of All Souls in 1484. When his former teacher, De Selling, was sent on an embassy to Rome by Henry VII., Linacre accompanied him, and made a considerable stay in Italy, improving himself in classical scholarship and the knowledge of medicine. He studied at Rome, Florence, Bologna, Venice, and Padua, learning from the chief scholars of the time. He studied Latin under Politian, and Greek under Demetrius Chalcondyles. At Padua he took the degree of M.D. On his return to England he was incorporated M.D. at Oxford, and read there a lecture on physic; according to the *Athenæ Cantabrigienses*, "he is supposed also to have been incorporated at Cambridge." His medical reputation was so great that he was appointed physician, some say to Henry VII., and at any rate to Henry's son, Arthur prince of Wales, at the same time instructing that prince and his wife, the Princess Catherine, in Italian. He was afterwards physician to Henry VIII. English medicine owes to him the establishment of the College of Physicians in 1518, by letters patent from Henry VIII. He was the first president of the college, holding the office till his death; and its first meetings were held in his house in Knight Rider Street, which he bequeathed to it, and which, or rather the site of which, is still in its possession. He also established and endowed three medical lectures—two in Merton college, Oxford, and one in St. John's college, Cambridge. Although at the head of the medical profession in England, Linacre entered the church. Two years after the establishment of the College of Physicians he had become a priest, and was rector of Wigan in Lancashire. He received various other preferments, before his death at his house in Knight Rider Street on the 20th

October, 1524. He was buried in St. Paul's, where in 1557 Dr. John Caius erected a monument to his memory. This eminent man numbered Wolsey, Erasmus, Melancthon, and Aldus Manutius among his friends. He was one of the introducers of classical learning into England. He taught Greek to Sir Thomas More and Erasmus, and Latin to the Princess (afterwards Queen) Mary. He is said to have been the first Englishman who studied Aristotle and Galen in the original. Of several of Galen's treatises he published translations in elegant Latin, that of the *De Temperamentis*, Cambridge, 1521, being the first book printed in England in which the Greek type was introduced. There is a list and an account of his works and translations in the *Biographia Britannica*. He left no original work on medicine, so that of his medical skill his reputation is almost the sole memorial. One prescription, however, is extant, which he gave his friend Erasmus for an attack of gravel, and Dr. Aikin says of it in his *Biographical Memoirs of Medicine in Great Britain*, "the rational simplicity of the method inculcates a favourable idea of our physician's practice." By founding the College of Physicians, Linacre created in England the medical profession.—F. E.

\* **LINCOLN, ABRAHAM**, President of the United States of America, was born on the 12th February, 1809, in what is now called Larue county, Kentucky. His family were of Quaker and Pennsylvanian origin. In 1816 his father settled in what is now Spencer county, Indiana; and for ten years the future president was employed in hard manual labour on the paternal farm. The whole time spent by him at school, to which he went at intervals, did not amount to more than a year. A Life of Washington is recorded as among the few books which he early read with interest. At nineteen he was six feet four, and his physical capabilities were remarkable. When in 1830 his father removed to Macon county, Illinois, Abraham not only helped to build the family log-hut, but with a single assistant split rails enough to fence ten acres of land. In 1831 he worked to New Orleans a flat boat which he had assisted in building. He became then for a time a clerk in the New Salem store of the owner of the boat; and in 1832 entered and was made captain of a company of volunteers raised on the breaking out of the Black Hawk war. After a three months' campaign he was supported by the electors of his own district as a candidate for a seat in the state legislature; but his principles being whig he was rejected by the county in favour of a democrat. Unsuccessful in the country store which he then opened, he was appointed postmaster of New Salem, and—borrowing from a neighbour practitioner law books, to be returned in the morning—spent his evenings in the study of law. In 1834 he was elected a member of the state legislature, and he continued to be re-elected until 1840. In 1836 he had been licensed to practise as a lawyer, and in 1837 commenced business at Springfield, his residence until he was elected president. As a lawyer he was rapidly successful, especially in cases where a jury adjudicated; and in politics he rose to be a prominent leader of the whig party in Illinois. In 1844 he canvassed the state, making speeches almost daily on behalf of Henry Clay, when that well-known politician was a candidate for the presidency. In 1846 he was himself delegated to the congressional house of representatives by the central district of Illinois, and took his seat on the 6th of December, 1847. In congress he distinguished himself as an active opponent of the extension of slavery and of the annexation of Texas, and as a supporter of its abolition in the district of Columbia. He advocated a protective tariff, the sale of public lands at a low price, and the system of grants for the improvement of rivers and harbours. The first congress in which he sat came to an end in the March of 1849, and he was unsuccessful as a candidate for the representation of his state in the congressional senate. He pursued his professional career until the repeal of the Missouri compromise recalled him to active political life. Through his exertions a republican senator—the whig party having become extinct—was returned by Illinois. In the presidential election of 1855 he worked strenuously for Fremont, and his own name was mentioned in connection with the vice-presidency. In 1858 he was pitted against Mr. Douglas as republican candidate for a seat in the senate; and after a spirited contest Lincoln secured a large majority of the popular vote—the state legislature, however, returning Douglas. In the course of this contest Mr. Lincoln fully developed his views on the question of slavery, which were by no means those of an abolitionist or even of an opponent of the principle of a fugitive slave



law. His "platform" seems to have been determined opposition to the extension of slavery in the territories, so long as they remained merely territories. The struggle with Douglas placed Mr. Lincoln in the foremost rank of his party; and the republican national convention which met at Chicago on the 11th May, 1860, nominated him their candidate for the presidency by a considerable majority over the only other important competitor, Mr. Seward. His election as president followed almost as a matter of course, and led to the civil war—the events of which belong to contemporary history. "Honest Abe" was the designation conferred by his party on Mr. Lincoln before his election as president, and this marks the popular estimate of his character. "It is probable," says the special correspondent of the *Times* in the United States, "the English people are already familiar with the lines of the tall, long, and strongly-marked face of the present president, which to me is indicative of shrewdness, honesty, and some love of humour; the eyes are deeply set, dark, not very bright, but penetrating and kindly; the tall lank body, set on long loose legs, with powerful arms swinging by his sides, is inclined with a slight stoop forwards, and in his movements, if there be not much grace, there is no lack of vigour."—F. E.

LIND, JAMES, M.D., F.R.S., fellow of the Royal College of Physicians, &c., a distinguished physician of the last century, designated "the Father of nautical medicine," was born at Edinburgh in 1716, and entered the medical service of the navy in 1735, in which he served afloat for twelve years. In 1753 Dr. Lind published his celebrated work on scurvy, which passed through three editions. The book everywhere bears the stamp of great learning, industry, and research, as well as of vast personal observation of the disease. In 1757 the well-known "Essay on the Means of Preserving the Health of Seamen in the Royal Navy" appeared. This unquestionably gave rise to many most important reforms in the victualling, clothing, and management of the seamen, as well as in the general internal economy of ships of war. In the second edition, which was published in 1767, he described a means of averting one of the greatest distresses to which seamen are subject—the want of fresh water at sea—by a simple process of distillation of salt water, which rendered it sweet and potable. In the third edition, which was called for in 1774, he fully established his claim to this discovery, which had in the interval been claimed by others. In 1758 he was appointed physician to the royal naval hospital at Haslar. Here he published two dissertations on fevers and infections; and in a second edition in 1774 he added observations on the jail distemper, and the proper method of preventing the infection. His next and last work, which appeared in 1768, entitled "An Essay on the Diseases incident to Europeans in Hot Climates, with the method of preventing their fatal consequences," &c., reached a fourth edition in 1788. In this work, which could only have emanated from a man of large experience and unwonted powers of observation, Dr. Lind contends, with his usual clearness and force, that in all climates sickness is derived from the soil; is confined to particular seasons and situations; and that by care and attention much may be done, even in hot climates, to prevent and mitigate the effects of disease. Before his death, which took place in 1794, Dr. Lind had the gratification of seeing many of the great results of his labours achieved. His writings had clearly indicated what attention to the simple laws of nature could effect upon the health of a ship's crew; and the voyage of Cook in the years 1772–75, in which one death only out of a crew of one hundred and eighteen persons occurred, set the question at rest. Armed with the overwhelming proofs in favour of the efficacy of lime juice in scurvy given in Dr. Lind's great work, as well as by the powerful advocacy of Dr. Trotter to the same effect, Dr. Blair and Sir Gilbert Blane, physicians to the medical board in 1795, urged upon Earl Spencer, then first lord of the admiralty, the necessity of including this invaluable prophylactic in the common dietary of our navy, and of requiring a more careful attention to cleanliness, ventilation, &c., in ships. With the exception of some of the polar voyages, scurvy has since been practically banished from our fleets, and the seamen of our navy have reached a standard of health enjoyed by no other class.—J. O. M.W.

\* LIND, JENNY (GOLDSCHMIDT), who stands by common consent at the head of living soprano singers, was born in Stockholm on the 8th of February, 1820. Her father, we believe, was an advocate of respectable character and moderate circumstances. She was a pleasing and modest child, and from her

earliest days was passionately fond of melody. One day when she was five or six years of age, a Swedish actress accidentally heard her singing, and was so surprised by the marvellous purity of her voice, and the talent and native skill displayed in its management, that she spoke of it to Herr Croelius, a music-master resident in Stockholm. He heard the child sing, and instantly determined on presenting her to the Count Pückle, as a candidate for admission to the musical-school attached to the theatre royal, of which he was the manager. The Count Pückle at first made some difficulties; but after hearing her sing, was even more astonished than Herr Croelius had been, and consented to her admission. She accordingly entered the conservatory at this early age, and was placed under the tuition of Erasmus Berg, a profound and skilful musician. After studying under this master for several years, the public were surprised one evening at seeing a child appear in a vaudeville, in which she had to sing. This child was Jenny Lind. Such was her success that she became a public favourite, and after a short time began to appear in opera. At this period of her life everything seemed to bid fair for the future, and the child looked forward to the day in which she might hold a high position in her art. This, however, was a dream, which was destined to be dispelled by a misfortune to which she had not looked forward. It was the loss of her voice, when she was about fourteen years of age. She was compelled to retire from the theatre, and again practise her art alone, and in the privacy of her own apartments. At length her voice returned to her; but it was no longer the voice which she once had, nor had it yet acquired the wonderful beauty and purity which now marks it. She now left Stockholm and proceeded to Paris, where she placed herself under the tuition of Signor Garcia, the father of the famous Malibran and the master of so many distinguished vocalists of the present day, who, however, at first little foreboded the future eminence which his pupil was to obtain, greeting her on being presented to him with the discouraging remark—"Mon enfant, vous n'avez plus de voix;" and very frequently has he said—"If Lind had more voice at her disposal, nothing could prevent her becoming the greatest of modern singers; but as it is, she must be content with singing second to many who will not have one half her genius." Her voice, nevertheless, gradually strengthened, and she was at length summoned back to Stockholm. Here she again entered the theatre, and speedily became again a public favourite in Sweden. But during her residence in Paris she had made the acquaintance of Meyerbeer, the celebrated composer. This great man had discovered her rare qualities, and he obtained for her an engagement at the royal theatre of Berlin, and wrote for her his opera, *The Camp of Silesia*, while she was as yet almost unknown. At first she made little impression upon the public, for her voice had not yet completely returned to her. One evening, however, when she was singing in *Robert le Diable*, she felt that it had returned, and inspired by the consciousness, sang the music of *Alice* with such a force and power, combined with the sweetness to which the public had become accustomed, that she electrified them, and astonished Meyerbeer, who from that moment regarded her as the first of modern singers. Everything was now changed with her. She rapidly progressed in public estimation, and her reputation soon spread through the whole of Germany. Soon after this a musical festival was held at Bonn, upon the Rhine, and the queen of England, who was then on a visit to his Prussian majesty, attended it. Jenny Lind was engaged at the festival; and the English critics who attended it wrote back such warm accounts of her genius, that it was not difficult to foretell that she would soon come to England. Accordingly, towards the end of the year, 1845, M. Belinaye came to Berlin, and through the medium of Lord Westmoreland, was presented to Jenny Lind, whom he had the satisfaction of engaging to appear under Mr. Lumley's management the following season. Mademoiselle Lind had previously involved herself in an engagement with Mr. Bunn, the lessee of Drury Lane, from which she had withdrawn in consequence, as she alleged, of failure in Mr. Bunn's part of the contract. As he, however, threatened her with law proceedings, it appeared probable that the apprehension of them would prevent her from coming to England. This obstacle, however, was got over; and Jenny Lind appeared for the first time at her majesty's theatre on the 4th of May, 1847. The accounts of Jenny Lind's short but triumphant career in Germany, and the extraordinary enthusiasm which she had everywhere created, had made her an object of much interest in the



musical circles of London. During the period of suspense as to her arrival it gradually became a topic of conversation every day more and more general and engrossing, till the name of Jenny Lind was in every body's mouth, not only in the metropolis, but throughout the whole kingdom, before she had set her foot on our shores. By the time she made her appearance the curiosity about her had become unbounded; and on the night of her debut the theatre presented a scene of excitement probably never surpassed. She appeared in the character of *Alice*, in an Italian version of Meyerbeer's *Robert le Diable*. She had never before sung in Italian, and her pronunciation was not very pure; but this slight defect was lost in the many excellencies. Her performance, whether regarded as a dramatic representation or a vocal exhibition, transcended the most highly-wrought expectations. The enthusiasm of the public was beyond description, and went on increasing to the end of the season, during which, besides *Alice*, the parts which she chiefly performed were *Anima* in *La Sonnambula*; and *Maria* in *La Figlia del Reggimento*. The influx to the theatre was unprecedented. Enormous sums were paid for the boxes, and multitudes travelled from the most distant parts of the country to obtain a single hearing of the "Swedish nightingale." In the following season (1848), Jenny Lind continued to be the great, almost the sole object of attraction. The "Lind mania," as it was called, raged without diminution, and was even heightened by the concerts which she subsequently gave in all parts of the United Kingdom, where, besides dazzling and enchanting the public by her vocal powers, she gained all hearts by splendid deeds of beneficence, and a thousand traits of an amiable character. In 1849 she again came to England; and Mr. Lumley, it appeared, had depended upon her for his theatre. But it turned out that she had determined to abandon the stage, and to sing in future only at concerts. She appeared, however, a few nights, as was said, for the sake of the theatre, and was received with unabated enthusiasm; but she then withdrew, and has never since appeared on the stage. In September, 1850, Jenny Lind visited the United States, and gave upwards of a hundred concerts in all parts of the country, exciting everywhere an unparalleled enthusiasm. Soon after the termination of these concerts she was married in Boston, Massachusetts, in February, 1852, to Mr. Otto Goldschmidt of Hamburg, a young pianist of distinction, who had accompanied her during a part of her tour, and they shortly afterwards returned to Europe. They then fixed their residence at Wimbledon, near London.—E. F. R.

\* LINDLEY, JOHN, one of the most distinguished of modern English botanists, was born on the 5th of February, 1799, at Cotton, near Norwich, where his father had a nursery garden. He prosecuted his early studies at the grammar-school of Norwich. He exhibited in youth a strong predilection for botany, and in 1819 he translated Richard's work on the *Analysis of Fruits*. This was followed in 1820 by his "Monograph on Roses," with drawings executed by himself. He subsequently wrote a paper on *Pomaceæ*, and a monograph of the species of *digitalis*. In Hooker's *Flora Scotica* he gave a notice of the organography of *Lemna*, and he aided London in his *Encyclopædia of Plants*. He became a warm advocate of the natural system in botany, and he has done much to develop it in Britain. In 1830 there appeared his "Introduction to the Natural System," which, along with the "Elements of Botany," was a great help to students. These two works constitute important class books. In his "Icones Plantarum" he gave a view of the arrangement of plants. His "Introduction to the Structure and Physiology of Plants," 2 vols. 8vo, was a valuable contribution to science in 1832. He published also a "Synopsis of the British Flora," and a "Flora Medica," containing descriptions of medicinal plants. In 1846 appeared his laborious and valuable work entitled "The Vegetable Kingdom," in which he gives full details relative to the classes and orders of plants, with an account of their economical and medicinal uses. It is a standard work on the subject of classification. The natural order *Orchidaceæ* has been specially studied by Lindley, and his work on the genera and species of that family is one of the highest authority. The drawings are by Francis Bauer. He has not confined his attention exclusively to the wants of scientific men, but he has made botany popular by his writings. His "Ladies' Botany," "School Botany," article "Botany" in the *Library of Useful Knowledge*, and his papers in the *Penny Cyclopædia*, evince his desire to diffuse among all classes the

knowledge of the first principles of science. The application of botany to horticulture has been developed in his "Theory of Horticulture," and he has shown the important bearing which a knowledge of physiology and structure has on the common operations of the garden and the field. He acted for many years as editor of the *Botanical Register*, in which drawings of recently introduced plants were given along with their characters and mode of cultivation; and he has from its commencement edited in a most able manner the horticultural part of the *Gardener's Chronicle*, which occupies the first place in its own department. Palæontological botany has also been studied by him, and he has published along with Hutton the "Fossil Flora of Great Britain," containing delineations of the plants found in various stratified rocks. Besides these works he has published "Collectanea Botanica," or figures and botanical illustrations of rare and common exotic plants; reports of plants which have grown in the Chiswick garden; observations on the natural laws which govern the production of double flowers; remarks on the principal questions debated in the philosophy of botany; a key to structural, physiological, and systematic botany for the use of classes; description of *Victoria regia*; sertum *orchidaceum*, or a wreath of the most beautiful orchidaceous flowers; and a sketch of the vegetation of the Swan River. He has also contributed numerous papers to the Transactions of learned societies. He was appointed professor of botany in University college, London, in 1829, and he continued to discharge the duties of the chair till 1860, when he resigned. He was also lecturer on botany at the Royal Institution, and at the Apothecaries' garden at Chelsea. He has long acted as secretary of the Horticultural Society, and has edited their Transactions and Proceedings. The university of Munich conferred on him the degree of doctor of philosophy in 1833. He is a fellow of the Royal, Linnæan, and Geological Societies, and is a member of a great number of foreign scientific societies.—J. H. B.

LINDPAINTEUR, PETER JOSEPH, a musician, was born at Coblenz, December 8, 1791, and died at Stuttgart in August, 1858. His father, Jacob, was a tenor singer in the chapel of the elector of Treves, who, when the electorate was dissolved in 1796, followed his prince to Augsburg as an officer of his household. Successively at the gymnasium and lyceum of that city, young Lindpaintner was a student until 1806, and from that time he devoted himself to music, for which he had always a predilection. His first masters were Plödterl, music-director to the elector, for the violin; and Witzka, music-director of Augsburg cathedral, for the pianoforte and harmony. Observing his decided talent, the ex-elector sent him to Munich to study under Winter, with whom he wrote his first opera, "Demophon," a mass, and a *Te Deum*, which were performed in 1811. His patron purposed in 1812 to send him to complete his artistic education in Italy, but his sudden death frustrated this intention; and Lindpaintner, left to his own resources, was glad to accept the engagement of music-director at the then new Isarthor theatre in Munich. Notwithstanding his success as a composer, he was dissatisfied with his theoretical attainments, and accordingly now placed himself under the instruction of Joseph Gratz, with whom he went through a course of severe contrapuntal study. In 1819 he was appointed kapellmeister to the king of Wurtemberg, in discharge of which office he went to reside at Stuttgart. He acquired great fame by the training of his orchestra, for which he had a peculiar talent; he was therefore engaged in 1853 to conduct Dr. Wyld's New Philharmonic concerts in London, and again in 1854, when he also directed a German opera at Drury Lane theatre. Lindpaintner produced above five-and-twenty operas, the best known of which are "Der Vampyr," played at Vienna in 1827; and "Joko." He wrote an overture and dramatic music to Göthe's *Faust*; three oratorios—one of which, "The Widow of Nain," has been given in London; and a great number of miscellaneous vocal and instrumental pieces.—G. A. M.

LINDSAY, the name of a noble Scottish family which has figured conspicuously in the history of the country. The first of the name who settled in Scotland was an Anglo-Norman baron named WALTER DE LINDSAY, who flourished in the reign of David I. Their original possessions appear to have been at Erildun—now Earlstoun—in Roxburghshire, and at Crawford in Clydesdale; but they speedily extended themselves into Haddington, Forfar, Fife, and most of the Lowland counties in Scotland, multiplied into numerous branches, attained high



dignities both in church and state, and vast influence in the country. They were zealous adherents of Wallace and Bruce. One of them assisted at the slaughter of the Red Comyn; another perished in the battle of Kirkencliff; and no fewer than eighty gentlemen of their name are said to have fallen at Dupplin, fighting against Balliol. The ancient ballad on the battle of Otterburn makes special mention of the valour of "the Lindsays light and gay;" and Froissart commemorates a gallant adventure of Sir John Lindsay at that famous fight. The family were ennobled in the person of Sir David Lindsay of Glenesk, a celebrated warrior and most accomplished knight, who married the Princess Elizabeth, daughter of Robert II., and was created Earl of Crawford in 1398.—DAVID, third earl, was the ally of the earl of Douglas in his struggle against the king, and was killed just before the battle of Arbroath in 1446, while endeavouring to reconcile the Lindsays and the Ogilvies, who had quarreled.—ALEXANDER, fourth earl, surnamed the Tiger Earl from the ferocity of his character, entered into a league with the earl of Douglas and Macdonald of the Isles, to dethrone the king; but after the murder of Douglas, he was defeated by the royal lieutenant Huntly at the battle of Brechin in 1452. His estates were forfeited; but on his submission and surrender he was pardoned, through the intercession of Bishop Kennedy.—DAVID, fifth earl, his son, became the most powerful man of his family, acquired the hereditary sheriffdom of Angus, was appointed keeper of Berwick and high admiral, master of the household, lord chamberlain, joint high justiciary, and for twenty years was employed in almost every embassy and public negotiation that took place between England and Scotland. He was a strenuous supporter of James III. against his rebel barons, and as a reward for his services was created Duke of Montrose. After the defeat and death of that unfortunate monarch, the duke suffered severely for his loyalty. His son JOHN, sixth earl, who did not assume the title of duke, fell at Flodden.—In the great struggle between the protestants and the Romanists at the Reformation, the elder branch of the Lindsays espoused the Romish side, and were deeply implicated in the intrigues and plots of that party during the reigns of Mary and James VI. They were royalists, too, in the great civil war, and were ultimately involved in the ruin of the cause which they had embraced. The Byres branch of the Lindsays rose on the ruins of the old house, and succeeded them in the Crawford title.—JOHN, sixth Lord Lindsay of the Byres, was a zealous protestant, and a man of stern character. It was he "whose iron eye beheld fair Mary weep in vain" when he assisted in extorting from her the resignation of her crown at Lochleven.—His son JAMES, seventh Lord Lindsay, was "a man of great talent, supple, subtle, and ambitious," but a gallant soldier and an accomplished scholar.—Earl JOHN, his son, succeeded in obtaining the earldom of Crawford on the extinction of the elder branch, to the exclusion of the Balcarras family, who were nearer in blood. He held the offices of high treasurer of Scotland and president of the parliament, and was one of the principal leaders of the moderate presbyterians during the civil war.—His son WILLIAM, earl of Crawford, was made president of the parliament after the Revolution of 1688, and a commissioner of the treasury, and was the most active agent in effecting the overthrow of episcopacy.—His grandson JOHN, twentieth earl of Crawford, a distinguished military officer, was born in 1702. After completing his education at the university of Glasgow, he spent two years at a military academy in Paris. In 1726 he was appointed to a company in the Scots Greys. He served a campaign as a volunteer with the imperial army under Prince Eugene, and subsequently fought under General Munich in the war between Russia and Turkey in 1738, and acquired great distinction for his courage and activity. At the close of the campaign he rejoined the imperialists, and at the battle of Krotzka was desperately wounded by a musket ball, which broke his thigh-bone, and caused him the most dreadful agony. From the effects of this wound he never completely recovered. In 1739 he was made adjutant-general, and obtained the command of the Black Watch, as the 42nd Highland regiment was then termed. In 1747 he was appointed to the command of the Scots Greys, and ultimately rose to the rank of lieutenant-general. In 1743 he joined the British army in Flanders under Marshal Stair. His "noble and wise" conduct at the battle of Dettingen received special commendation; and at Fontenoy he covered the retreat with great gallantry. Though his wound troubled him much,

and though he had the misfortune to lose his wife, the beautiful Lady Jean Murray, daughter of the duke of Athol, before she had completed her twentieth year, he continued to serve with the army till the conclusion of the peace of Aix-la-Chapelle. On his return to London his wound broke out for the twentieth time, and he expired on Christmas-day, 1749, aged forty-seven. Lord Crawford was as much beloved for his amiability, as he was admired for his great talents, military skill, and elegant manners. His countrymen regarded him as "the most generous, the most gallant, the bravest, and the finest nobleman of his time."—The Byres line of the Lindsays terminated in 1808, on the death of George, twenty-second earl of Crawford.

The Balcarras branch of the family, which descended from David Lindsay of Edzell, ninth earl of Crawford, has produced a great number of statesmen, judges, and soldiers; and continues still to flourish. Lady Anne Lindsay or Barnard, author of "Auld Robin Gray," belonged to this house. James seventh earl of Balcarras has made good his title to the ancient family honours, and is now twenty-fourth earl of Crawford.—(*Lives of the Lindsays*, by Lord Lindsay, 3 vols. 8vo.)—J. T.

LINDSAY, SIR DAVID, the most popular of the ancient Scottish poets, was descended from a younger branch of the family of Lord Lindsay of the Byres, originally resident at Garmylton in East Lothian. It is probable that he was born at the Mount, the family seat near Cupar-Fife, about the year 1490. He was sent to the university of St. Andrews in 1505, and left it in 1509, at the age of nineteen. On completing his education he visited Italy, and in 1512—the year following his return—was appointed gentleman-usher to the infant prince, afterwards James V. In 1513 he was present in the chapel at Linlithgow, when the pretended apparition of the apostle John was employed to deter James IV. from his proposed invasion of England, and furnished both Pitcottie and Buchanan with a description of the scene. After the death of James IV. at Flodden, Lindsay continued his attendance on his successor till 1524, when he was removed from his office, along with the rest of the royal household, by the selfish intrigues of the queen-mother. His pension, however, continued to be regularly paid, in consequence of the interference of the youthful monarch himself. On the overthrow of the Douglas faction in 1528, Lindsay lost no time in availing himself of this favourable change in the administration of public affairs to improve his own fortunes, and about the close of the year published his "Dream"—the most poetical of all his compositions—in which he reminds the king in very graphic and touching terms of the fidelity and affection with which he had discharged the duties of his office, and expresses a hope that he will receive "ane goodly recompence." In the "Complaint," written in the following year, he remonstrates with great freedom against the neglect with which he had been treated; and not in vain, for in 1530 he was appointed lion king-at-arms—an office of great dignity and importance. Shortly after his promotion Lindsay wrote his "Complaint of the King's Papingo," a satirical poem, in which the vices of the clergy are denounced in vehement language. In point of elegance, learning, variety of description, and easy, playful humour, the "little tragedy" of the papingo is worthy to hold its place with any poem of the period, either English or Scottish. In April, 1531, Lindsay was despatched to Brussels along with David Panton, secretary to the king, and Sir James Campbell of Lundie, for the purpose of negotiating the renewal of the commercial treaty concluded by James I. between Scotland and the Netherlands. The Scottish ambassadors were received with great state by the queen of Hungary, governor of the Netherlands, and her brother the Emperor Charles, and were completely successful in their mission. On his return to Scotland Sir David married a lady of the name of Janet Douglas; but there is reason to suspect that his marriage was unhappy, and he had no issue. About the close of the year 1535 he wrote his celebrated "Satire of the Three Estates," in which the follies and vices of the king and his courtiers, and the abuses of the church, are attacked with equal boldness and freedom. This singular drama—the representation of which must have occupied nearly the entire day—was performed in the open air at Cupar, Linlithgow, Perth, and Edinburgh, in presence of the king, queen, and court, and an immense concourse of spectators; and its unsparing exposure of the flagrant abuses of the government and the clergy seems to have produced a deep impression both on the sovereign and the people. In 1536 Sir David was despatched along with Sir John



Campbell to the court of France, to demand in marriage for the Scottish king a daughter of the house of Vendôme; but James ultimately espoused Magdalen, daughter of Francis I., on whose untimely death Lindsay composed a pathetic "Deploration." On the subsequent marriage of the king to Mary of Guise, Sir David's ingenuity was put into requisition to provide masks, shows, and pageants to welcome the princess on her arrival at St. Andrews. During these festivities, which lasted forty days, the lion-king composed his satirical poem entitled the "Justing between James Watson and John Barbour"—a heavy, dull, and laboured production in ridicule of jousts and tournaments; which was followed by another satire entitled "Supplication directit to the king's grace in contemptioun of side tails"—the long trains then worn by ladies. Lindsay was one of the little company of faithful friends who attended the deathbed of James V., and he closed the eyes of that accomplished but unfortunate monarch, 14th December, 1542. Sir David represented the burgh of Cupar in the parliament which met at Edinburgh on the 13th of March, 1543, and supported the claims of Arran in the struggle for the regency which took place between that nobleman and Cardinal Beaton. In the following year he was sent on an embassy to Charles V., and on his return was elected as representative for Cupar in the parliaments of 1544-45-46. His last embassy was to the court of Denmark, in order to negotiate a free trade with that country. He appears to have taken no further part in public affairs, but spent the latter years of his life in retirement. In 1550 he wrote the "History of Squire Meldrum," the liveliest of his works, and peculiarly valuable on account of the light which it casts upon the private life and manners of the times. In 1553 he completed his last, and in some respects greatest work—the "Monarchie"—which from its extent and elaborate character must have occupied his attention for several years. It is nervous, learned, and pious; and although keenly satirical, is not so coarse and scurrilous as most of his earlier productions, and displays a higher moral tone. Sir David died probably about the close of 1557. He was a man of grave deportment and correct morals, as well as of true poetical genius, extensive learning, and keen wit. His writings are characterized by good sense, sagacious observation, and sarcastic wit, rather than by brilliant imagination or deep poetic feeling. They exercised, however, a powerful influence on the age in which he lived, and contributed not a little to hasten the overthrow of the papal system in Scotland. Their popularity among his contemporaries and their immediate successors was unbounded; and until the close of the last century they were to be found in almost every cottage north of the Tweed. The year after his death his works were condemned to be burnt by the last Roman catholic synod held in Scotland before the Reformation.—J. T.

LINDSAY, ROBERT, of Pitsoctie, a Scottish chronicler, was descended from Patrick, fourth Lord Lindsay, and was born probably about the beginning of the sixteenth century, in the parish of Ceres, Fifeshire, in which the small estate of Pitsoctie is situated. His chronicles begin in 1436, with the reign of James III., and terminate in 1565, shortly after the marriage of Queen Mary to Darnley. He derived the materials, he says, from Patrick Lord Lindsay of the Byres, Sir William Scott of Balwearie, Sir Andrew Wood of Largo, the famous Scottish admiral, Sir David Lindsay of the Mount, and other distinguished gentlemen of the period. "Honest Pitsoctie," as Sir Walter Scott was in the habit of terming him, was garrulous, simple, credulous, and prolix; but "his naiveté and humour, his minute touches of individuality, his picturesque and graphic style, and the high spirit of chivalry and warmth of heart that glow through his every page, render him by far the most entertaining of the old Scottish chroniclers." There is little or nothing known of his personal history.—J. T.

LINGARD, JOHN, D.D., the Roman catholic historian of England, was born at Winchester on the 5th of February, 1771. His family, a humble one, had long been Roman catholics. His early quickness of intellect and devoutness recommended him to the notice of two Roman catholic bishops, and in 1782 he was sent to study for the priesthood in the English college at Douay. The French revolution broke up the establishment, the surviving students of which, after successive migrations, settled for several years at Crook Hall, near Durham. Of this college Lingard, having completed his course of theology, was made vice-president, acting as professor both of natural and of moral philosophy. In April, 1795, he was ordained priest by Bishop Gibson at York. He

had already begun to study carefully the history and antiquities of England from the point of view of a Roman catholic ecclesiastic. Fireside papers read to his friends of the college, were expanded into the well-known work, the "Antiquities of the Anglo-Saxon Church," published in 1806, which reached a second edition in 1810, and was completely recast in the third one of 1844. In the following year, 1807, he contributed to the *Newcastle Chronicle* letters, afterwards published as "Catholic Loyalty Vindicated"—the first of a series of fugitive controversial writings, collected and republished in 1826. In 1808 the community once more removed to Ushaw, Lingard accompanying it. Three years afterwards he retired from it, to undertake the secluded mission at Hornby, refusing the presidency of Maynooth college, which he was strongly urged to accept. In the seclusion of Hornby he began his "History of England," with at first no aim beyond that of compiling an abridgment for the use of Roman catholic schools. But in the January of 1818, we find him negotiating with a (protestant) bookseller, Mr. Mawman, the sale of his well-known and elaborate work. For the history, so far as the death of Henry VII., he was to receive a thousand guineas. That portion of the work, in three volumes, appeared early in 1819, and in 1830 the eighth and concluding volume of the "Roman Catholic History of England, from the first invasion by the Romans to the accession of William and Mary in 1688." The work was rapidly successful, and new editions of the volumes as they appeared, were called for. The fifth edition of 1849-50, we may add (of which the sixth edition of 1854-55 is merely a stereotyped reprint), was carefully revised and much improved. Translations soon began to appear in French, German, and Italian. In 1821 Pope Pius VII. issued a brief, making Lingard a D.D.; and during a visit to Rome, it was with difficulty that the historian could persuade Leo XII. not to make him a cardinal. Writing and studying, Lingard lived quietly at Hornby, sometimes receiving under his roof visitors of distinction. Brougham, Scarlett, and Pollock, when going as barristers on the northern circuit, often ran over to dine with the historian of England. He lived in perfect harmony with the incumbent of Hornby, who bequeathed his pet animals to Lingard because he was sure that the historian would be kind to them. In conversation and private life he is described as having been simple, buoyant, and playful. He died at Hornby on the 17th July, 1851. For two editions of his history, he seems to have received upwards of £4000, with part of which he founded bursaries for the education of ecclesiastical students at Ushaw. The failure of a bank in 1839 threatened to trench on the provision made for his old age, and Lord Melbourne bestowed on him a pension of £300 a year. Besides the works already mentioned, he published anonymously in 1836 a translation of the four gospels, and several catechetical and other manuals. He was also a frequent contributor to Roman catholic periodicals, the *Dublin Review*, &c. To the last volume of the sixth edition of his history, the Rev. M. A. Tierney, "canon of St. George's, Southwark," prefixed an interesting memoir, of which we have availed ourselves on the present occasion.—F. E.

LINK, HEINRICH FRIEDRICH, an eminent German botanist, was born at Hildesheim, on the 2nd February, 1767, and died at Berlin on the 1st January, 1851. His father was minister of the church of St. Anne at Hildesheim, and the son was educated at the Gymnasium Andreanum of that town. At the early age of ten he took a botanical trip with his father into the Harz. His father died in 1782, and in 1786 young Link entered the university of Göttingen, where he prosecuted the study of medicine, and at the same time attended to natural science. In 1790 he took the degree of M.D. In 1792 he was appointed to the chair of natural history and chemistry in the university of Rostock, where he remained for twenty years. In 1797 he travelled in Portugal, and published an account of his journey. The botanical part was given in his "Flore Portugaise." In 1811 he became professor of botany at Breslau, where he continued for four years. In 1815 he was transferred to the chair of botany in Berlin, and was appointed also director of the Botanic garden and of the Royal herbarium. He was an active member of the Academy of Sciences, medical privy councillor, and a member of the scientific deputation in the ministry. During the annual vacations at the university he made excursions into various countries. He visited Britain, Sweden, Tyrol, Greece, Istria, various parts of Italy, Corsica, Belgium, Southern Germany, and the Pyrenees. He attended the meeting of the British Association in Glasgow in



1841. He was seriously meditating a voyage to Ceylon when an attack of *grippe*, combined with stone, carried him off at the advanced age of eighty-three. He was a distinguished systematic as well as physiological botanist, and published a great variety of works in all departments of botany. He was a fellow of the Linnæan Society, and a foreign member of the Royal Society. Among his works the following may be enumerated—"Elementa et Prodomus Philosophiæ Botaniciæ;" "Icones Selectæ Anatomico-Botaniciæ;" "Elements of the Anatomy and Physiology of Plants;" and "Description of Plants in the Royal Garden, Berlin." He also published "Botanical Dissertations," and contributed papers to the Natural History Society of Berlin. His "Annual Reports on the Progress of Vegetable Physiology" are valuable and interesting.—J. H. B.

LINLEY, THOMAS, a musician, to whom we are indebted for some excellent old English operas, was born about the year 1730, and received instructions in music first from Chilcot, organist at Bath, then from the celebrated Paradies. Assisted by the high talents of his two daughters, afterwards Mrs. Sheridan and Mrs. Tickell, he originated and carried on during many years concerts at Bath, which much contributed to the popularity which that city so long enjoyed. In 1774 Christopher Smith, the secretary and friend of Handel, having declared his intention of relinquishing the management of the London oratorios, Linley, by the advice of his son-in-law Sheridan, united with Stanley in carrying them on, and continued them several years. On the death of Stanley Dr. Arnold joined him. In 1775 the *Duenna*, to which he composed and adapted the music, was brought out, and ran uninterruptedly seventy-five nights. Soon after he became a joint patentee of Drury Lane theatre with his son-in-law, Sheridan, and consequently took up his residence in London. For several years he conducted the musical department of that theatre, and was induced from the success of the *Duenna* to continue his course as a dramatic composer. He produced in quick succession, "The Carnival of Venice;" "Selima and Azor;" "The Camp;" "The Spanish Maid;" "The Stranger at Home;" "Love in the East;" and several works of lesser note. All these pieces gained popularity, especially "the Carnival," and "Selima and Azor," which is an adaptation of Gretry's *Zémira et Azor*, containing some charming music by Linley; and among other things the song, "No Flower that blows," which still delights the lovers of English music. It may be added that Linley composed the orchestral accompaniments to the songs in the Beggar's Opera, which have been always used since his time. He produced a great quantity of chamber music, consisting of songs, madrigals, elegies, &c.; beautiful specimens of the genuine English style, which, however, now meet with a neglect which is to be attributed to the change in our national taste. He died at his house in Southampton Street, Covent Garden, on the 19th of November, 1795.—E. F. R.

LINLEY, THOMAS, eldest son of the preceding, was born at Bath in 1756, and at an early age discovered so remarkable a genius for music, that his father gave him a careful education. After receiving the instructions of Dr. Boyce, he was sent to Italy to pursue his studies; and while at Florence, became the intimate friend of Mozart, then a young musical student like himself. The great German in after life always spoke with affection and regret of his young English friend. In addition to the beautiful pieces which he contributed to the *Duenna*, Thomas Linley composed some new music for the *Tempest*, when it was revived at Drury Lane, consisting of a fine chorus of the spirits who raise the storm, and the airs, "O bid your faithful Ariel fly;" and "Ere you can say, come and go"—compositions quite worthy of being joined to the older music of Purcell and Arne. In 1778 he perished by an unhappy accident at the age of two-and-twenty. While on a visit to the duke of Ancaster at his seat in Lincolnshire, he was amusing himself with some other young people, with sailing on a lake in the duke's grounds, when the boat overset; and Linley, who had reached the shore, lost his life in endeavouring to save some of his companions.—E. F. R.

LINLEY, WILLIAM, the youngest of Thomas Linley's sons, was born in 1771. When young he was appointed by Mr. Fox to a writership at Madras, and subsequently filled the responsible situations of provincial paymaster at Vellore, and sub-treasurer at the presidency, Fort St. George. He returned early with an easy independence, and is known to the public by many ingenious productions, the chief of which is "Dramatic Songs of Shakespeare," a work that shows not only great musical invention

and taste, but that clear perception of the meaning and beauties of the great bard, which is but rarely to be traced in those composers who have attempted to set his poetry to music. He was also the author of some literary works; and part of a very touching elegy written by him on the death of his sister, Mrs. Sheridan, appears in the second volume of Moore's *Life of Sheridan*. He died in 1835.—E. F. R.

LINNEUS or VON LINNÉ, CARL, the celebrated botanist and natural historian, was born on 23rd May, 1707, at Rosshult (Råshult) in Småland, a province of Sweden, where his father, Nicholas Linné, was clergyman; and he died on the 8th of January, 1778, in the seventy-first year of his age. From his earliest youth Linneus appears to have imbibed a taste for natural history; and it is probable that his father's country residence contributed to foster his fondness for the objects of animated nature. It was originally intended that young Linné should study for the church; but his proficiency in his early studies was not such as to hold out a prospect of fitness for the ministry. The father, whose income was very small, then thought of making his son adopt some handicraft trade; but this design was fortunately abandoned at the earnest solicitation of Rothman, principal physician at Wexiö, who recommended the study of medicine. For three years Linné received instructions from Rothman, in whose family he resided. He afterwards matriculated at the university of Lund, and was so fortunate as to be received into the house of Dr. Stobæus, a physician possessing a fine library, and having a good knowledge of natural history. He had ample opportunities now of acquiring knowledge, and the bent of his mind towards natural science was clearly displayed. In 1728 he passed the vacation at home, and resolved thereafter to prosecute his studies at Upsal. This determination did not at first please his patron, Dr. Stobæus. His means for carrying on his studies were very limited, and he had to struggle with the *res angusta domi* during the early part of his career. His father could do little for him, and young Linné was thrown very much on his own resources. Fortunately on 16th December, 1728, he obtained a royal scholarship, and thus his difficulties were overcome. In 1729 he became known to Dr. Olaus Celsius, professor of divinity at Upsal, and he was employed to assist the professor in his Hierobotanicon, or descriptions of the plants mentioned in scripture—a very learned work, which is still of standard authority. Through the kind offices of Celsius, Linné procured private pupils; and he was introduced to Rudbeck the professor of botany, who appointed him a deputy-lecturer, and took him into his house as tutor to his younger children. In the library of the professor Linneus began to draw the outlines of his "Classes Plantarum," "Genera Plantarum," "Critica Botanica," and "Bibliotheca Botanica."

In 1731 Rudbeck and Celsius got Linneus appointed to travel in Lapland under the royal authority, and at the expense of the university of Upsal. He commenced his journey on 13th May, and proceeded to Gevalia, Helsingland, Angermanland, and Hernösand, a seaport on the Gulf of Bothnia. He next went to Umea and Lulea, and crossed the Lapland alps to Fimmark. His journeys from Lulea and Pithöa on the Gulf of Bothnia to the north, were performed with two Laplanders as his guides and interpreters. The greater part of the summer was spent in this Lapland tour. He returned to Tornea in September; then he went to Ulea in East Bothnia, Wasa, Christianstadt, and Abo (the Finland university); and reached Upsal in November, after travelling about three thousand eight hundred English miles, mostly on foot. The journey was a toilsome one, and was attended with much hardship and danger. The botanical part of his travels was printed in the *Transactions of the Upsal Academy*, and was afterwards published under the title of "Flora Lapponica." The account of his Lapland journey was also published; and it has been translated under the direction of Sir James Edward Smith. In 1733 Linneus visited some of the Swedish mines, and became acquainted with mineralogy, a sketch of which he afterwards gave in his "Systema Naturæ." The governor of Dalecarlia, Baron Reuterholm, in 1734 asked the services of Linneus and other naturalists in the investigation of the physical productions of that province. After completing the survey, Linneus resided for some time at Fahlun. In 1738 he proceeded to Holland, and took the degree of M.D. at the university of Harderwyk on 23rd June. While in Holland he formed a friendship with Dr. John Burman, professor of botany at Amsterdam, to whom he afterwards dedicated



his "Bibliotheca Botanica." Through the recommendation of Boerhaave he was appointed to take charge of the large and valuable collection of plants and books at Hartecamp belonging to Clifftort, a wealthy Dutch banker. He profited much by his residence with this gentleman, and published a description of his plants under the title of "Hortus Clifftortianus"—a fine work in folio, with plates. At the same time several of his other works were passing through the press, and his time was fully occupied. In 1736 Clifftort sent Linnæus on a visit to England, and put him in the way of acquiring information in natural history. This visit, however, does not appear to have been a very pleasant one, and Linnæus was much disappointed with what he saw. Dillenius the professor of botany at Oxford did not give him a cordial reception; and the gardens and collections were not in such a state as to afford the information which Linnæus expected. Among those whom he met in England may be mentioned Dr. Shaw, the traveller in the Levant, Dr. Martyn, Mr. Philip Miller, the gardener to the Society of Apothecaries, and Mr. Peter Collinson. Towards the end of 1738 Linnæus settled in Stockholm as a physician, and at the same time lectured on botany and mineralogy. His life from this time was one of increasing fame and prosperity. The improvements which he had introduced into many departments of natural history were recognized, and his new method of classification, founded on the stamens and pistils, was almost universally received. He was chosen to be botanist to the king, and was elected president of the Academy of Sciences of Stockholm. He was subsequently appointed professor of medicine and then of botany at Upsal, and he raised the character of that university as a school of science. The botanic garden was improved at the expense of the government, and numerous pupils resorted to the school from all quarters. He was a successful teacher, and inspired the students with a zeal for research. Many of them became eminent as botanists; and during their travels to distant parts of the world made valuable collections, which were transmitted to their teacher along with descriptions, many of which were published in the *Amenitates Academicæ*. In 1757 Linnæus was raised to the nobility, and assumed the title of Von Linné; and his means had so increased as to enable him to purchase an estate in the vicinity of Upsal. He was elected a member of all the learned societies of Europe, and many honours were conferred upon him for his scientific researches.

About the year 1776 his health began to fail. He had an apoplectic attack, followed by palsy. This occurred in 1777, and impaired his mental faculties. This was succeeded by ulceration of the bladder, which appears to have been the immediate cause of his death. His loss was deeply deplored in Sweden, and was looked upon as a national calamity. His remains were deposited in a vault in the cathedral of Upsal. His obsequies were performed in the most respectful manner by the whole university, the pall being supported by sixteen doctors of physic, all of whom had been his pupils. There was a general mourning at Upsal; and the king of Sweden caused a medal to be struck expressive of the public loss, and alluded to the subject in a speech from the throne.

The Linnæan herbarium was afterwards purchased by Sir James Edward Smith for £1000, and it is now preserved in the rooms of the Linnæan Society in London. In summing up Linnæus' merits one of his biographers says—"Educated in the severe school of adversity, accustomed from his earliest youth to put a high value on verbal accuracy and logical precision, endowed with a powerful understanding, and capable of undergoing immense fatigue both of body and mind, Linnæus produced a most important revolution in botanical science. He improved the distinctions of genera and species, introduced a better nomenclature in the binomial method, and invented a new and comprehensive system founded on the stamens and pistils. His verbal accuracy, and the remarkable terseness of his technical language, reduced the crude matter that was stored up in the folios of his predecessors into a form which was accessible to all men. He separated with singular skill the important from the unimportant in these descriptions. He arranged their endless synonyms with a patience and a lucid order that was quite inimitable. By requiring all species to be capable of a rigorous definition not exceeding twelve words, he purified botany from the endless varieties of the gardeners and herbalists; and by applying the same strict principles to genera, and reducing every character to its differential terms, he got rid of the

cumbrous descriptions of the old writers." It is said of Linnæus, that although no man of science ever exercised a greater sway, or had more enthusiastic admirers, yet his merit was not so much that of a discoverer, as of a judicious and strenuous reformer. The knowledge which he displayed, and the value and simplicity of the improvements which he proposed, secured the universal adoption of his suggestions, and crowned him with a success altogether unparalleled in the annals of science. The works of Linnæus are very numerous—"Fundamenta Botanica;" "Bibliotheca Botanica;" "Hortus Clifftortianus;" "Flora Lapponica;" "Genera Plantarum;" "Classes Plantarum;" "Critica Botanica;" "Flora Suecica;" "Flora Zeylanica;" "Hortus Upsaliensis;" "Materia Medica;" "Amenitates Academicæ;" "Philosophia Botanica;" "Species Plantarum;" "Elementa Botanica;" "Systema Vegetabilium;" "Systema Naturæ;" "Dissertationes Academicæ," 1743-76.—J. H. B.

LINNÉ, CARL, or LINNÆUS, CAROLUS, the son of the great Linnæus, also a botanist, was born at Fahlun in Sweden on the 20th of January, 1741, and died at Upsal in 1783. He was much inferior to his father in talents and acquirements; but he was by no means deficient in abilities. The very reputation of his father made the world expect much from the son, and hence he was put to a severe comparative ordeal. He was naturally of a retiring disposition, and his health was indifferent. He devoted attention to botany, and in 1763 he succeeded his father in the chair of botany at Upsal. He left no son, and the male line of Linnæus' family became extinct on his death. Among his published works are the following—"Account of the Rarer Plants of the Upsal Garden;" a "Botanical Dissertation on some new genera of Grasses;" a "Monograph of Lavandula;" "Methodus Muscorum Illustrata."—J. H. B.

LIPENIUS, MARTINUS, a learned and laborious German writer, born in 1630, in humble circumstances; studied philosophy and theology at Wittemberg; became co-rector of Halle in 1659, rector of the Swedish college of Stettin in 1672, and co-rector of Lübeck in 1676. He died at Lübeck in 1692. He wrote many treatises on different subjects, but his bibliographical compilations are the most celebrated and useful. They consist of six folio volumes, and form the basis of some important works of that class.—B. H. C.

LIPPERSHEIM, HANS, a Dutch spectacle-maker, said to have been the first inventor of the telescope, was born at Wesel in the sixteenth century, and died at Middelburg in 1619. About 1608 he is stated to have made the first telescope by combining a convex object-lens and concave eye-lens of rock-crystal, and in the course of the same year a binocular telescope. The history of his invention is given by Professor Moll, in a work entitled *Geschiedkundig Onderzoek naar de eerste Uitfinders der Vernykers* (Historical inquiry as to the first inventor of the telescope), Amsterdam, 1831.—W. J. M. R.

LIPPI, FILIPPINO, son of Fra Filippo Lippi, born at Florence in 1460, was a better painter than his father in the execution of the general accessories, though not in the higher qualities of art. The National gallery possesses three admirable examples of the art of this master. Filippino's chief works are the frescoes of the Strozzi chapel, in the church of Santa Maria Novella, Florence; and the continuation of the frescoes of the Brancacci chapel in the church of the Carmine, which were left incomplete by Masolino da Panicale and by Masaccio. Filippino continued these works in 1485; his contributions are—"The Restoring a Youth to Life," partly painted by Masaccio; "The Crucifixion of St. Peter;" "St. Peter and St. Paul before Nero, or the Proconsul;" and "St. Peter liberated from Prison," according to some opinions. In this is the figure of St. Paul, adopted by Raphael in the cartoon of Paul Preaching at Athens. Filippino was at Rome in 1492. He died at Florence, 13th April, 1505, at the early age of forty-five. The Ruellai altar-piece in the National gallery is one of Filippino's masterpieces.—(Vasari, *Vite*, &c., Ed. Lemonnier; Baldanzi, *Pittura di Fra Filippo*, &c., di Prato; Rumohr, *Italienische Forschungen*.)—R. N. W.

LIPPI, FRA FILIPPO, was born at Florence about the year 1412, and his parents dying while he was still a child, he was brought up by an aunt until his eighth year, when she placed him, about 1420, in the Carmelite convent at Florence, to commence his novitiate. After he had been some years in the convent, he showed such a taste for drawing that the prior resolved to bring him up as a painter, and Filippo was allowed to daily visit Masaccio, then employed painting in the convent.



Such is the account of Vasari, but it is possible that the painter with whom Filippo studied was Masolino da Panicale, whose frescoes Masaccio was later employed to continue; this, however, remains doubtful, and Vasari may be right after all. Filippo is said to have painted a fresco of the "Confirmation of the Rules of the Order of the Carmelites" in the cloister of the convent, near a work by Masaccio; but these and other works were destroyed in a fire which partly consumed the convent in 1771. In 1430, when only in his eighteenth year, Filippo gave up the monastic life and went to Ancona. Here, while at sea with other young men, he was captured by a pirate, and carried in chains to Africa and there sold as a slave. Eighteen months after the commencement of his captivity, he amused himself with drawing his master in chalk on a white wall. This appeared a kind of prodigy to the Moor, who released Filippo, and having employed him to execute several works for him, gave him his liberty and sent him to Italy. He appears to have landed at Naples about 1435, and was employed by Alfonso, duke of Calabria, to paint a picture in the Castell Nuovo at Naples. In 1438 he was actively employed in Florence, in Santo Spirito; and he painted some small pictures for Cosmo de Medici, two of which, very beautiful examples of that period, are now in the National gallery—an Annunciation, and St. John the Baptist, with six other saints, seated on a stone bench in a garden. Fra Filippo executed many excellent pictures in Florence, Fiesole, and Arezzo; but his greatest works were painted at Prato, in the choir of the cathedral, representing the lives of John the Baptist and of Stephen the first martyr. He was at work in Prato from 1456 until 1464. While engaged here in 1458, in the convent of Santa Margherita, he persuaded the nuns to allow a young lady, Lucrezia Buti, who was being educated in the convent, to sit to him for the portrait of the Madonna; he seduced her and carried her off, and she was the mother of his son Filippino, who afterwards achieved great fame as a painter. The picture, "A Nativity," upon which Filippo was engaged when he committed this outrage, is said now to be in the Louvre, No. 233, but there is nothing in that work to corroborate the statement of the beauty of the model. From Prato Fra Filippo went to Spoleto, and here he died on the 8th October, 1469, aged fifty-seven. He is supposed to have been poisoned by the relations of Lucrezia Buti; but as Lucrezia very much preferred to live with Filippo to returning to her family, they could only injure her by such a proceeding. The tradition, however, is a mere hearsay report. His unfinished works in the cathedral of Spoleto were completed in 1470 by his pupil, Fra Diamante. He also instructed the young Filippino in painting, who was only ten years old when his father died.—R. N. W.

LIPSIUS, JUSTUS, a scholar of great reputation in the sixteenth century, was born on the 18th October, 1547, at Isque, a village situate midway between Brussels and Louvain. At six years of age he began to learn Latin at Brussels, and at ten was placed at the college of Ath, whence he removed two years later to Cologne, where, at the Jesuit college, he first had a consciousness of his growing attainments. At Louvain, whither he was sent by his parents that he might escape the snares of the Jesuits, Lipsius studied law. At eighteen he travelled into Italy, and ingratiated himself with Cardinal Granvelle by dedicating to his eminence the "*Variarum Lectionum libri iii.*," which was published at Antwerp in 1569. The cardinal rewarded the young critic by appointing him his private secretary, an office he held for two years. He did not escape the dangers of youth, and had nearly died from the consequences of an orgie at Dole, held in honour of Giselin. The troubles in the Low Countries preventing his return home, he accepted a professor's chair at Jena in 1572, and held it for two years. He then went to Cologne, married, and would have retired to his native place to prosecute his studies in quiet; but the war drove him to Leyden, where in 1579 he became professor of history, and wrote several learned treatises. Professing Calvinism, he had a strong objection to dissent; and in his work, "*Politicorum libri sex.*," he strenuously advocated the punishment of sectarians. This treatise was vigorously attacked by Kornhart, and a storm of unpopularity forced Lipsius to resign his chair in 1591. On his way to Spa, he was reconciled at Mayence to the Roman catholic church. Flattering offers from potentates and powerful municipalities now reached him, but he declined every proposal in order to accept the professorship of Louvain, near his birth-place. Here he remained till his death, which took place on

the 24th March, 1606. In a painting by Rubens he is depicted with a dog and a tulip, as indications of two passions which possessed him—fondness for lapdogs and tulips. The best edition of his "*Opera omnia.*" is that published at Wesel, 7 vols. 8vo, 1675, with a Life by Aubert le Mire.—R. H.

LISLE, SIR GEORGE, a brave royalist soldier of the civil war period, was, according to David Lloyd's Memoirs, "an honest bookseller's son," who in early life "trailed a pike in the Low Countries." He entered Charles' army and rose to distinction as an intrepid and skilful infantry officer. According to the authority already cited, he commanded the forlorn hope at the first battle of Newbury, and at the second battle, protracted into the night, he "fought in his shirt" that he might be recognized by his soldiers, and was then and there knighted by the king for his gallantry. He was one of the principal officers who defended Colchester when besieged by Fairfax and the parliamentary army in 1648, and surrendered at discretion on the 28th of August. With two others he was condemned to be shot, and met his fate with cheerful gallantry. There is an interesting account of his death in Clarendon, who describes him as not only brave, but "soft and gentle."—F. E.

LISLE, JOSEPH ROUGET DE—sometimes written Lille, sometimes L'Isle—the author and reputed composer of the *Marseillaise Hymn*, was born at Lens-le-Saulnier, in France, in 1760; and died at Choisy-le-Roi in 1836. He held a commission in the revolutionary army, in discharge of which he was stationed at Marseilles in 1792; where, being a supporter of the constitution of 1791, and expressing opinions obnoxious to certain modifications of this, he was cast into prison. He amused himself in his captivity by writing verses, and among other poems produced that known as the "*Marseillaise Hymn.*" which he adapted to the tune of a march then very popular in the town. By the agency of his gaoler, it is said, he obtained circulation for these inspiring lines among the people, which, whatever their merit, owed the instant favour with which they were received, in a great measure, to their exactly fitting the character and rhythm of the tune that was familiar to everyone. The sensation created by this hymn was so powerful, that the authorities found it expedient to liberate the author. That it was soon known and sung all over France, that it became the standard song of the Revolution, that it was revived with all its original effect on the final dethronement of the Bourbons in 1830, and that it is now universally popular, are current facts. De Lisle was overlooked during the first empire, and disregarded at the Restoration; but he was decorated and pensioned by Louis Philippe. He is said to have written—besides the hymn, which is named from the town where he produced it—also the "*Chant de Vengeance.*" and some pretty romances. The veritable composer of the tune of the "*Marseillaise*" is Alexandre Boucher, a violinist who was born in France in 1770, and was still living, hale and active, in 1859. He spent some time in his youth at the court of Spain, where he was patronized by Charles IV. and Ferdinand VII.; and, later in life, passed many years in Russia. In 1792 he was introduced to a French colonel then going to join his regiment at Marseilles, at whose request he wrote, promptly upon the spot where he was asked, a march for the colonel's regiment; this was the tune to which Rouget de Lisle fitted his poem. The author and composer met and interchanged acknowledgments, many years after their mutual production had been classed as one of the best national songs of France.—G. A. M.

LISTA Y ARAGON, ALBERTO, a Spanish professor and journalist, born 15th October, 1775, of humble parents. At the age of thirteen he was able to earn a living by teaching mathematics, and at twenty-one became professor of mathematics in the naval college of San Telmo at Seville. Here he was surrounded by a group of students labouring to restore the national style of the poets of the sixteenth century. It was a peculiarity of his mind that poetry—which to him was the science of order—was cultivated hand in hand with the severer sciences of mathematics and history. At twenty-eight he took orders, and for a short time took part in the publication of a patriotic journal, the *Seminario Patriótico*; but his inclination towards French rule obliged him to spend the years 1813–17 in France. After spending two years as professor of mathematics at Bilbao, he became professor of mathematics and history in the college of St. Matthew at Madrid. Here his influence was felt by many youths who have since taken a prominent position; and his calm good sense, fortified by the fatherly relation in which he



stood to his pupils, greatly modified the liberalism of many of them. At this time he edited the *Censor*, a critical review. The hostility of the government induced him to close the college and take refuge in France, and afterwards in England. In 1833 he was recalled to become editor of the official *Gazette*. In the interim he had published two volumes of poems, a supplement to Mariana's History of Spain, and a translation, with notes, of Ségur's Universal History. His official labours procured him the offer of a bishopric, which he declined. In 1838 he founded a new college at Cadiz, and in 1840 was made a canon of the cathedral of Seville, where he died, 5th October, 1848. Besides the works above-named we have a series of "Lectures on Spanish Literature," 1839; "Literary and Critical Essays," 2 vols., 1844; a treatise on pure and mixed mathematics; and a selection from the best Spanish writers in prose and verse. A course of lectures on dramatic literature, delivered at the Madrid Athenæum, was only partially published.—F. M. W.

LISTER, MARTIN, M.D., Oxford, a distinguished naturalist, born in Buckinghamshire about 1638, educated at Cambridge, practised in London, and published several medical works. He attained great reputation by his researches in natural history and comparative anatomy. His chief work, the "Historia, sive synopsis conchyliorum," is still a classical work on conchology. Died in 1712.—W. B.-d.

LISTER, SIR MATTHEW, Knight, an English physician, born about 1565. He was educated at Oxford, first took his degree at Basle, and afterwards had the same honour conferred upon him at Oxford in 1605. He was physician to Queen Anne, consort of James I., and then physician-in-ordinary to Charles I., who knighted him in 1636. He was president of the College of Physicians of London, and was one of the most eminent practitioners of his day. Died in 1657, aged ninety-two.—W. B.-d.

LISTER, THOMAS HENRY, born in 1799, of good family, made his début in literature in 1826 by the publication of the clever fashionable novel of "Granby," followed by two others, "Arlington" and "Herbert Lacy," and by the historical tragedy of "Epicharis," performed at Drury Lane in 1829. A brother-in-law of the present earl of Clarendon, Mr. Lister published in 1838 a life of the great Lord Clarendon, a work of some merit and research, and our only elaborate biography of the historian of the "great rebellion." The publication of this work involved its author in a controversy with the *Quarterly Review*. Mr. Lister had married a sister of Lord Clarendon, and a sister of his own was married to Earl Russell. Thus connected, he was appointed the first registrar-general of births, deaths, and marriages, after the passing of the registration act of 1836. He died in 1839.—F. E.

LISTON, JOHN, a famous comic actor, was born in London in 1776, the son of a watchmaker. Well educated, he was for a time a teacher in Archbishop Tenison's school, Castle Street, Leicester Square. Smitten with a love of theatricals he went upon the stage, and played tragedy in the provinces. By degrees he discovered that comedy was his proper element; and his talent being recognized by Charles Kemble, he appeared on the London stage in 1805. By 1823 his rich and quaint humour was fully appreciated. His successful personation of *Tony Lumpkin* and *Maworm* was followed in 1825 by his crowning triumph as the "original *Paul Pry*." He left the stage without a formal farewell about 1837, and died on the 22nd of March, 1846. In private life Liston was most exemplary. His habits were domestic and thrifty. He is said to have died worth £40,000.—F. E.

LISTON, ROBERT, a celebrated surgeon, born in Scotland in 1794. He was educated at Edinburgh, where he became a licentiate of the College of Surgeons, and commenced practice in that city in 1817. He established a lectureship on anatomy and surgery in connection with the college, and acquired a good reputation as a teacher. A profound anatomist, and combining great manual dexterity with a quick eye and great presence of mind, he soon attained a place among the most skilful operators of Great Britain. During the time he remained in Edinburgh, he took an active part in the question of hospital reform. As Lawrence in London, so Liston in Edinburgh, offered a determined resistance to the management and method of teaching in the infirmary of that city. And though he may have been too strong in his language and severe in his criticisms upon some of the surgeons of that establishment, he lived to see that his complaints were not unheeded, and to find himself nominated

as one of the surgeons of that excellent charity. In 1833 he published his "Principles of Surgery," a work which was so well received that it soon passed through several editions. The *Lancet* also printed his lectures, and thus contributed to extend his fame. In these writings his great object was to simplify the art of operating, and especially to do away with the farrago of bandages and ointments which were so much used by his predecessors. In 1834 Liston quitted Edinburgh for London, where he was appointed surgeon to the London University hospital. He was elected also professor of clinical surgery to that university, and soon obtained a large consulting practice. In the zenith of his fame and reputation, he suddenly died of aneurism in 1848. Liston may be considered as one of the most able surgeons of his day. His reputation was not confined to Great Britain—he was equally well known on the continent and in America. Of a rough, blunt manner, but devoted to his profession, and incapable of dissembling what he knew or felt to be right, he possessed the esteem and love of both his pupils and patients.—W. B.-d.

\* LISZT, DR. FRANZ, was born at Rüdning in Hungary, October 22, 1811. His father, who was in the service of Prince Esterhazy, was an accomplished amateur musician, and devoted his life to the care of Franz, and to the culture of his ability. In 1817 Liszt began to practise the pianoforte, and worked with such ardour, that in three months he was laid up with a fever. In 1820 he played in public, and the piece chosen for his début was Ries' Concerto in E flat. His success was decided, and the prince, to encourage him, made him a present of fifty ducats. He was then taken to Presburg, where his precocious talent astonished all who heard him. That he might duly cultivate this, two Hungarian noblemen subscribed to allow him an annual pension of six hundred gulden, for six years, which induced his father to resign his appointment and remove to Vienna. There Liszt was placed under the tuition of Czerny for the pianoforte, and Salieri for composition. After eighteen months' study, he gave concerts, at which he won the highest encomiums. In 1823 he was taken to Paris, and there was regarded as the wonder of the age; it needed indeed his father's utmost care to prevent his character from being ruined by the extravagant attentions that were shown him. He first came to England in 1824, and made here the same powerful impression that he had done on the continent. Fêted everywhere as a player, he next sought distinction as a composer; and the great esteem in which he was held secured for him, young as he was, the production of an opera, "*Don Sancho*," in October, 1825, at the grand opera in Paris: but it had little success. After a time he went through a course of contrapuntal study under Reicha, from which he was diverted by a fit of religious enthusiasm. He became infatuated with the principles of St. Simonism; and these so engrossed him that he would have abandoned music altogether, save for the forcible authority of his father. He had a violent illness, the effect of which was aggravated by his grief for his father's death; and when he recovered, he threw himself into the pursuit of his art with greater zeal than ever. He had the loftiest designs for composition, purposing to embody in music the elements of French romanticism; then he was seized with an intense passion for a lady of high rank, and this overcame for a time his artistic intentions. Failing in love, he became first misanthropical and then pious, in which condition he thought of devoting himself wholly to writing for the church. He was roused from this state by hearing of the extraordinary powers of Paganini; and with the resolve to render himself as individually excellent on his own instrument, and as universally famous as this rare artist, he resumed the practice of the pianoforte with unprecedented energy, and reappeared in Paris, in 1830, with success as great for an adult as that was for a child which he first experienced. The revolution of this year gave a new impetus to his excitable temperament, and he dreamed of working such convulsions in music as those which shook the political world; but this visionary purpose passed away like the others which had by turns filled his mind. He withdrew from public in 1835, and passed more than a year at Geneva; but returned to Paris to create fresh astonishment by the achievement of greater difficulties on his instrument than even he had yet attempted. He had previously written æsthetical articles in the *Gazette Musicale*, and now he held a long discussion in that journal on the talent of Thalberg, which drew general attention, as proceeding from a rival artist. He went to Italy



in the summer of 1837, where he made a long sojourn, visiting all the chief cities, and being received in such a manner as no instrumentalist except Paganini has ever been in that country. After this he appeared alternately in France, England, and Germany, until 1843, when he took his leave of the public as a pianist at Vienna, after having received such extravagant homage as would be incredible to any one who had not witnessed the sensation he created. He now accepted the office of kapellmeister to the duke of Weimar; received the degree of doctor of philosophy; became an enthusiast in the novel musical system of Richard Wagner; wrote numerous articles in support of this, and composed several works which embody its principles. He conducted a large portion of the festival at Bonn, for the inauguration of Beethoven's statue, in 1845; and produced there an ode in honour of the occasion. He lost the chief part of his accumulated wealth in speculation; and it is supposed to have been in consequence of this that he gave up his appointment at Weimar in 1861, and went to live privately at Athens. His long connection with a French countess is said to have been a source of as great happiness to him, as his separation from her was of regret. By her he has a son and two daughters, one of whom is married to his pupil Bulow the pianist. Liszt's literary productions are characteristic of his own fitful and vivacious nature; his pianoforte fantasias are more notable for their brilliant effect than their intrinsic merit; his graver compositions have taken no hold of public attention. He is remarkable as a player, for his unequalled mastery of mechanical difficulties, and for the infinite gradations of tone he produces from his instrument; and in numbering his qualities as a pianist, his rare capacity of reading at first sight must not be unnoticed.—G. A. M.

LITTLE, WILLIAM, commonly known as William of Newbury, was born in the first year of the reign of King Stephen, in 1136, at Bridlington in Yorkshire, and was educated in the monastery of Newbury, where he obtained a canonry. Little was patronized by the abbot of the neighbouring monastery of Byland, and at his request he compiled a commentary on the Song of Solomon, which Leland saw in the monastic library at Newbury. But his principal production, and the work of his maturer years, was his history of his own time in five books, in which the narrative is carried down to the year 1197. William of Newbury is supposed to have died in 1208. His "History," after passing through three incorrect editions between 1567 and 1587, was at length printed in 1719 by Hearne, who added as an appendix three homilies ascribed to the same writer.—W. C. H.

LITTLETON, ADAM, a divine and philologist, was born at Hales Owen in Shropshire in 1627. In 1644 he became student of Christ church, Oxford, but was ejected in 1648. In 1658 he became second master in Westminster school, having been an usher before. He became rector of Chelsea in 1674, a prebendary of Westminster, and afterwards sub-dean. In 1685 he was licensed to the church of St. Botolph. His death took place in 1694. Dr. Littleton was a learned and laborious divine, who published a great variety of works, generally in Latin. He was well acquainted with the Greek and Latin languages, and appears to have studied several oriental tongues—Hebrew, Chaldee, and Arabic. He is best known as the author of a Latin dictionary, which appeared first in 1678, 4to, and passed through several editions. He began a Greek lexicon, but did not live to complete it. His Latin dictionary was superseded by Ainsworth's. He is the author of "Tragicomedia Oxoniensis;" "Pasor Metricus;" "Elementa Religionis;" "Complicatio Radicum in Primæva Hebræorum Lingua;" "Solomon's Gate;" sixty-one sermons; preface to Cicero's works, &c.—S. D.

LITTLETON, EDWARD, Lord, sometime lord-keeper of the great seal, a collateral descendant of the author of the *Treatise on Tenures*, was born in 1589 at Munslow in Shropshire. His father was a Welsh judge, and he himself, after graduating at Oxford, entered the Inner temple, and went to the bar. A skilful lawyer, as well as an eminent antiquary, he acquired a large practice in the common law courts, and in 1621 succeeded his father as chief-justice of North Wales. He was a member of Charles I.'s second parliament in 1626, in which he was active against the duke of Buckingham; and in that of 1628 he was chairman of the committee of grievances, presenting to the house their report on which was founded the famous petition of right. Liberal, but not violent in his liberalism, he seemed a man worth gaining over by the court, and, on the recommendation of the king, he was elected recorder of London at the close of 1631.

In October, 1634, he was made solicitor-general, and in his new capacity the quondam "patriot" delivered an elaborate argument against Hampden in the affair of ship-money. In 1640 he was raised to the chief-justiceship of the common pleas, and on the flight of Lord-keeper Finch to escape the wrath of the parliament, the great seal was intrusted to his custody, and he was created a peer. Though a good chief-justice, he seems to have made, from a legal point of view, but an indifferent lord-keeper. The king next placed him at the head of a commission to execute the office of lord high-treasurer. Littleton began to trim. His votes with and speeches for the anti-court party were so decided that his royal master grew indignant. At last he made up his mind to throw in his lot with Charles, and fled with the great seal to the king at York. Charles was pacified, and placed him again at the head of the treasury. But Littleton's was not a nature to be at ease in the storms of civil war. He grew melancholy, and easily succumbing to an attack of illness, died at Oxford on the 27th August, 1645, and was buried in his own college of Christ Church. Clarendon describes him as "a handsome and a proper man, of a very graceful presence, and notorious courage, which in his youth he had manifested with his sword." His courage, however, was more physical than moral, and at the crisis of the controversy between Charles and the Long parliament, he was wanting in consistency and decision.—F. E.

LITTLETON, SIR THOMAS, one of the judges of the court of common pleas in the reign of Edward IV., author of the famous "*Treatise on Tenures*," was born at Frankley in Worcestershire, probably in the first decade of the fifteenth century. There are traces of the family of the Littletons as extant in the parish of South Littleton, in Worcestershire, so far back as the reign of Henry II. One of them, Thomas de Littleton, Esquire of the body to Richard II. and his two successors, left an only daughter Elizabeth, who married Thomas Westcote, Esq., of Westcote, near Barnstaple, in Devonshire. A proud and spirited woman, Dame Elizabeth covenanted with her husband before marriage, that the issue of their union should be called by her maiden name, Littleton, not Westcote. Hence the surname by which the celebrated lawyer is known. He was educated at one of the universities, entered at the Inner temple, and went to the bar, becoming afterwards one of the recorders of his inn. The earliest trace of Sir Thomas Littleton at the bar, according to Mr. Foss in his *Judges of England* (whom and which we chiefly follow), is in 1445, when a suitor is found petitioning the chancellor to assign to him Littleton as counsel in proceedings against the widow of Judge Paston, whom none of the other men of court were willing to oppose. Thus Littleton probably both was early known as a courageous advocate, and practised in the court of chancery. Five years later (Easter of 1450), he is first mentioned in the year-books. Two years afterwards his legal services are paid for in land by Sir William Trussell, who grants to him for life the manor of Sheriff-Hales in Staffordshire, "*pro bono et notabili consilio*"—an interesting memorial of the ancient relations between advocate and client. On the 2nd of July, 1453, he was called to the degree of the coif, and appointed steward or judge of the court of Marshalsea of the king's household. On the 13th of May, 1455, his services were further retained for the crown by the bestowal on him of a patent as king's serjeant. In the first parliament of Edward IV. he was named an arbitrator in a difference between the bishop of Winchester and his tenants. Two years afterwards he was in such favour at court as to be in personal attendance with the two chief justices on the king, in one of the royal progresses, and on the 17th April, 1466, he was appointed a judge of the common pleas. He held this office till his death at Frankley on the 23rd of August, 1481, when he was buried in Worcester cathedral. In the fifteenth year of Edward IV. he had been made a knight of the bath, on the occasion of the admission of the prince of Wales into that order. In his will is the following clause, which, although the "*Treatise on Tenures*" is written in Norman-French, has been conjectured to refer to that celebrated work, "Also I wulle that my grete English Boke be sold by myn executors, and the money thereof to be disposed for my soul." From the lapse of centuries since it was written, and the consequent revolutions in the law of real property, the interest of the "*Treatise of Tenures*" is now chiefly historical and antiquarian; but with the commentary on it of Sir Edward Coke—Coke upon Littleton—the name of the author is likely to live as long as English jurisprudence.—F. E.



**LITTROW, JOSEPH JOHANN**, afterwards **VON LITTROW**, a distinguished astronomer, was born at Bischof-Teinitz in Bohemia, on the 13th of March, 1781, and died at Vienna on the 30th of November, 1840. He completed his education at the university of Prague, served for a short time in the army, and in 1803 became tutor in the family of Count Rénard, a Silesian nobleman. He occupied his leisure in the study of science, and especially of astronomy, in which his reputation rose so high as to cause his being appointed successively professor of astronomy in the university of Cracow in 1807, and in that of Kasan in 1810; co-director of the observatory of Buda in 1816; and finally in 1821, professor of astronomy and director of the observatory of Vienna. In 1837 he received letters of nobility. In the conduct of observatories he was specially distinguished by the talent of skilful management, and in his capacity of professor, by that of clear and efficient instruction. He wrote a long series of papers on astronomical and mathematical subjects, besides systematic treatises of high reputation on astronomy, analytical geometry, and algebra. He was succeeded in the chair of astronomy at Vienna, and the directorship of the observatory, by his son, **KARL LUDWIG VON LITTROW**—born at Kasan on the 18th July, 1811—who still holds these offices with no less distinction than his father.—**W. J. M. R.**

**LIUTPRANDO** or **LUITPRAND**, sometimes called **LIUZZO**, bishop and historian, born probably at Pavia (though by some accounted a Spaniard) towards the commencement of the tenth century; died not before 970. His father, whose honourable character though not his name is recorded by his son, was much beloved by Hugo, king of Italy; and this royal favour was inherited by the son. On the fall of King Hugo, Berengarius II. employed Liutprando as secretary, and sent him as ambassador to the Emperor Constantine Porphyrogenitus. Having become obnoxious to his royal master, he went about 958 an exile into Germany, and there composed that history of his own times which has survived to ours. When in 961 Berengarius in his turn was deposed by Otho I., Liutprando returned to Italy; was soon after consecrated to the see of Cremona; and in 963, at Rome, took part in the council of bishops which deposed John XII. In 968 he was sent for the second time as ambassador to Constantinople, to demand the daughter of Nicephorus Phocas in marriage for his master's son; but his mission was ill received; and after a residence of four months at that capital he returned to Italy, and enriched his contemporaneous memoirs with an account of his embassy far from flattering to the foreign court. A valuable edition of his works was published at Antwerp in 1640, and includes copious notes and a dissertation on the Diptychon Toletanum.—**C. G. R.**

**LIVERPOOL, EARL OF.** See **JENKINSON**.

**LIVERSEGE, HENRY**, was born at Manchester in 1803. Weak and deformed from infancy, he was treated with great harshness by his father, and owed what instruction he received to the kindness of an uncle. Unable to join in the rough sports of boys of his own age, he taught himself to draw; and as he grew towards manhood acquired sufficient skill to paint portraits, and thus secure a livelihood. His first exhibited paintings were of "Banditti," at the Manchester exhibition of 1827. These he followed by others from the novels of Sir Walter Scott. But feeling his deficient technical culture, he now (1828) visited London, where he obtained admission to the studios of painters, drew in the British Museum, and copied the old masters at the British Institution. He also applied for admission as a student at the Royal Academy, but was told that his application was informal, and did not apply again. After a year or more thus employed, Liversedge returned to Manchester. With increased technical knowledge, his pictures displayed much more of self-reliance and originality, better colour, more force of character, and a more definite purpose. They at once became popular, and were every year more and more sought after. In the Royal Academy and British Institution exhibitions of 1831 his pictures, though only of cabinet size, were among the leading attractions. Stimulated by success, he laid himself out for greater achievements; but he had always been ailing, his health suddenly broke down, and he died January 13th, 1832, when only in his twenty-ninth year. Liversedge painted most from books, his favourite authors being Shakspeare, Scott, and Cervantes, and his best pictures from these—"Christopher Sly and the Hostess," "Isabella and the Black Dwarf," and "Don Quixote in his Study." But he also painted original subjects, of which

"The Recruit," and a "Cobbler reading Cobbett's Register" were perhaps the most popular. Had he lived longer he would probably have been encouraged by his growing popularity to work more in this line, for which his peculiar humour seemed best adapted, and in which he had exactly caught the public taste. Nearly all his finished pictures have been engraved in mezzotint of a uniform size, and published in a collected as well as a separate form.—**J. T.-e.**

**LIVIA, DRUSILLA**, a Roman empress, was the daughter of Livius Drusillus Claudianus, and was born 56-54 B.C. She was married to Tiberius Claudius Nero, to whom she bore two sons, Drusus Germanicus and Tiberius. But Augustus was so captivated with her beauty that he forcibly took her from her husband, and repudiating his own wife, married Livia in her twentieth year. His attachment to her continued undiminished to the close of his life, and she exercised great influence over him. Augustus adopted her two sons for his own. The elder, Drusus, died in his youth. The younger succeeded him on the throne. Livia died A.D. 29.—**J. T.**

\* **LIVINGSTONE, DAVID, LL.D., D.C.L.**, an eminent missionary and African traveller, was born in 1817 at Blantyre on the Clyde. His grandfather, originally a small farmer, had migrated from Ulva to the Blantyre works, where he procured employment for himself and his children. Dr. Livingstone's father afterwards settled as a tea-dealer in Hamilton, where for the last twenty years of his life he was deacon of an independent church. His circumstances were narrow, and at the age of ten David Livingstone entered the factory as a piecer. A strong love of knowledge was already awake in him. Part of his first week's wages was devoted to the purchase of Rudiman's Rudiments, and after the day's toil was over the lad pursued the study of Latin at an evening class. As he grew up he read much, especially scientific works and books of travel. His home-training was a carefully religious one. The desire early dawned within him of becoming a pioneer of christianity in China; and with this object he resolved on obtaining a medical education. Livingstone had no patron, and owed everything to himself. Promoted to cotton-spinning in his nineteenth year, he placed a book on a portion of his spinning-jenny, and studied amid the roar of machinery. By working in the summer he was enabled in the winter to attend the medical and Greek classes of Glasgow university, as well as the theological lectures of Dr. Wardlaw. Admitted a licentiate of the Faculty of Physicians and Surgeons at Glasgow, and forming a connection with the London Missionary Society, he found the opium war in China thwart his hopes of usefulness in that empire. Directing his views towards Africa, and after a theological training in England under the auspices of the London Missionary Society, he left Britain for Cape Town in 1840, and remained in Africa till 1856, labouring among the natives as a medical missionary, and making his great geographical explorations and discoveries. His first station was in the Bechuana country at Kuruman, seven hundred miles from Cape Town, where, and at Mabotsso chiefly, he remained in preparatory labours, and associated with other missionaries, until 1845, marrying in 1844 the daughter of Mr. Moffat, the well-known missionary and founder of the station. From 1845 to 1849 he laboured at Choruané and Kolobeng. Here he heard from the natives of Lake Ngami, and starting on the 1st of June, 1849, in the company of Messrs. Oswald and Murray, and skirting the great Kalahari desert, on the 1st of August he reached Lake Ngami—then for the first time seen by Europeans. In 1850, accompanied by Mr. Oswald, he left Kolobeng a second time, and proceeding up the country in a north-easterly direction, made the most fruitful of his discoveries—that of the great river Zambesi, flowing in the centre of the continent, a geographical fact never suspected before. In the beginning of June, 1852, following the new clue thus presented to him, he started, from Cape Town, on the greatest and most celebrated of his journeys. It occupied him four years, during which he travelled through mostly unknown regions, from the southern extremity of the African continent to St. Paul de Loando, the capital of Angola, on the west coast, and thence across South Central Africa in an oblique direction to Quilimane on the east coast. St. Paul de Loando was reached in the August of 1854, and Quilimane in the May of 1856. Preceded by the fame of his great explorations and discoveries, Dr. Livingstone soon afterwards returned home, reaching England in the December of 1856. He made a triumphal tour of Great Britain, indi-



eating the nature and possible results of his discoveries, the Geographical Societies of London and Paris also voting him their gold medals. Having seen through the press and witnessed the success of the volume in which he described his experiences and explorations, he once more quitted England for Africa in the February of 1858. The government placed at his disposal a steamer with which to ascend the Zambesi. He has since been heard of as tracing the river Shire to its source in the recently-discovered lake Nyassa, and as co-operating with the newly-founded Oxford, Cambridge, and Dublin mission to Central Africa. His "Missionary Travels" were published in 1857, and in the following year appeared a volume of his "Cambridge Lectures," with an introduction by Professor Sedgwick.—F. E.

LIVINGSTON, EDWARD, an eminent American legislator, younger brother of Robert R., was born in the state of New York on the 23rd of May, 1764. He became an advocate at New York, of which city he was appointed mayor, and in 1793 he entered congress. His efforts begun there and then to mitigate the severity of the American penal code, were attended with little success. An active supporter of Jefferson at the presidential election of 1801, he was rewarded for his zeal by being appointed United States district attorney for New York. After the cession of Louisiana, negotiated by his brother, he removed to New Orleans and practised as an advocate. He was there during the war with England; and throughout the defence of New Orleans, both as secretary and aid-de-camp, he assisted General Jackson, with whom he had formed an intimacy when the two were fellow-members of congress. In 1815 he was a member of the Louisiana legislature, by which his services were sought in the reform of the state laws; and in 1823 he was commissioned to construct a new criminal code. In the following year he published the report on which its principles were to be based, and this document was reprinted both in Paris and London—in the latter city with the strong sympathies of Bentham, and under the auspices of the late Dr. Southwood Smith. The spirit of Mr. Livingston's criminal legislation may be inferred from one of the leading characteristics of the report—its strenuous opposition to capital punishments. "A System of Penal Laws for the United States of America," printed by congress in 1828, and drawn up by Livingston at its request, does not seem to have been ever adopted. In 1829 he became senator for Louisiana, and in 1831 he was appointed by his old friend, General Jackson, secretary of state for foreign relations. In 1833 he went to France as minister plenipotentiary, and enjoyed the unexpected pleasure during his mission of seeing accepted by the chamber of deputies in 1835 those demands of the United States which, rejected by successive ministries and chambers in France, threatened to plunge the two countries into war. After this triumph he returned home to his estate on the banks of the Hudson, and died suddenly on the 23rd of May, 1836.—F. E.

LIVINGSTON, JOHN, a Scottish presbyterian clergyman who took a prominent part in the ecclesiastical conflicts of the seventeenth century, was a descendant of Alexander, fifth Lord Livingston, and was born in 1603. He was educated at the university of Glasgow, and was licensed to preach in 1625. He was called to several vacant churches; but the restrictions placed on the popular will by the episcopal regulations, prevented his settlement. In 1627 he became chaplain to the earl of Wigton; and while holding this situation the celebrated revival of religion at the Kirk of Shotts in 1630 was brought about by his preaching. Shortly after he accepted the charge of the parish of Killinchie in the north of Ireland, where he was twice suspended by the bishop; but on the first occasion was reinstated by an order from Lord Strafford. In consequence of the persecutions which he underwent he twice set sail for America, but on both occasions was driven back, and ultimately relinquished the attempt. In 1638 he was appointed minister of Stranraer, and held that office for ten years. When the contest between Charles I. and the Scottish people began, Mr. Livingstone was nominated one of the army chaplains, and was present in the campaign of 1640. In 1648 he was translated to Anurum; and two years later he was a member of the embassy sent to treat with Charles II. at the Hague. During the Commonwealth he lived in the quiet discharge of his parochial duties; but after the Restoration he fell under the displeasure of the government, and was banished the country. The remainder of his life was spent at Rotterdam in the study of biblical literature and the preparation of a polyglot Bible. He died in 1672, in the seventieth year of his age.

"Worthy, famous Mr. John Livingston," as he was termed by his contemporaries, was an eloquent preacher, and a quiet, studious, learned, and pious man.—J. T.

LIVINGSTON, ROBERT R., an American politician and diplomatist, was born at New York on the 27th of November, 1746. A successful lawyer, he took the anti-English side in the American revolution; and as a member of the first general congress was one of the committee which drew up the declaration of independence. He became United States secretary for foreign relations, and chancellor of the state of New York. Afterwards, as minister plenipotentiary of Paris, he negotiated with Napoleon the sale of Louisiana by France to the United States. During his residence in Paris he assisted and encouraged Fulton in the way detailed in the memoir of that inventor.—(See FULTON, ROBERT.) Livingston returned to the United States in 1805, and devoted himself to agricultural improvement. He is said to have introduced into his native state the Merino sheep, and the use of gypsum as a manure.—F. E.

LIVIUS, ANDRONICUS. See ANDRONICUS.

LIVIUS, TITUS, the Roman historian, was born at Patavinum or Padua, 59 B.C. Under Augustus he came to Rome, where he spent the greater part of his life; but returned to his native place before his death, A.D. 18, in the reign of Tiberius. He enjoyed the friendship and protection of Augustus, and attained to great eminence in his lifetime. The young Claudius was induced by him to attempt the composition of history, so that he was well received at court. Nothing is known of his private affairs, except that he was married, and had two sons at least. A costly monument was erected to his memory in Padua in the fifteenth century. But his best monument is his history of Rome, beginning with the foundation of the city and terminating with the death of Drusus, 9 B.C., a work on whose composition he spent twenty years. It consisted originally of one hundred and forty-two books. These were subsequently divided into decades, or groups of ten books each. At what time the division was made is unknown, except that it was after the fifth or sixth century. Only thirty-five books are now extant, viz., the first ten, and from 21—45 inclusive. There are, however, summaries or epitomes of all except two. The compiler of these is unknown; though they are often ascribed to Florus, sometimes to Livy himself. The first decade (books i—x.) is entire, reaching from the foundation of the city till 294 B.C. The second (xi—xx.) is lost, from 294 to 219 B.C. The third (xxi—xxx.) is entire, from 219 to 201 B.C. The fourth is also entire (xxxi—xl.), and with part of the fifth (xli—xlv.), reaches from 201 to 167 B.C. Only fragments of the remaining books have been discovered. The endeavours of scholars and antiquarians to find lost books or fragments have hitherto been successful only in part. It is difficult to ascertain the sources which Livy made use of in his history. They were probably not numerous, nor did he weigh them very strictly. Niebuhr thinks that he consulted Dionysius' *Archæologia*, a work which was probably of great service to him. The charm of the history consists in its style, which is uniformly pure, elegant, and transparent. He was certainly a master of his native tongue; wielding it with singular grace and beauty. The charm of his language and narrations is irresistible. It is not, however, a philosophical history. The author had little political insight. His views are neither broad nor comprehensive. Into the causes and consequences of events he did not inquire. He did not sift his sources critically, nor weigh their merits. He was credulous and superstitious. But his ethical feeling is pure; and though his judgments are not deep, they are generally sound. The best editions are those of Drakenborch, 1730—46, reprinted 1820—28; and of Alschefski, 1841, &c., Berlin. The best German translation is that of Örtel, 1854; the best English one is that of Holland, 1600.—(See Lachmann's treatise in two parts—*De fontibus historiarum* T. Livii, Göttingen, 1822—28; and Alschefski's *Über die kritische Behandlung des L. Berlin*, 1839.)—S. D.

LLORENTE, DON JUAN ANTONIO, a Spanish writer, born at Rincon del Solo in Arragon, 30th March, 1756. After studying at Tarragona, he became a clergyman in 1770. In 1779 he became priest and doctor of canonical law. In 1782 he was appointed vicar-general of the bishopric of Calahorra. At this time he seems to have been connected with the freemasons; and had already arrived at the conclusion, that there is no external authority which has a right to suppress the reason that nature has given us. In 1785 he was chosen commissary to the Inqui-



sition; and in 1789 secretary. But in 1791 he was sent back to his diocese as an alleged advocate of French revolutionary principles. After Don Manuel Abad la Sierra became head-inquisitor, Llorente was employed in working out a plan for reforming the holy tribunal, which he laid before Jovellanos, minister of justice, after Abad la Sierra's fall. Jovellanos supported the project, which had for its aim the rendering public the procedure of the inquisition tribunal. But the proposal was frustrated by the downfall of the minister of justice. Soon after Llorente fell under suspicion was deposed, and sent to a monastery for a month. In 1805 he was recalled, and promoted to several high offices in Madrid, chiefly as a reward for writing a historical work in three volumes intended to explain and justify the centralizing measures of the minister Godoy, that robbed the old Basque provinces of their liberties. In 1808 he went to Bayonne by order of Murat, where he took part in the project of drawing up a new constitution for Spain. For this reason he was persecuted by the ultras, and banished, after Joseph lost the Spanish crown. His property, part of which was a large library, was confiscated. After a short sojourn in London he settled in Paris; and completed a work, the first sketch of which he had before published in Spain, viz., "A Critical History of the Inquisition," 4 vols. 8vo. It was composed in Spanish and translated under his superintendence into French. Even in Paris, however, he was persecuted most unjustly; so that the university interdicted him from teaching Spanish to the pupils of a *pension*. In 1822 he published "Portraits politiques des papes," which excited the hatred of the catholic clergy against him to such a pitch that he was ordered in the beginning of December, 1822, to leave Paris in three days, and France without delay. The old man, seventy years old, was thus obliged to travel through a country covered with snow in inclement weather. Soon after arriving at Madrid, where he was honourably received, he died from the fatigues of the journey, 5th February, 1823. It is difficult to form an impartial judgment of the character of Llorente. He was a catholic of the moderate party and a lover of freedom, which accounts for his being so warmly attached to France. In politics he cannot be considered a true patriot. His chief work, "The History of the Inquisition," is a compilation, not history properly so called. But it has the merit of credibility. He published his "Autobiography" in 1818.—S. D.

LLOYD, BARTHOLOMEW, D.D., provost of Trinity college, Dublin, was born on the 5th of February, 1772, at New Ross in the county of Wexford, where his great-grandfather, the Rev. Humphrey Lloyd, a Welshman, had settled in the reign of William III. Bartholomew lost his father in childhood, and his mother before his fourteenth year, and was left to struggle into life with little aid save that of a kind uncle, who placed him at the school of the Rev. Robert Alexander of Ross. In his fifteenth year (1787) he entered Trinity college as a pensioner. His talents and industry were rewarded by the first scholarship in 1790; and his scientific attainments were so great, that in 1796 he obtained a fellowship upon most distinguished answering. In the midst of the engrossing and laborious duties of a college tutor, he continued to devote much time to the pursuit of mathematics, and his reputation was such that he was appointed to fill the chair of mathematics in 1813, while yet a junior fellow. He now commenced the career of academic reform which terminated only with his life. His acute and comprehensive intellect had long recognized the superlative value of the analytic method which the continental mathematicians were carrying to such exquisite perfection, and he completed a course of lectures to introduce the French mathematicians to his college about the same time that Woodhouse was effecting a similar reform at Cambridge, and drew up a treatise upon analytic geometry, which became the great class-book of the college. Thus, in the words of Dr. Lardner, "Dr. Lloyd, single and unassisted, conceived and executed the most important and rapid revolution ever effected in the details of a great public institution." In 1822 Lloyd was promoted to the chair of natural philosophy, and shortly after contributed to the progress of physical science his well-known treatise on mechanical philosophy, which was pronounced in England to be the most considerable work of the day. On the promotion of Dr. Kyle to the episcopal bench in 1831, Dr. Lloyd was elevated to the provostship, and he at once applied himself to work out those great and decisive collegiate reforms with which his name is inseparably connected, and which have exercised so beneficial an influence

upon the education of the students. The vigilant and discerning mind of the provost seemed to pervade every portion of the institution over which he presided. From comprehensive principles to minute details of reform, from science and divinity, philosophy and natural history, down to architectural embellishments, nothing escaped his attention; and in all these he was anxiously and efficiently employed till almost the hour of his death, which took place on the 24th of November, 1851. The merits and learning of this distinguished man have been commemorated by many eloquent eulogies as "the most devoted, the most enlightened, and the most energetic governor the university ever possessed." Above all, the university herself has shown her sense of her deep obligations to him by instituting mathematical exhibitions which bear his name.—J. F. W.

LLOYD, HENRY, a notable writer on military subjects, but much of whose biography is involved in obscurity, seems to have been born in Wales about 1720. The memoir by his acquaintance, Mr. Drummond, afterwards referred to, enables us to correct errors respecting his early career, rife in other biographical dictionaries. He received a liberal education and was intended for the church, but had been for some time a lawyer, when he went into France in the hope of entering the French army. He was unable to procure a commission, and became a monk. In 1744, the Mr. Drummond who was afterwards his biographer, being a cadet in the French engineers, made his acquaintance and took lessons from him. He accompanied Mr. Drummond to the battle of Fontenoy; and his military drawings made on that occasion attracting attention, he was afterwards employed in the French army as an assistant draughtsman, with the rank of a sub-ensign. Soon after Fontenoy he entered the service of the Pretender with the rank of a captain, and accompanied Prince Charles to Carlisle. He then carefully examined the coast of England from Milford-Haven round to Margate, and his object being suspected, was arrested. Released in 1747 he accompanied Mr. Drummond to France, distinguished himself at Bergen-op-Zoom, and entered the service of Prussia. He was again in Paris in 1754, and was then employed on a spy-mission to explore the coast of England once more, with a view to the invasion of this country meditated by France. His report on the subject led to the abandonment of the scheme. He afterwards went to Germany, entered the service both of Austria and Russia, and returning to London as early as 1776 with the rank of general, made his peace with the English government, and obtained a pension. He retired to Huy in Flanders, where he died on the 19th of June, 1783. His chief works are—"The History of the late War in Germany between the King of Prussia and the Empress of Germany," which has been translated into French and German; a "Treatise on the Composition of Different Armies, Ancient and Modern," a copy of the French translation of which, *Memoires Politiques et Militaires*, annotated by Napoleon, was found among the emperor's books at St. Helena; a "Treatise on the Invasion and Defence of England," printed at London in 1779, but suppressed, probably at the instance of government. This work, reprinted in 1798, with the biographical sketch by Mr. Drummond as a "Political and Military Rhapsody on the Invasion and Defence of Great Britain and Ireland," went through many editions.—F. E.

LLOYD, HUMPHREY. See LHUYD.

LLOYD, ROBERT, an English poet and miscellaneous writer of some pretension, was son of the Rev. Pierson Lloyd, one of the masters of Westminster school, and was born in 1733. He received his elementary education at Westminster, whence he removed to Trinity hall, Cambridge. He proceeded B.A. in 1755 and M.A. in 1761. On quitting the university he obtained, through his father's influence, an appointment as usher at Westminster. But his literary and poetical bent had already manifested itself in metrical effusions, and he seems to have soon quitted scholastic drudgery, with a view to maintaining himself by his pen. In 1760 and 1761 he was poetical editor of the *Library*, a publication belonging to Dr. Kippis; and in the former year he published his best known piece, the "Actor," an essay on theatrical representation, somewhat similar in its plan to the *Rosciad* of his friend Churchill. Mr. Lloyd's literary efforts were not very successful, and his disappointment led him into habits of dissipation, which involved him in great difficulties. He died in the Fleet on the 15th December, 1764, aged thirty-one. His poems were collected in 1774 by Dr. Kenrick, 2 vols. 8vo. He wrote several operas.—W. C. H.



**LLOYD, WILLIAM**, an eminent English bishop, was born at Tilehurst in Berkshire in 1627, and was the son of a clergyman, who made him very early acquainted with the rudiments of Greek, Latin, and Hebrew. In 1638 he was entered student of Oriel college, Oxford, whence he removed to Jesus college in the same university, where he became master of arts in 1646. He was ordained by Bishop Skinner of Oxford, and in 1654 was presented to the rectory of Bradfield in Berkshire by Elias Ashmole, but soon after resigned. In 1656 he returned to Oxford as governor to John Backhouse, Esq., a gentleman commoner in Wadham college, where he continued till 1659. He became master of arts at Cambridge in 1660, and prebendary of Ripon. In 1666 he was appointed king's chaplain, and in 1667 prebendary of Salisbury. In 1668 he became vicar of St. Mary's, Reading, and archdeacon of Merioneth in the church of Bangor, of which he was made dean in 1672, in which year he was chosen prebendary of St. Paul's, London. In 1674 he became residentiary of Salisbury, and in 1676 vicar of St. Martin-in-the-Fields, Westminster. Prior to this he had written several publications directed against popery; and in 1677 he published "Considerations touching the true way to suppress Popery," in which he advocated the toleration of some classes of Romanists, contrary to the views of the ultra-protestant party. Bishop Burnet, however, says that he took care of his parish "with an application and diligence beyond any about him; to whom he was an example, or rather a reproach, so few following his example. He was a holy, humble, and patient man, and ready to do good when he saw a proper opportunity; even his love of study did not divert him from that." The suspicion of his popish tendencies was increased by his promotion to the see of St. Asaph in 1680, but he afterwards gave good proof of his fidelity to the protestant cause. In 1688 he was one of the bishops committed to the Tower with Archbishop Sancroft, for refusing to publish James II.'s famous declaration for liberty of conscience. When William III. came in, he was made lord almoner. In 1692 he was translated to the see of Coventry and Lichfield, and in 1699 to Worcester, which he retained till his death in 1717. He was buried at Fladbury, near Evesham, where his son was rector, and where a monument was erected to his memory. Bishop Burnet, already quoted, says he "was a great critic in the Greek and Latin authors, but chiefly in the scriptures, of the words and phrases of which he carried the most perfect concordance in his memory, and had it the readiest about him of all men that I ever knew. He was an exact historian, and the most punctual in chronology of all our divines. He had read the most books, and with the best judgment, and had made the most copious extracts out of them, of any in this age; so that Wilkins used to say he had the most learning in ready cash of any he ever knew," &c. Burnet owed him all this, for Lloyd rendered him immense service in compiling the History of the Reformation. His separate publications are not important.—B. H. C.

**LOBEL, MATTHIAS DE**, a Flemish botanist, was born at Lisle in 1538, and died in 1616, at the age of seventy-eight. He evinced a love of plants at the age of sixteen. He studied at Montpellier, and afterwards travelled over the south of France, Switzerland, the Tyrol, and some parts of Germany and Italy. He then settled as physician at Antwerp, and afterwards at Delft. He was chosen physician to William, prince of Orange. He subsequently came to England, and published his "Adversaria Stirpium" at London in 1570. In this work he investigates the botany and materia medica of the ancients, and particularly of Dioscorides. He attended Lord Zouch in his embassy to the court of Denmark. This tour enabled him to collect many plants which he introduced into England. He superintended a physic-garden at Hackney, and he was appointed botanist to King James I. In his arrangement of plants he adopted a rude, natural method. He travelled much over England, and added many new plants to its flora. In the second part of his "Adversaria" he enumerates one hundred and thirty species of grasses known to him, and he gives figures and descriptions of some new and rare kinds. In 1576 he published in folio, "Observationes; sive stirpium historiae, &c., cum iconibus." This volume contains one thousand four hundred and eighty-six figures, which were afterwards augmented to two thousand one hundred and ninety-one. In some editions there is an index in seven languages. A genus, *Lobelia*, was named after him by Willdenow.—J. H. B.

**LOBKOWITZ.** See **CARAMUEL DE LOBKOVITCH.**

**LOCK, MATTHEW**, the composer, was born at Exeter and brought up as a chorister in the cathedral of that city. We have no particulars of his life earlier than the year 1653, when he composed the music to Shirley's masque of Cupid and Death. He was next employed to compose the music for the public entry of Charles II. at the Restoration, and was soon afterwards appointed composer-in-ordinary to the king. Some of his compositions appear in Playfair's Musical Companion, and among others the three-part glee, "Ne'er trouble thyself about times or their turning," a simple and pleasing production. In the latter part of his life he became a Roman catholic, and was appointed organist to Queen Catherine of Portugal, the consort of Charles II., who was permitted the exercise of her religion and had a chapel with a regular establishment at Somerset House. Lock died in 1677. The music of the English stage owes much to the genius of this musician. When musical dramas were first attempted—which Dryden styles "heroic plays" and "dramatic operas"—Lock was employed to set several of them. The first of these, the *Tempest*, was given to the public in 1673, and in the same year, *Psyche*. The last was a close imitation of a musical drama written in French by Molière, and set by Lully, 1672, in the manner of the Italian operas, by which Cardinal Mazarin amused Louis XIV. during his minority. Lock's music to *Psyche* is a mere paraphrase of that of Lully. It was printed in score in 1675, with the following title, "The English Opera; or the vocal music in *Psyche*, with the instrumental therein intermixed. To which is adjoined the instrumental music in the *Tempest*. By Matthew Lock, composer-in-ordinary to his Majesty, and organist to the Queen." This publication is dedicated to James, duke of Monmouth. There is a preface of some length by the composer, which, like his music is rough and nervous, exactly corresponding to the idea which one is led to form of his private character by the sight of his portrait in the music-school at Oxford. It is written with that petulance which seems to have been natural to him, and which probably gave birth to his well-known quarrel with Thomas Salmon, and to several others in which he was involved. The musical world is indebted to Lock for the first rules ever published in England for thorough-bass, in a book entitled "Melothesia," 1673. It is dedicated to Roger L'Estrange, Esq.—afterwards Sir Roger—himself a good judge of music, and of an ancient Norfolk family which always cultivated and encouraged the art in an eminent degree. This work, besides the rules for accompaniment, contains lessons for the harpsichord and organ, by himself and other masters. Lock was also the author of many songs published in the Theatre of Music, the Treasury of Music, and other collections of that period. In the Theatre of Music is a dialogue or duet, "When Death shall part us from these Kids," which was ranked amongst the best vocal compositions of the time. The "rude and wild excellence" of his music to *Macbeth* is a constant theme of admiration by musical critics and historians. But unfortunately Lock's music is lost. That so popularly known and for which he gets credit, is the composition of Richard Leveridge, thirty years later.—E. F. R.

**LOCKE, JOHN**, the philosopher of the Revolution of 1688, father of modern inductive psychology, and the Socrates of England, was born at Wrington, a village in Somersetshire, in August, 1632, six years after the death of Bacon, and three months before the birth of Spinoza. "Educated," says Sir James Mackintosh, "among the English dissenters during the short period of their political supremacy, he early imbibed the deep piety and ardent spirit of liberty which actuated that body of men; and he probably imbibed also in their schools the disposition to metaphysical inquiries which has everywhere accompanied the Calvinistic theology." The father of Locke was descended from the Lockes of Chorton Court in Dorsetshire. His wife was Anne, daughter of Edmond Ken of Wrington. He possessed a small property in the west of England, inherited by his eldest son the philosopher, was bred to the law, and was steward to Colonel Alexander Popham. He had a younger son who died of consumption in early life. On the breaking out of the civil war in 1642, the father of Locke became a captain in the army of the parliament. According to Le Clerc he carefully superintended his son's education. During his childhood he treated him with reserve; but as the young philosopher grew up he became free and familiar with him, and their later intercourse was marked by the equality of friendship. Locke retained through life the "severe morality" which characterized his early home among the pur-



tans. It was not modified by the more liberal theology, or the broad and genial view of life, to which he was conducted by free inquiry and varied experience. About the time of the execution of Charles I. he was, by the interest of Colonel Popham, entered at Westminster school, where he continued till 1651, when he was elected to Christ Church college, Oxford, over which the puritan Dr. John Owen then presided, and where, according to Anthony Wood, he was consigned to the care of a "fanatical tutor." The new constitution of Land had been recently promulgated in Oxford. The peripatetic philosophy in its later forms and the "vermiculate questions" of the schools still dominated in the studies of the place. Locke gained reputation as an Oxford undergraduate, but often afterwards complained of the intellectual atmosphere of the university. The works of Des Cartes, then novelties in the academical world, drew him towards metaphysical philosophy. Though he did not adopt Cartesianism, he admired their freedom from verbal disputations and wrangling, and also their clearness, which suggested to him that it might be the fault of their authors, as much as his own, that he had failed to gain insight through the scholastic text-books. And withal he owed much in the end to the retirement, the libraries, and the friendships of Oxford. Le Clerc mentions that his friends and contemporaries there were among the lively and agreeable, more than the learned; and in his later correspondence with them, he cultivates wit and irony rather than academic pedantry. He even distinguished himself by an epigram on Cromwell's peace with the Dutch in 1653; but any poetical genius he was endowed with was neglected in later life, when his works appeal to the understanding much more than to the imagination. Having taken the degree of bachelor in 1655, and of master of arts in 1658, he entered on the study of medicine, and went through the usual course preparatory to practice. Many years afterwards, February, 1674, he took the degree of bachelor of medicine, and continued through life addicted to chemical and medical researches. His social and psychological philosophy thus rested on a large preliminary training in physical science. For many years he kept a regular journal of the weather. The results of his meteorological observations appeared in the *Philosophical Transactions*, and also in Boyle's *History of the Air*, which contains his register of changes in the air, observed in Oxford by the barometer, thermometer, and hygrometer, from June, 1660, till March, 1667. His letters to Boyle abound in experiments and speculations regarding medicine and chemistry. In connection with Locke's university studies, that prejudiced churchman, Anthony Wood, mentions that he himself pursued a course of chemistry under the famous Rosicrucian, Peter Stael of Strasburg (who was brought to Oxford by Boyle), in company with some others, "one of whom was John Locke of Christ Church, now a noted writer." "This same John Locke," he adds, "was a man of a turbulent spirit, clamorous and discontented; while the rest of our club took notes from the mouth of their master, the said Locke scorned to do this, but was ever prating and troublesome." During the Protectorate Locke seemed to have lived much at Oxford, and also for some years after the Restoration, having, according to Wood, "entered on the physic line, and got some business at Oxford." But with the natural aversion of a philosophical mind for professional life, and the weakness of his constitution, his practice seems to have been intermittent, and was in time abandoned. Sydenham, the great physician of that age, in the dedication to his *History of Acute Diseases*, published in 1676, boasts of the approbation bestowed on his "method by Mr. J. Locke, who had examined it to the bottom, and who, if we consider his genius and penetration, and exact judgment, has scarce any superior and few equals now living." This early relation of Locke to medical study and practice is not irrelevant to his main work in life. "No science," as Dugald Stewart remarks, "could have been chosen more happily calculated than medicine, to prepare such a mind as that of Locke for the prosecution of those speculations which have immortalized his name; the complicated and fugitive and often equivocal phenomena of disease, requiring in the observer a far greater portion of discriminating sagacity than those of physics, strictly so called, and resembling in this respect much more nearly the phenomena about which metaphysics, ethics, and politics are conversant." In 1664 Locke accompanied, as secretary, Sir Walter Vane, envoy to the elector of Brandenburg and other German princes. In the course of this early connec-

tion with diplomatic life he visited Cleves and other places on the Rhine and in Holland. He returned to Oxford and to physic in the following year. In 1666 a friend in Dublin offered to procure for him through the duke of Ormond, the lord-lieutenant, some preferment in the Irish church. In a characteristic letter he declined to avail himself of this opportunity of becoming a clergyman, on which Lord King remarks, "Had he even risen to the highest station, he might have acquired all the reputation which belongs to a divine of great talent and learning, or the still higher distinction of great moderation, candour, and Christian charity; but most certainly he could never have attained the name of a great philosopher, who has extended the bounds of human knowledge." Three different roads to professional preferment were opened to Locke in the course of his life—the church, the practice of medicine, and diplomatic engagements. Happily for the progress of knowledge he resisted these temptations, and maintained an independence of circumstances so apt to divert his thoughts from the high destiny of his life, as the free and fearless investigator of truth.

The year 1666, when he had reached the age of thirty-four, was an era in the life of Locke. He was then introduced to his early patron, Lord Ashley, afterwards first earl of Shaftesbury, one of the greatest statesmen of his age, who about that time visited Oxford in ill health. His physician, Dr. Thomas, happening to be in London, sent his friend Locke in his room, and in this circumstance originated the well-known friendship of Locke and Shaftesbury. From 1666 till 1689 his time was passed, sometimes at Oxford in his chambers; often in London with Lord Ashley (by whom he was introduced to Buckingham, Halifax, and others distinguished in public affairs); and for several years, first in France, and afterwards in Holland. In this period, and onwards for the greater part of his life, "he enjoyed the society of great wits and ambitious politicians, was often a man of business and always a man of the world, without much undisturbed leisure, and probably with that abated relish for speculation, which is the inevitable result of converse with society and experience of affairs." About 1669 he accompanied the earl and countess of Northumberland to France, where he stayed with the countess while the earl went to Rome. The earl died at Turin, and Locke returned to England with the countess, to resume his life at Exeter house with Lord Ashley. And when that nobleman soon after obtained the grant of Carolina, Locke was employed to prepare a constitution for the province, which he did in a spirit too liberal to satisfy the clergy, by whose influence the original draft was modified. In 1672, Ashley, then earl of Shaftesbury and lord chancellor, appointed Locke his secretary, and the year after secretary to the board of trade, with an annual income of £500—an office which, in consequence of the dissolution of the commission, he did not long retain. In the meantime he kept possession of his student's place at Oxford, to which he was accustomed to resort from time to time for the use of books and for his health, as the air of London did not suit his delicate lungs. In the summer of 1675 he visited France, and remained in that country for nearly four years, partly at Montpellier, then the most famous school of medicine in Europe, and afterwards at Paris and elsewhere. At Montpellier he met Thomas Herbert, afterwards earl of Pembroke, to whom he communicated his design of the "Essay on Human Understanding," projected some years before, published more than twelve years after, and dedicated to Lord Pembroke. At Paris he associated with M. Justel, M. Guénelon of Amsterdam, and other men of letters and science. In June, 1677, he wrote to his friend Dr. Mapletoft, then physic professor at Gresham college, that he was willing to succeed him as professor in the possible event of a vacancy. The opportunity did not occur, but the letter indicates that Locke was then ready to teach medicine. In 1679 he returned to England, Lord Shaftesbury having recovered the favour of the court, and been nominated president of the council, from which he was soon afterwards removed. The policy of the English government became more and more stringent; the martyrdoms of Russell, Argyll, and Sidney soon followed, and in 1682 the earl retired to Holland, where he died a few months after. In August, 1683, a few months after the death of Lord Shaftesbury, Locke himself, who during the three preceding years lived much in London, took refuge in Holland—then the European asylum of men whose opinions differed from the dominant authorities in church and state, where Des Cartes and Spinoza long pursued their specula-



tions, the home of Erasmus and Grotius, and then the refuge of Bayle. Locke had hardly been in Holland for a year, when he was falsely accused at the English court of having written against the government; and, being also observed in the company of persons said to be ill-disposed to the reigning despotism at home, information was given by the British resident at the Hague to the earl of Sunderland, then secretary of state. In November, 1684, he was accordingly deprived of his studentship in Christ Church college, by an illegal order of the king, executed through Dr. Fell, then dean of Christ Church and bishop of Oxford. He was obliged for a time to live in concealment in Holland, and the English minister at the Hague even demanded that, with some others, he should be given up to the authorities of his country. He afterwards declined an offer of pardon, obtained for him by William Penn the Quaker. He was charged with complicity in the duke of Monmouth's rebellion, and, according to Le Clerc, he removed from Amsterdam to Utrecht to avoid suspicion. He lived at Utrecht from April, 1685, till May in the following year, the date of Monmouth's departure from the Texel. It was during this secluded residence in the house of M. Veen, Guenelon's father-in-law, that his first "Letter on Toleration" was written—a subject which twenty years before had engaged his attention. This "Letter" was printed in Latin in Holland early in 1689, and was translated into English by Mr. Popple, and also into Dutch and French, in the course of that year. It is in some respects the most important of all his works, being a scientific exposition and defence of lessons he had derived from the English Independents and Quakers, on a subject which had lately employed the pens of Jeremy Taylor, of Bayle, and of Leibnitz. During his residence of six years in Holland, Locke was devoted to study, and collected much material for his large authorship on his return to England. He was often in the society of Limborch (Remonstrant professor of theology at Amsterdam), of Le Clerc, and of Guenelon the physician, whom he met at Paris some years before. He formed a society which met weekly at each other's houses, of which Le Clerc and Limborch were members. He had a fondness for such societies, being previously connected with one at Oxford, and afterwards with another in London.

Locke returned to England after the Revolution, the most distinguished literary champion of the principles on which it was virtually founded. He left Holland in February, 1689, in the fleet that conveyed the princess of Orange to our shores. Very soon after his return, partly on the ground of weak health, he declined an appointment as ambassador to one of the great German courts—Vienna or Berlin—which was offered to him by King William's government through the minister, Lord Mordaunt, afterwards earl of Peterborough. He endeavoured, however, to recover his studentship at Christ Church, but that society rejected his claim, as the place was now in possession of another. Thereafter he finally forsook Oxford, and lived till his death chiefly in London and Essex. As a distinguished sufferer for the principles of the Revolution, he might easily have obtained high preferment. He was satisfied with the office of commissioner of appeals, worth about £200 a year. For about three years after the Revolution he lived mostly in London, in familiar intercourse with statesmen and men of letters, and especially with Lord Pembroke and Lord Peterborough; but the air of London always disagreed with him, and he often availed himself of the welcome which awaited him at Lord Peterborough's seat, near Fulham. At last the increase of his asthma obliged him to abandon the metropolis altogether, at least during winter. He had at different times visited Sir Francis and Lady Masham at their seat at Oates, in the parish of High Laver in Essex, about twenty miles from London, where he found the air more agreeable than anywhere else. This, with his great regard for his friend Lady Masham—a person of extraordinary sense and accomplishment, the daughter of Cudworth, and herself a philosophical and theological author—as well as the agreeable society he found at Oates, induced him about 1691 to ask Sir Francis to take him into his family, that he might in quiet and freedom devote himself to his studies and the preparation of his works. He was received on his own terms. At the manor house of Oates he enjoyed perfect liberty and a congenial home. It was in this pleasant retreat that he spent the last fourteen years of his life, varied by occasional visits to London, and correspondence with his friends. His interesting letters to Molyneux, and afterwards to Collins, are dated from Oates. It

was probably at this period, or immediately before his retirement to Essex, that he became personally acquainted with Sir Isaac Newton, some of whose correspondence with Locke, chiefly on mathematics and biblical interpretation, has since been published. After 1692 he came to town only for a few months in summer; and if at any time he returned to Oates indisposed, the air of Essex wonderfully restored him. In 1695 he was nominated one of the commissioners of trade and plantations, an office worth £1000 a year, the duty of which he discharged in occasional visits to London, and which he held for five years, when he was induced to resign it by ill health. Locke's life as an author may be said to date from 1689, when he was in his fifty-seventh year. His "First Letter on Toleration," to which almost all his other writings may be regarded as ancillary—for all of them, including the "Essay," were occasional, and meant to counteract contemporary enemies of reason and freedom—appeared, as already said, in that year. It occasioned not a little controversy. It was criticized in a tract which issued from Oxford in 1690, entitled the *Argument of the Letter concerning Toleration* briefly considered and answered, the author of which, according to Wood, was Jonas Proast of Queen's college. In the same year Locke published "A Second Letter on Toleration," in which he replied to the arguments of Proast, whose rejoinder in the following year produced Locke's "Third Letter on Toleration" in 1692. After a silence of twelve years there appeared a Second Letter to the Author of the Three Letters on Toleration, to which Locke commenced a reply, of which some fragments are published in his posthumous works. The year 1690 witnessed the publication of his "Two Treatises on Government," the former in refutation of the paradox of Sir Robert Filmer, that kings have an absolute divine right to the obedience of their subjects, akin to some modern reasonings in support of slavery, and the other an expository vindication of Locke's own theory of the social compact and the rights of man—of government in the interest and for the sake of the governed. In the "Treatises on Government" he lays the foundations of the civil liberty, and in the "Letters on Toleration" of the religious freedom, of which the subsequent history of the British empire records the gradual application. The "Essay concerning Human Understanding," Locke's most celebrated work, and on the whole the most influential treatise in modern philosophical literature, was also published in 1690. It is the first comprehensive criticism, by the inductive method, of the nature and limits of human knowledge. Its fundamental doctrine forms a broad foundation for that free exercise of individual judgment, which it was the great aim of its author to vindicate in his public and literary life. The problem of this immortal work is essentially that proposed afterwards in Kant's Critique of Pure Reason; and the opening polemic against innate principles is virtually an effort to dispossess the strongholds of prejudice, and to remove the veil of error. The "Essay" was in preparation, at intervals, for twenty years, and the first rough draft in MS. is dated in 1671. It was finished in MS. in 1686, the year in which Newton's Principia was finished. The French abridgment, which appeared in Le Clerc's *Bibliothèque Universelle*, in January, 1688, raised a general desire for the work itself, which Locke accordingly put to press soon after his return to England. An analysis of this illustrious classic of English philosophy is hardly needed, and at any rate cannot be offered here. It is founded on the negation of innate principles, and of a continuous consciousness in man. Its parts are regulated by the aim of the author to determine, on the Baconian method, our intellectual power and weakness, with the nature and grounds of knowledge and opinion. Having reasoned against the dogma of innate knowledge, independent of experience, maintained in the ancient schools of Pythagoras and Plato, and not alien, in a modified form, from Des Cartes and Lord Herbert, Locke in his second book, propounds his own hypothesis, and endeavours to test it by an inductive comparison of our ideas. His thesis is, that human knowledge may be resolved into external and internal experience, which he vindicates by what Bacon would call the "crucial instances" of our ideas of space, time, infinity, substance, power, identity, and others, apparently the most remote from an empirical origin. On this foundation rest the speculations of the fourth book, on demonstration and belief, and on the grounds of physical, psychological, and theological science. The popular and inexact style of the "Essay," which announced the man of the world rather than the schoolman, has made the interpretation of it the riddle of subsequent philosophical



exegesis. Among many other words, the leading terms, "idea" and "experience," have puzzled generations of readers. The "Essay" has been quoted by the most opposite schools. Locke, like Socrates, has moved philosophical thought in the most opposite directions, to the most various results; while both Socrates in Greece and Locke in Europe, by their earnest and unsystematic discourse, have aroused the two most powerful manifestations of reflection which the world has yet seen. It must indeed be owned that the sympathies of the English philosopher were more with ordinary happiness, the prudential virtues, and the methods and spirit of experimental research, than with those loftier faculties and aspirations, which he was apt to associate with mysticism. Very soon after its publication, the "Essay" excited much attention. The author himself prepared six editions for the press, in the course of which he introduced many minor changes, and added some chapters. The second edition appeared in 1694, the third in 1697, and the fourth in 1700. It was translated into French by M. Coste in 1700, and into Latin by Mr. Burridge in the following year, while Mr. (afterwards Bishop) Wynne's well-known abridgment appeared in 1695, about which time the "Essay" was condemned by the Oxford heads of houses, who endeavoured to exclude it from the university. In Cambridge it was received with greater favour; and in Trinity college, Dublin, where it was introduced before the close of the seventeenth century, on the recommendation of Locke's friend Molyneux, it has ever since held an honourable place. In 1690 John Norris, afterwards rector of Bemerton, the mystical disciple of Malebranche, and author of the *Ideal and Intelligible World*, published his *Cursory Reflections upon a Book called an Essay concerning Human Understanding*. Norris was followed, in 1697, by John Sergeant in his *Solid Philosophy asserted against the Ideists*; by Henry Lee, in his *Anti-Scepticism*; in 1702, by Sherlock, in his *Digression on Connate Ideas and Inbred Knowledge*; and by Lowde, in his *Moral Essays and Discourse on the Nature of Man—who, all in turn, and on various grounds, charged the "Essay" with unsound philosophy and dangerous consequences*. But Locke's most celebrated adversary was Stillingfleet, bishop of Worcester. In 1696 Toland had published his *Christianity not Mysterious*, in which he sought to prove that the Bible contains nothing above reason. He drew several of his arguments from the "Essay" of Locke. A similar doctrine was maintained in some Unitarian treatises published about that time. Stillingfleet, defending the mysteries of the Trinity against Toland and the Unitarians, condemned some of Locke's principles as heretical, and classed his works with those of the heretical writers. Locke answered the bishop, who replied the same year. This reply was met by a second letter of Locke, which drew a second answer from the bishop in 1698. Locke again replied in a third letter, in which he proved the harmony of his philosophy with christianity, and maintained that he had advanced nothing which had the least tendency to scepticism, as was alleged in the misrepresentations of Stillingfleet, whose death in the following year ended the controversy. This discussion was managed by Locke with extraordinary skill, and in no part of his writings is there a greater display of acuteness and masterly employment of language. Stillingfleet was better fitted for ecclesiastical than philosophical disputation, and was no match for the antagonist he had evoked. The subsequent history of the criticisms and controversies occasioned by Locke's "Essay," is in some sort the history of metaphysical philosophy during the last hundred and fifty years. In England, it is associated, in the early part of last century, with the names of Shaftesbury, Clarke, Collins, Jackson, Brown, Butler, Law, and Watts. In 1736 Vincent Perrenet, vicar of Shoreham, published two *Vindications of Locke against objections by Bishops Brown and Butler*. Hartley, Priestley, Tucker, and Horne Tookey, all claim allegiance with Locke, founded on a one-sided interpretation of his theory. Hume, through the Scottish school of Reid, has drawn forth another. Stewart and Mackintosh, Coleridge and Hamilton, are among the most illustrious critics of the "Essay." In France, Condillac and Cousin, coinciding in their interpretation of his works, have ranged themselves and their respective schools as the disciples and the adversaries of the English philosopher. In Germany, the "Essay" of Locke gave birth to the *Nouveaux Essais* of Leibnitz, his psychological masterpiece, prepared by him a few years after the appearance of the "Essay," though it remained unpublished till 1765; and the

metaphysic of Kant was meant to be a modification and supplement of the metaphysic of Locke. Two posthumous works, which with the "Essay" constitute Locke's metaphysical works, may be read in connection with it—his "Examination of P. Malebranche's Opinion of Seeing all Things in God," and his "Remarks on some of Mr. Norris' books, wherein he asserts P. Malebranche's opinion of seeing all things in God." These tracts in particular throw light on Locke's meaning of the term "idea." Two other works, one of them posthumous, are a practical supplement to the "Essay"—the "Thoughts on Education," written before 1690 to his friend Edward Clarke of Chipley, and afterwards enlarged and given to the world in 1693, to be soon translated into French and Dutch; and his "Conduct of the Understanding," which should be read by every student at some period in his academical course. Soon after the Revolution, Locke's attention was (not for the first time) drawn to political economy by the monetary circumstances of the nation, and in 1691 he published his "Considerations on the lowering of interest and raising the value of money," followed by other tracts on the same subject, which led King William's ministers to consult him on the new coinage. The latter years of our philosopher's life were much devoted to theological and biblical studies. In 1695 he published his "Reasonableness of Christianity as delivered in the Scriptures"—a treatise written, it is said, to promote King William's favourite scheme for a comprehension of the dissenters in the national church. It was attacked in the following year by Edwards, a scurrilous divine, in a pamphlet entitled *Socinianism Unmasked*, which drew from Locke two "Vindications" of his opinions. The last four years of the life of Locke were much devoted to the study of holy scripture, and especially of the epistles of St. Paul. He applied to the Bible the inductive method, which was his favourite organ in science, and with the same philosophical independence to which he was accustomed in other departments of research. He found so much pleasure in these biblical studies, that he regretted not having given more time to them in the previous part of his life. The fruits of his labours were not given to the world until after his death, when his *Paraphrases of the Epistles to the Romans, Corinthians, Galatians, and Ephesians* were published, along with his preliminary "Essay for the Understanding of St. Paul's Epistles by consulting St. Paul himself." Locke is one of the earliest of our lay biblical critics, and his interpretations connect him generally with the Arminian school.

In the summer of 1703 his health, long indifferent, became weaker than before, notwithstanding the care taken of him by the Mashams in his retreat at Oates. There, from time to time, in his fourteen years' residence, he enjoyed the society of his friends Lord Peterborough, Lord Pembroke, Lord Shaftesbury, Sir Isaac Newton, Molyneux, Collins, his own nephew Sir Peter King, and many others. His strength continued to decline in the following winter and in the summer of the next year. He was satisfied that death was approaching, and spoke of it frequently and with great composure. M. Coste, the translator of many of his works, who lived in Sir Francis Masham's family during the closing years of Locke's life, has given a most interesting record of his last days. There, and in his correspondence with Collins, we have his conversations and manner of life in the months before his death, as he was wont to sit by the fireside in his library, or in the garden at Oates, enjoying the air in a bright sunshine, or on horseback and in the chaise which carried him on the country roads towards Ongar or Harlow. For some weeks before his death he could not walk, and was moved over the house in an easy chair. As he had long been unable to attend church, he received his last communion at home, and at its close told the clergyman that he was "in perfect charity with all men, and in communion with the church of Christ, by whatever name it was distinguished." His last hours were watched by Lady Masham, who on the day of his death was reading to him in his great weakness from the Psalms of David, when he interrupted her by saying that the end was come, and passed away a few minutes after, in the afternoon of October 28, 1704, in the seventy-third year of his age. The tomb of Locke may now be seen by the traveller who passes from Ongar to Harlow, on the south side of the church of High Laver, not far from Stanford Rivers, bearing the Latin inscription prepared by his own hand. It stands a few feet distant from the tomb of the Mashams, and from the monumental tablet of Damaris, the widow of the learned Cudworth. At



the distance of a mile may be seen the trees and garden and park, where the manor-house of Oates, now represented by a decayed farmhouse, once stood, surrounded by the grassy and undulating county of Essex, all associated with this illustrious Englishman, who was distinguished not more by his intellectual insight than by his rational piety, love of truth for its own sake, and manly sympathy with civil and religious liberty.—A. C. F.

LOCKE, JOSEPH, an eminent civil engineer, was born at Attercliffe, near Sheffield, in 1806; and died at Beattock in Dumfriesshire, on the 18th September, 1860. He was educated at Barnsley grammar-school, and at an early age entered the office of George Stephenson. In 1826 Stephenson was appointed chief engineer of the Liverpool and Manchester line, on which he employed Locke as an assistant. The Grand Junction railway, commenced by Stephenson and carried to a successful completion by Locke, was finished in 1837. The completion of this line for less than the original estimate inspired the promoters of similar undertakings with such confidence in the ability of Locke, that the construction of many of the principal lines of railway in Britain and abroad was committed to his charge. Amongst other lines of railway and works of public improvement of which he was the chief engineer the following may be mentioned—the Lancaster and Preston railway; the South-Western railway; the Manchester and Sheffield railway; the Paris and Rouen and Havre railway; lines to Caen and Cherbourg; the Barcelona and Mataro railway; the Dutch-Rhenish railway; works for the improvement of the navigation of the Ebro; the Lancaster and Carlisle, the East Lancashire, the Caledonian, the Scottish Central, the Scottish Midland, and the Aberdeen railways; and the Greenock railway and docks. In many of these undertakings he received valuable aid from his partner Mr. Errington. He was returned to parliament in 1847 for the borough of Honiton, and continued to represent it in the liberal interest until his death. He was president of the Institution of Civil Engineers from 1857 till 1860; was a fellow of the Royal Society; and on the occasion of the opening of the Paris and Rouen railway was decorated with the order of the legion of honour by the king of the French. As a railway engineer Locke had the merit of appreciating the powers of the locomotive engine so far as to adopt steeper gradients than had ever before been attempted, and so to diminish greatly the cost of railways, and to render them practicable in districts which would otherwise have been deprived of the advantages of railway communication. The railways planned by him are favourably distinguished by the absence of great works, which he studied to avoid. He possessed extraordinary ability and energy in the conduct of business, as is proved by the vast extent of works which were executed under his direction during his very brief career, and by the enormous fortune which he left.—R.

LOCKHART, SIR GEORGE, a distinguished Scotch lawyer, and president of the court of session, was the second son of Sir James Lockhart of Lee. He was admitted to practise at the bar in 1656, and two years later, through the influence of his brother, Sir William, was appointed lord-advocate to the Protector. At the Restoration he was permitted to exercise his profession, on taking the oath of allegiance and expressing his regret for his support of Cromwell's government. In 1663 he received the honour of knighthood. His great abilities and profound learning soon obtained him a most extensive practice, and in 1672 he was appointed dean of faculty. In 1674 he headed the advocates in their struggle with the court respecting the right of appeal from the courts of law to the legislature, and was in consequence suspended for a time from the exercise of his profession. In 1681 he was elected member of parliament for the county of Lanark, which he continued to represent till his death. He was nominated lord-president of the court of session in 1686, and supported King James in his attempts to free the Roman Catholics from the operation of the penal laws. He was murdered 31st March, 1689, by Chiesly of Dalry, a savage and desperate ruffian, out of revenge for a decision given by the president, awarding a moderate provision to Chiesly's wife and children. Lockhart is declared by Bishop Burnet to have been the greatest lawyer and ablest pleader he had ever known; and Sir George Mackenzie, his great rival—though he accuses him of avarice and pride, and says his voice was bad and his countenance deformed by wrinkles—speaks in the highest terms of his knowledge of law, the lucid arrangement of his speeches, and his great logical power.—J. T.

LOCKHART, JOHN GIBSON, a gifted and versatile writer, for many years editor of the *Quarterly Review*, was born in 1794 in Lanarkshire, at the manse of Cambusnethan, of which parish his father was minister. He was a child of two when the elder Lockhart was transferred to Glasgow to undertake the charge of one of the churches of that city. Lockhart was not distinguished at school; but at the university of Glasgow he became a conspicuous student, and in his sixteenth year gained the Snell exhibition, which has been the means of bestowing an Oxford education on many eminent Scotchmen. Proceeding, according to custom, to Balliol college, Oxford, he took a first-class in classics in 1813, and four years later he graduated B.C.L. His Balliol experiences afterwards contributed some lively sketches of men and things at Oxford to his novel of "Reginald Dalton." At the close of his academic career he visited Germany, with the literature of which he had already become acquainted, and at Weimar paid his respects to the poet Göthe. A knowledge of German was comparatively rare in those days, and Lockhart had also attained a considerable familiarity with the literature, especially the older literature, of Spain. On his return to Scotland he became a resident in Edinburgh, and a member of the Scottish bar. This was in 1816. Lockhart's talents, accomplishments, and social gifts soon made him a conspicuous member of the literary opposition with which the young Tories of Edinburgh were beginning to confront the long supremacy of the *Edinburgh Review*. With John Wilson, then in the full vigour of his young manhood, physical and intellectual, Lockhart was on terms of intimate friendship, none the less warm because the two men, both of them gifted and admirers of the past, were dissimilar in character; the enthusiastic, glowing, and eloquent Wilson contrasting strongly with the satirical, reserved, and fastidious Lockhart. In 1817 Mr. William Blackwood started *Blackwood's Magazine*, under the editorship of the late Mr. Thomas Pringle the poet, and of Mr. Cleghorn the writer on agriculture. Lockhart and Wilson were among the early contributors to *Blackwood*; but it was not until the close, not long delayed, of Messrs. Pringle and Cleghorn's editorial connection with the magazine that the former became its leading spirits. Meanwhile, in 1818, some of the first-fruits of Lockhart's German studies became apparent by the publication of his (anonymous) version of Frederick Schlegel's excellent and compact *Lectures on Literature*. In this year he made the acquaintance of Sir Walter Scott, whose friendship he at once secured, and whose eldest daughter Sophia he married two years later. In 1819 Lockhart, now a foremost contributor to *Blackwood*, published his racy and vigorous sketches, chiefly of society in Edinburgh, "Peter's Letters to his Kinsfolks," which displayed among the other talents of their author, a very decided one for mystification. Marrying in 1820, and residing near his illustrious father-in-law's seat of Abbotsford, Lockhart produced book after book—the spirited translation of Ancient Spanish Ballads, some of them contributed to *Blackwood* in 1821; in 1822 "Valerius, a Roman story," in which the conflict between early christianity and paganism was vividly depicted; "Adam Blair, a story of Scottish life," powerful and painful, of which Hawthorne's *Scarlet Letter* is a recent transatlantic echo; in 1823 "Reginald Dalton, a story of English university life," already referred to; and in 1824 "Matthew Wald," a little-known tale of great psychological merit. Besides the translation of the Ballads, another result of Lockhart's Spanish scholarship was his revised edition, published in 1822, of Motteux's translation of Don Quixote, to which he prefixed a spirited and eloquent "Essay on the life and writings of Cervantes." He was as yet careless seemingly of literary fame, for all his original works of this period were anonymous. In the crisis of Scott's fortunes in 1825–26 Lockhart was active and helpful; but his intervention came too late to save his father-in-law from ruin. Just before his fall the sanguine Constable projected his *Miscellany*, and to this Lockhart contributed in 1825 a "Life of Burns," which has gone through several editions, and remains the best biography of the great Scottish poet. In the following year, 1826, soon after the withdrawal of William Gifford from the conduct of the *Quarterly Review*, Lockhart became its editor, a post the duties of which he discharged with singular ability and success for more than a quarter of a century. Under his management the *Quarterly* gave a welcome to talent and originality wherever they were to be found, and eminent "liberals" were encouraged to contribute to the old organ of Toryism. From the time of his



acceptance of the editorship of the *Quarterly*, Lockhart, of course, resided in London, in the literary circles of which he was as prominent as a person of his reserved and rather proud disposition could be. The duties of his editorship were deemed almost sufficient by him. He contributed much to the *Quarterly*, especially semi-biographical, semi-critical articles, one of which—his sketch of poor Theodore Hook, republished separately but with its authorship unavowed—is a masterpiece of miniature biography. The only work of any dimensions which Lockhart produced while editor of the *Quarterly*, was his "Life of Scott," 1832-37—minute, detailed, elaborate, and voluminous, one of the most interesting biographies in the language. The later years of the biographer of Scott were not happy. In a worldly sense he was prosperous, for, in addition to his other sources of income, he was appointed by Sir Robert Peel in 1843 auditor of the duchy of Cornwall, with a salary of £600 a year. But death had been, and continued busy, among those he loved. He had early lost his eldest son, the "Hugh Littlejohn," to whom Sir Walter Scott addressed the *Tales of a Grandfather*. In 1837 his wife died; another son died in India, and later he lost his only surviving son under circumstances which did not mitigate the blow. With failing health he resigned the editorship of the *Quarterly Review*, and tried change of scene and climate by visiting Italy in 1853. Returning the following year with constitution completely shattered, and to Scotland, he was conveyed from the house of his brother to breathe his last at Abbotsford, where he died on the 25th of November, 1854. Abbotsford was the property of Mr. Hope, the parliamentary counsel, who changed his name to Hope Scott, on marrying Lockhart's only surviving daughter, and both became Roman Catholics. Mrs. Hope Scott has since died, and of the family which Sir Walter Scott hoped to found, there now survives only one member, the infant child of that lady, and grandchild of Lockhart.—F. E.

LOCKHART, SIR WILLIAM, of Lee, an eminent Scottish statesman during the Protectorate and the reign of Charles II., was the third son of Sir James Lockhart of Lee, and the brother of the lord president. He was born in 1621, and was educated partly in Scotland and partly in Holland. In early life he served with distinction in the French army as a volunteer, and on his return to Scotland was appointed lieutenant-colonel of Lord William Hamilton's regiment. When Charles I. took refuge in the Scottish camp at Newark, Lockhart was introduced to him, and received the honour of knighthood. He was wounded and taken prisoner at the battle of Preston, and after remaining a year in confinement, regained his liberty at the cost of £1000. He received a gross affront from Charles II., which he resented in a most spirited manner, and took no part in the expedition which terminated so disastrously at Worcester. On the complete suppression of the royalist party in Scotland he retired into private life. Two years after, he resolved to seek his fortune in France; but on reaching London he was in some way or other brought under the notice of the Protector, who had the sagacity at once to discern Lockhart's valuable qualities, and, 18th May, 1652, appointed him one of the commissioners for the administration of justice in Scotland. In 1654 he married Miss Robina Sewster, the Protector's niece; was elected representative for the county of Lanark; and nominated a member of the Scottish privy council. Towards the close of 1655 he was appointed by Cromwell ambassador from the Commonwealth to the court of France. "He was received with great solemnity," says Clarendon, "and was a man of great address in treaty, and had a marvellous credit and power with the Cardinal Mazarin." He negotiated in March, 1656, a treaty of alliance between England and France for the invasion of the Spanish Netherlands, and by his vigorous and straightforward proceedings compelled Mazarin, in spite of all his doublings and shufflings, to fulfil his part of the agreement. An army of French and English—the former commanded by Turenne, the latter by Lockhart himself—defeated the Spaniards in the sanguinary battle of the Downs, and reduced Mardyke and Dunkirk, which, in accordance with the treaty, were made over to the English. He was immediately appointed governor of Dunkirk, and took prompt measures to put this important acquisition into a state of defence. He was created a peer by Cromwell in 1657, was employed as plenipotentiary at the treaty of the Pyrenees, and was received with high distinction. Shortly before the Restoration, when that event was evidently impending, Charles endeavoured with many flattering promises to induce the governor to open the gates of

Dunkirk to him and his friends. But Lockhart answered with brief simplicity that "he was trusted by the Commonwealth and could not betray it." He at the same time promptly rejected the magnificent offers made to him by Mazarin, to induce him to deliver Mardyke and Dunkirk into the hands of the French. At the Restoration he was deprived of his government, but was allowed to return to Britain. He spent several years in retirement; but though Charles feared and disliked him, his merits procured him employment on a mission to the courts of Brandenburg and Nuremberg; and he was soon after sent as ambassador to Paris, where he displayed great spirit and determination in vindicating the honour of his country. He died at his post in the year 1675. Burnet says "he was both a wise and gallant man, calm and courteous, and one that carried the generousities of friendship very far. I have ever looked upon him as the greatest man that his country produced in this age, next to Sir Robert Murray." "It is thought by judges," says Carlyle, "that in Lockhart the Lord Protector had the best ambassador of that age; he was a man of distinguished qualities, of manifold adventures and employments."—J. T.

\* LODER, EDWARD JAMES, a musician, was born at Bath in 1813. His father, J. D. Loder, a violinist of repute, was at the head of all musical matters at Bath, when that city was the chief resort of fashion, and he used to come to London for some of the most important concerts. When Bath went out of vogue, he took up his residence in the metropolis, and there he died. Edward Loder had two brothers—John, a violinist, and William, a violoncellist—of average ability, who are both deceased; and he has two sisters, both in the musical profession. Having manifested an unusual aptitude for music, he was sent in 1826 to Frankfort-on-the-Maine to study with Ferdinand Ries, with whom, during his long residence in England, the elder Loder had been intimate. Edward Loder returned in two years, and was then for a while unsettled as to his pursuits; but he at last determined to adopt medicine as a profession, and he accordingly went back to Germany in 1829, to qualify himself for practice. After a time his love for music returned, strengthened by the many promptings with which a resident in Germany is surrounded; and abandoning physic, he again placed himself under Ries, with whom he remained till his period of scholarship was completed. When he came back to England, he was commissioned by S. J. Arnold, proprietor of the English opera-house, to write an opera for the inauguration of his new theatre (the present Lyceum), which was then in course of erection. The subject chosen, Nourjahad, was an old drama of Arnold's, which had been played with small success many years before, and it underwent little modification, beyond the insertion of some songs, &c., to adapt it for its lyrical purposes. The absence in this libretto of opportunity for dramatic music, was unfortunate for the young composer, who was to found his fame as an operatic writer upon the setting of his initial work. His natural and finely-cultivated talent, however, was not to be repressed, as was proved by the abundant beauties in Nourjahad, which was produced in July, 1834, though the success of the music was clogged by the uninteresting character of the drama. Still this opera must be considered as having opened a modern school of dramatic music in England; and the several composers who have won reputation in the course thus cleared for them, owe a debt of gratitude to Loder as the pioneer of their fortune. In 1835 Loder wrote for the same theatre music to a drama by Oxenford, called the Dice of Death. It was after this that he entered into an engagement with Dalmaine & Co., by which he had to furnish them with a new composition every week. A consequence of this arrangement was, the production of the beautiful twelve sacred songs, dedicated to Sterndale Bennett, which alone might have established the high pretensions of their composer. A less happy result of his weekly compact was, that when he had supplied the publishers with a large number of songs, duets, and so forth, they, in order to give publicity to these, had a drama constructed to incorporate them, which, under the name of Francis I., was brought out at Drury Lane in 1838, with only such success as might be expected from the circumstances of its concoction. Loder's best dramatic work, "The Night Dancers," was first performed at the Princess' theatre in 1846; it was reproduced at the same establishment in 1850, and revived at Covent Garden in 1860. The cantata of "The Island of Calypso" was written in 1850 for a series of performances, at her Majesty's theatre, called the national concerts; but the dissolution of the



management prevented its production, and it was first heard at the New Philharmonic concerts in 1851. "Puck," a ballad opera, was given at the Princess' in 1848; and "Raymond and Agnes," an opera of far higher pretensions, was brought out at Manchester in 1855, and again at the St. James' theatre in London in 1859; but, on the latter occasion, with so contemptible a performance that no one could judge of its merit. Loder has also written several unpublished quartets for string instruments, which show his consummate musicianship; many interesting pieces of pianoforte music; and an enormous number of single songs—among the most popular of which are "The Brave Old Oak," and "The Old House at Home;" and among the most deep of purpose, the "Invocation to the Deep." His perfect knowledge of the orchestra and mastery in its treatment, give a rare grace and power to his music, which in this kind of colouring is not to be surpassed. He was for some years engaged as conductor at the Princess' theatre, and subsequently at Manchester; for which office he evinced the greatest ability, and save for the foible of unpunctuality, he would have been unrivalled in this capacity. About 1856 he was attacked by mental infirmity, which for a long time deprived him of the use of his faculties. Recovered from his calamity, he has not yet done anything to prove the full restoration of his powers; but let us still hope that this admirable musician has not terminated a career in public, which hitherto has been far from unimportant in the progress of his art.—G. A. M.

LODGE, EDMUND, a herald, antiquary, and biographer of eminence, was born in Poland Street, London, on the 13th of June, 1756, his father being the rector of Carshalton in Surrey. In 1772 he became a cornet in the king's own regiment of dragoons, but ere long quitted the military service, and in 1782 obtained the office of blue mantle pursuivant-at-arms. He was promoted to the dignity of Lancaster herald in 1793, and to that of Norroy king-at-arms in 1822. Sixteen years later, and but one year before his death, he succeeded to the office of Clarenceux king-at-arms. He died at his house in Bloomsbury Square, 16th January, 1839, in his eighty-third year, and was buried in the vaults of St. George's, Bloomsbury. His "Illustrations of British History," published in 3 vols. 4to, 1791, is an admirably edited selection from the Talbot, Cecil, and Howard papers in the college of arms. As a collection of materials for subsequent writers it has proved a mine of wealth. The memoirs attached to Chamberlaine's *Imitations of Original Drawings* by Holbein, published in 1792–1800, were written by Mr. Lodge. In 1810 he published anonymously "The Life of Sir Julius Caesar and his Descendants" in quarto. After this careful apprenticeship in memoir writing, Mr. Lodge in 1821 published his most celebrated work, the "Biographies to the Portraits of Illustrious Personages of Great Britain." Notwithstanding the tory bias of the writer, the elegance, terseness, and vigour of these memoirs make them models of biographical composition. The Annual Peerage known by his name was the production of two ladies, to whom he benevolently gave the use of a title, which they did not abuse by any gross inaccuracies.—R. H.

LODGE, THOMAS, dramatist, poet, and prose writer, was born about 1563, probably in London, where it is certain that he was reared. He was the second son of Sir Thomas Lodge, a worshipful grocer of London, who was lord mayor in 1542. He entered in 1573 Trinity college, Oxford, where he distinguished himself by his poetical compositions, and in 1578 was admitted into the Society of Lincoln's inn. He does not seem, however, to have been called to the bar, but to have devoted himself to literature. His first known work, "A Reply to Stephen Gosson's School of Abuse, in defence of Poetry, Musick, and Stage Plays," 1579–80, was suppressed before publication, "probably," says Mr. David Laing, "in consequence of the usual license being refused; but a few copies had found their way into private circulation, without title-page, preface, or name of the author." Only two copies of the original tractate are known to exist. His next work was the "Alarum against Usurers," 1854—a curious piece, unveiling the devices of Elizabethan usury—to which was appended a novelette, "The Delectable Historie of Forbonius and Prisceria;" and a poem, half satire, half elegy, "Truth's Complaint over England." In 1587 or 1588 he made one of an expedition to "the islands of the Terceras and the Canaries," and during it he wrote his romance of "Rosalynde; Euphues' Golden Legacie," London, 1590—famous for having furnished Shakspeare with the plot of *As you Like it*. He now

probably united with his friend Robert Greene in the composition of the "Looking-glass for London and England," played in March, 1592; and about the same time wrote his original historical drama, "The Wounds of Civil War, lively set forth in the true Tragedies of Marius and Scilla," not published until 1594. His restless and adventurous disposition led him once more to sea in Cavendish's second and unfortunate expedition of 1591–92. During Lodge's absence his friend Robert Greene published, at his request, his "Enphues' Shadow," 1592, and then dying, bequeathed to its author some good advice in the well-known posthumous Groat's-worth of Wit, bought with a Million of Repentance. Poems, tales, and pamphlets followed from Lodge's pen from 1592 to 1596, about which time or a little later he studied medicine at home and abroad, taking his degree of doctor of physic at Avignon. In 1602 he was incorporated in that capacity in the university of Oxford, and he practised in London with reputation, though apparently his practice brought him little fortune. So late as 1616, he withdrew for a time to the continent, to avoid, it is suspected, arrest for debt. In 1602 he published a translation of Josephus, which went through several editions; in 1603, a professional work, a "Treatise of the Plague;" and in 1614, a translation of "the Workes both Morral and Natural" of Seneca. He died in London in 1625, "of the plague, I think," says Anthony Wood. Lodge's prose works, apart from his tales, are curious chiefly for their indications of contemporary manners. As a poet, however, he is very distinguished. "In Lodge," Sir Egerton Brydges justly remarks, "we find whole pastorals and odes which have all the ease, polish, and elegance of a modern author." For a full account of Lodge's life and writings, the reader is referred to Mr. David Laing's introduction to the reprint of the "Defence of Poetry," &c., which he edited in 1853 for the Shakspearian Society. There have been various other modern republications from Lodge's works—among them one of "Rosalynde," by Mr. J. P. Collier, in Shakspeare's Library—London, 1841.—F. E.

LODI, CALISTO DA, the son of Giovanni Piazza, was born at Lodi about 1500, and became one of the most distinguished of Titian's scholars; his works are dated from 1524 to 1556. He is particularly distinguished as a colourist in fresco, in which respect, according to his countryman Lomazzo, he had no superior. His principal works are at Lodi, but there are others of importance by him at Brescia, Codogno, and Milan. He signed himself Calixtus Laudensis, omitting Piazza.—R. N. W.

LOFFT, CAPEL, a miscellaneous writer and patron of literature, was born in London in November, 1751. His father, a barrister, became recorder of Windsor, and Capel Lofft himself was a man of property. Educated at Eton and Cambridge he went to the bar. He was prominent in the earlier political controversies of his time, protesting in pamphlets and speeches against the policy which produced the American revolution. He was one of the original members of the Society for Constitutional Information, to which Major Cartwright and Dr. Price belonged. He also exerted himself actively for the abolition of the slave-trade, and was noted for the benevolence of his disposition. Of his numerous works, legal, political, and poetical, scarcely any of them of mark, a list will be found in the memoir of their author in the Annual Biography and Obituary for 1825. He is chiefly remembered as having been the means of introducing to public notice his humble Suffolk neighbour, Robert Bloomfield, whose earliest poem, the *Farmer's Boy*, was submitted to Capel Lofft in manuscript, and through his friendly exertions published, with a preface by him. After a residence of eight years on the continent, whither he had proceeded for the education of his family, this amiable and accomplished man died at Montcaillier in the May of 1824.—F. E.

LOGAN, JOHN, a Scottish poet and miscellaneous writer, was the son of a small farmer, and was born at Soutra in the parish of Fala, Midlothian, in 1748. He was educated for the church at the university of Edinburgh; and after completing his theological studies he was employed for some time by Mr. Sinclair of Ulbster as tutor to his son—afterwards the well-known Sir John Sinclair of Ulbster. In 1763 Logan obtained a license to preach, and distinguished himself so much by his pulpit eloquence that he was chosen one of the ministers of South Leith. He was appointed by the general assembly a member of the committee intrusted with the revision of the psalmody of the Scottish church. He took a prominent part in this work, and contributed to it a number of scriptural transla-



tions, and paraphrases of his own composition. About the same time he delivered, during two successive seasons in Edinburgh, a course of lectures on the philosophy of history, the substance of which he published in 1781. One of the lectures, on the government of Asia, appeared entire in a separate form. The same year he published a volume of poems, which met with a favourable reception; but which, unfortunately for the fame of Logan, has since been proved to have owed its chief attractions to the pen of his friend Michael Bruce.—(See BRUCE, MICHAEL.) Shortly after, he wrote a tragedy called "Runnimead," which was interdicted in London by the lord chamberlain on political grounds, but was acted in Edinburgh and afterwards published. But this step excited the disapprobation of his parishioners, whose displeasure was greatly increased by the irregular and dissipated habits into which Logan had unfortunately fallen. He was in consequence obliged, in 1786, to resign his charge on receiving a small annuity. He proceeded to London, where he became a contributor to the *English Review*, and wrote a pamphlet on the "Charges against Warren Hastings," which obtained considerable notoriety, and led to the prosecution of the publisher, Stockdale, by the house of commons. Logan died in London, 28th December, 1788, in the fortieth year of his age. He left in MS. a considerable number of sermons and miscellaneous pieces. Two volumes of his sermons were published under the superintendence of his friends, Drs. Robertson, Henry, and Blair, and obtained considerable popularity. Logan's poetry is characterized by sweetness of versification and felicity of expression.—J. T.

LOIR, NICOLAS, a French painter and etcher, born at Paris in 1624, was the scholar of Sebastien Bourdon; and in 1647 he was sent by his father, an eminent jeweller, to complete his studies in Rome. He painted history, landscape, and architecture, and in Rome adopted with success the style of Nicolas Poussin, whose works he copied. By a picture painted at Rome of "Darius opening the Tomb of Semiramis," Loir gained such a reputation that on his return to Paris in 1649 he was employed by Louis XIV. to paint two of the apartments in the Tuileries—the antechamber du roi, and the salle des gardes—in which he executed some allegorical representations of the influence of Louis XIV.'s reign, by which he earned an annual pension of four thousand francs. He henceforth assumed a high place among the artists of Louis XIV. He was elected a member of the Academy of Painting in 1663, and he attained afterwards the rank of rector of the Academy. His masterpieces are considered to be—"Paul before Sergius," and "Elymas the Sorcerer struck blind," now in the cathedral of Notre Dame at Paris; and the story from Herodotus of "Cleobis and Biton drawing their mother in a chariot to the temple of Juno"—it is etched by Loir himself. His etchings amount to one hundred and fifty-nine pieces, and many of his works have been engraved by other artists. Loir died at Paris in 1679. He excelled chiefly in painting women and children, and especially madonnas. He is said to have designed twelve Holy Families in a single day, in which no two figures were alike.—(Felibien, *Entretiens sur les Vies des Peintres*, &c.)—R. N. W.

LOLLARD, WALTER, the reputed founder of the Lollards, is by some thought to have been born in England, but by others in Holland, in the thirteenth century. He first makes his appearance in history about 1315, when his preaching and his strange manners attracted attention. He traversed Germany accompanied by twelve chosen disciples; and by the novelty of his doctrines and the enthusiasm with which he proclaimed them, he obtained many followers. It is very difficult now to discover exactly what his opinions were, inasmuch as the account of them which has come down to us is that given by his enemies. It is pretended that he taught that Lucifer and his companions were unjustly condemned, and would be restored; that he only admitted the authority of the scriptures, and denied that of the church; that he despised the rites of the church, and rejected the intercession of the saints; that he denied the efficacy of the sacraments, and the doctrine of transubstantiation and the mass; that he rejected the institution of bishops and priests, called marriage licensed prostitution, and taught resistance to the civil magistrate. Trithemius states that in Germany there were more than eighty thousand followers of Lollard, who obstinately maintained their opinions even unto death. Some say that two of Lollard's apostles pretended that they annually entered paradise, where Enoch and Elias gave them power to remit the sins

of their sect, and to impart the same gift to others. Be that as it may, the inquisitors laid hands upon Lollard, and when he would not renounce his doctrines they condemned him at Cologne in 1322. He went to the fire without fear and without repentance; and about the same time a great holocaust was made of his followers. The sect continued to exist and spread into England, where it contributed largely, in connection with the disciples of Wycliffe, to prepare the way for the Reformation, much as it did in Bohemia.—B. H. C.

LOLME. See DE LOLME.

LOMAZZO, GIOVANNI PAOLO, a celebrated Italian painter and writer on art, was born at Milan on the 26th of April, 1538, and studied painting under Giambattista della Cerva, a pupil of Gaudenzio Ferrari, but was not in any way under the influence of that celebrated master. Lomazzo early showed his theoretical taste, finally developed in literature, by adopting a sort of eclecticism in his practice; defining the excellencies of the great masters, and endeavouring to combine them in his own works; and of necessity failing, as that is but a dead art that is developed by the bare intellect, without heart or love. His works, produced by knowledge without feeling, wanted soul; and Lomazzo has failed to establish any lasting reputation as a painter, while his literary works are valuable and still read. He excelled as a practical fresco painter; but becoming blind in his thirty-third year, he had but few opportunities of practically carrying out his art theories. There are a few frescoes by him at Milan—"Christ on the Mount of Olives," in the church of the Servi; and a "Madonna and Child," in San Marco; and the Brera gallery possesses two examples of his work—a "Virgin and Child" and a portrait said to be his own. Lomazzo's writings (or rather dictations) and poems are probably a consequence of his blindness; they were published by himself at Milan—his "Trattato dell' arte della Pittura, Scultura, ed Architettura," 4to, in 1584-85; and "Idea del Tempio della Pittura," 4to, in 1590; the latter is an illustration of parts of the former. An edition of the "Idea" was published in Bologna in 1785; and an edition of the "Trattato" in Rome in 1844, 3 vols. 8vo. An English translation of this book appeared at Oxford, by Joseph Barnes, in 1598—"A Tracte containing the Artes of Curious Painting," &c. "Rime Varie" were published at Milan in 1687; and several minor works on the arts were published during his own lifetime. It is remarkable that some Italian writers have differed as to the period of Lomazzo's blindness, though he himself tells us, both in the "Trattato," b. vi. c. vi., and in his dedication to the king of Spain in the "Idea." He was held in universal esteem by his contemporaries, and seems to have been a man of great observation and remarkable memory.—R. N. W.

LOMBARD, LAMBERT, a Flemish painter of great distinction in his day, but of whom we do not know the name, though there is a biography of him extant by one of his own scholars. He appears to have been born at Liège, of humble parents, in 1506, and to have studied under Mabuse and Arnold Beer. A very early marriage seems to have kept him in straitened circumstances. He travelled in France and Germany; and through the assistance of his patron the bishop of Liège—Cardinal Erhard de la Marck—he was enabled to visit Italy, which country he visited in the suite of Cardinal Pole. Lambert studied under Titian at Venice; and at Rome he made the acquaintance of Vasari, who notices Lamberto Lombardo as the most distinguished of the Flemish painters, and speaks of him also as a great letterato and an excellent architect. He is said to have been the best antiquary of his time and district. His works consist chiefly of drawings with the pen in chiaroscuro; actual pictures by him are scarce. His style is Italian, and his pictures are remarkable for their precise and good drawing, and thin colouring. His stay in Italy was not long, as by the death of his patron, the Cardinal de la Marck, he was in 1538 obliged to return to Liège, where he died in 1560, aged fifty-four. There are many prints after his designs: some signed "Lam. Lombardus" were etched by himself; others are signed "Lam. Suavius," supposed to be one of his scholars. Frans Floris and Hubert Golzius were likewise scholars of Lambert, whose example, says Van Mander, greatly advanced the school of his native place. The life of him, by Dominicus Lamponius, also his scholar, was published at Bruges five years after his death—Lamberti Lombardi apud Eburones Pictoris celeberrimi Vita, 8vo, 1565. He is reported to have died poor in the hospital of Mont Cornillon. He was three times married, and had children



by each wife, which imposed burdens upon him that the art patronage of Liège did not enable him to support. A fair example of this painter's style, a "Pietà," is in the National gallery. Lists of his works are given in the *Annalen of Rathgeber*, 1843, and in the more recent work of Michiels, *Histoire de la Peinture*, &c., Brussels, 1846.—R. N. W.

LOMBARD, PETER. See PETER LOMBARD.

LOMBARDI: the name of a celebrated family of ornamental sculptors of the Venetian state, in the sixteenth century, and among the most distinguished of the so-called Cinquecento masters. Little is known of these sculptors and architects.—PIETRO LOMBARDO the first, was the son of a Lombard stone-cutter or mason established in Venice, of the name of Martino, who was a member of the Tagliapetra college of Venice. Pietro had already established a reputation as early as 1481; he was the architect of Dante's monument in the church of San Francesco at Ravenna, raised to the poet by Bernardo Bembo in 1482. He afterwards, with the assistance of his sons, Tullio and Antonio, constructed the church of Santa Maria dei Miracoli at Venice, conspicuous for its beautiful cinquecento decorative sculpture. In 1499 he constructed the torre dell' orologio, or clock tower, on the Piazza of St. Mark; and in 1506 he rebuilt the German exchange, Fondaco dei Tedeschi, which was burnt down in 1504—assisted by his two sons also in this work. We have no further accounts of Pietro after 1515, when he procured the construction of a new guild-house for the collegio dei Scarpellini, of which he had been elected president the year before.—TULLIO LOMBARDO, Pietro's son, appears to have been more especially an ornamental sculptor; he executed the exterior ornaments of the Scuola di San Marco, the work of Martino and his son Moro Lombardo. About 1530 he was engaged at Treviso, on the works of the church of the Madonna Grande. At Venice he built the church of the Salvatore, assisted by his brother Giulio and his son Sante Lombardo. This last, a distinguished architect, aided by his father, built the Palazzo Trevisani à Santa Maria Formosa, and for three years, 1524–27, superintended the building of the celebrated Scuola di San Rocco, one of the most remarkable in Venice, at an annual salary of fifty-four ducats, his uncle Tullio aiding in the decorations. Though only in his twenty-first year when he received this appointment, Sante superseded the celebrated architect Bartolomeo Buono; but in 1527 Sante was himself superseded by Antonio Scarpagnino, who completed the building. Sante died on 16th May, 1560. Besides the important works mentioned, the Lombardi executed many sepulchral monuments in the Venetian churches. There were, indeed, few works of the period in which they were not concerned. The following most important buildings are attributed to them by Venetian historians—the Procuratie Vecchie; the church of San Zaccaria; the Palazzo Vendramin-Calergi; the Pal. dei Cornari à Sant' Angelo; the Pal. Trevisani à Ponte di Canonica; and the Pal. Contarini à San Samuele, 1504–46.—(Temanza, *Vite dei più Celebrati Architetti e Scultori Veneziani*, &c.)—R. N. W.

LOMEIER or LOMEIR, JOHANNES, a Dutch philologist and theologian, born in 1636 at Zutphen, where he afterwards became pastor and professor of belles-lettres. He wrote a useful work, "De Bibliothecis;" "Epimenides, sive de veterum gentium lustrationibus;" and some other curious books. He died in 1699.—B. H. C.

LOMENIE DE BRIENNE, ETIENNE CHARLES DE, a French prelate and politician, born at Paris in 1727; died there 16th February, 1794. From childhood he seems to have entertained schemes of ambition. He renounced his right as eldest son, thinking the church a better field than the army; and at school he is said to have designed the reconstruction of the family chateau on a grand scale—a feat he lived to accomplish. In 1760 he became bishop of Condom, and in 1763 archbishop of Toulouse. Seven years later he was admitted a member of the French Academy. As a churchman he had rather an indifferent reputation, but was highly esteemed as an administrator. The canal of Brienne, which joins the Garonne and the canal of Caraman, was one of his works. He was also the first to establish cemeteries outside of the towns. He established schools, endowed the hospital of Toulouse, introduced the manufacture of cotton, and aided Turgot in his economical plans. He pursued politics, and took considerable share in the partial reforms that preceded the Revolution. In August, 1787, after the dismissal of Calonne, he became principal minister of the crown, and made his brother minister of war. He engaged in a stupendous loan, and then

commenced a strife with the parliament. Driven to shifts, he attempted to pay with paper money, and was compelled to make way for Necker. Some time previously he had secured for himself the archbishopric of Sens. When the nation broke loose he took the title of Bishop of Yonne, and renounced the dignity of cardinal, but this did not save him; he was arrested at Sens on 9th November, 1793. Whether from ill-usage or poison, he died suddenly in February, 1794.—P. E. D.

LOMI, AURELIO, was born at Pisa in 1566, and studied under Bronzino and Cigoli. He adopted the showy style of Cigoli, and was the principal painter of Pisa of his time; he was employed likewise at Florence, at Rome, and at Genoa. In the last-named city are still several important altar-pieces by Lomi; at Pisa are some frescoes by him. He died at Pisa in 1622.—R. N. W.

LOMONOSSOFF, MICHAEL, the father of modern Russian literature, was the son of a poor fisherman at Kholmogory, near Archangel. He was born in 1711, and passed his boyhood in the humble labours of the White Sea fisheries. In the idle hours of the long winter he acquired, by the help of the village priest, a knowledge of reading and writing in Slavonic; and often in the darkness of an arctic winter read his scanty store of books by the light of the lamp that burns continually before the principal image in every Russian church. The harshness of a step-mother, combined with a thirst for knowledge, impelled him to venture on the long journey to Moscow, with no resources but his own courage. He joined a caravan of dealers in frozen fish, and after divers adventures reached the ancient capital of Russia, and by good fortune was enabled to gain admittance into the school called Zaikonospasski. Having signalized himself there, he was sent to Kieff, and thence in 1734 to the Academy of Sciences at St. Petersburg to complete his studies. Peter the Great's reforming policy had not fostered native genius in Russia, and the remarkable abilities of Lomonosoff attracted all the more attention among his contemporaries. Being strongly disposed to scientific pursuits, means were furnished for his residence in Germany. He studied at Marburg under Christian Wolff, and at Frieberg. He also mastered the German language. In 1739 he sent to the Empress Anne an ode on the taking of Choczim, in which he was the first to show the power of the Russian language as an instrument in poetry. His ode on the victory of Poltava, written after his return to St. Petersburg in 1741, is a still more striking example of his genius. In order to complete his task of superseding the old Slavonic by modern Russian as the literary language of the country, Lomonosoff composed the first Russian grammar. He was appointed to various important posts in connection with the educational establishments of Russia; and dying on the 4th of April, 1765, he was buried in the convent of St. Alexander Nevsky, the Russian Pantheon. A handsome monument was erected over his grave by Count Voronoff. A long but very imperfect list of his writings is given in Otto's History of Russian literature, translated by Cox.—R. H.

LONDONDERRY, CHARLES WILLIAM STEWART, afterwards VANE, third marquis of—half-brother of the second marquis—was born in Dublin in May, 1778. He entered the army in 1793, served under the duke of York in Flanders, and was afterwards wounded at the battle of Donauwerth, being carried senseless from the field. He returned to Ireland, and subsequently served under Sir Ralph Abercromby in Holland, and was severely wounded in the head at the outposts near Schagenburg. Colonel in 1803, he commanded a brigade of cavalry under Sir John Moore in the Peninsula, was praised as an officer by his chief, who sent him home after the retreat to Corunna to report on the state of affairs, with the character of being "one incapable of stating anything but the truth." Recovering from the attack of ophthalmia which had disabled him for the time, he returned to the Peninsula as Sir Arthur Wellesley's adjutant-general, and distinguished himself at the Douro and at Talavera. In April, 1813, he was appointed envoy-extraordinary to the court of Berlin. During the summer he acted as military commissioner to the armies of the allied sovereigns, and was specially charged with the supervision of Bernadotte, who was suspected of wavering. Since the meeting of the first parliament of the United Kingdom in 1801, he had represented the county of Londonderry in the house of commons. In June, 1814, he was raised to the peerage as Lord Stewart, and in July of the same year he was appointed ambassador at Vienna. Holding this position he was naturally one of the pleni-



potentaries who represented England at the congress of Vienna. In April, 1819, he married a second time, Frances Ann, only daughter and heiress of Sir Harry Vane Tempest, and assumed the name and arms of Vane. By this marriage he became the owner of vast possessions in the county of Durham, including some of the most important coal mines of the district. He exerted himself to develop the mineral and other resources of his estates; and Seaham harbour, completed in 1828, is a memorial of his enterprise as an improver. He had succeeded to the marquise in 1822 after the suicide of his brother; and in the house of lords, as out of it, he was distinguished by the fervour of his Toryism. During Sir Robert Peel's brief administration of 1834-35, he was appointed ambassador to Russia; but Mr. Sheil's motion on the subject in the house of commons, led him to relinquish the post before he entered upon its duties. He received the garter during Lord Derby's first administration. Lord Londonderry had been intimate with the emperor of the French during the residence of the latter in this country, and it was at the instance of his lordship chiefly that the emperor consented to liberate Abd-el-Kader. He died in London on the 6th of March, 1854. Besides editing, as already mentioned, the *Correspondence* of his brother (prefixing a brief memoir), Lord Londonderry had a pamphlet controversy with Lord Brougham on the character and career of the second marquis, and was the author of a contribution to our military history, the "Story of the Peninsular War," a new edition of which, with additions, appeared in 1848; of "Recollections of a Tour in the North of Europe," 1838; and of a "Steam Voyage to Constantinople in 1840-41, and to Spain and Portugal in 1839," which was published in 1842.—F. E.

LONDONDERRY, ROBERT STEWART, second marquis of, better known by his first title of Lord Castlereagh, long a prominent Tory statesman, was born at his father's seat, Mount Stewart, in the county of Down, on the 18th of June, 1769. Educated at the grammar-school of Armagh, and at St. John's college, Cambridge, he was in youth noted for a personal intrepidity which, whatever might be his faults, he undoubtedly transferred into the arena of politics. At the university he was noted as mild, gentlemanly, and diligent. In 1789 he succeeded his father in the representation of the county of Down, and entered the Irish parliament as a supporter of parliamentary reform. He voted for some sessions with the opposition, but when Irish disaffection assumed a menacing aspect he became a supporter of the ministry, and was rewarded in 1797 (when his father being created Earl of Londonderry he himself became Viscount Castlereagh) by the appointment of keeper of the privy seal in Ireland. Since 1794 he had sat in the English parliament as member for Tregoney (1794-96), and for Oxford (1796-97), but when he received Irish office he re-entered the parliament at Dublin, representing the county of Down once more. After having been virtual chief secretary for Ireland as *locum tenens* of Mr. Pelham, and having acted as the organ of the government in repressing the movement of the United Irishmen, he was formally invested with the office in 1779. He played a foremost part in effecting the union with England, and in 1801 entered the first imperial parliament as member for the county of Down. In 1802 he became president of the board of control, remaining there during the administration of Mr. Addington, afterwards Lord Sidmouth. On Pitt's return to power he was appointed secretary of state for war and the colonies, an important and conspicuous position, one congenial to him moreover as a steady and implacable enemy of the first Napoleon. After the death of Mr. Pitt he of course resigned, returning to his post of secretary of state on the formation of the duke of Portland's ministry. In 1809, the year of the disastrous Walcheren expedition, occurred his duel with Canning, then foreign secretary, occasioned by his belief that Canning, while sitting with him at the council board, had been secretly attempting to oust him from the ministry. Canning was wounded, and both the duellists resigned their offices, but before the end of the year Lord Castlereagh had succeeded his antagonist as secretary for foreign affairs. He retained this office until his death. After the assassination of Mr. Percival in 1812, he was regarded as ministerial leader in the house of commons, and to the end of his career as little less than the life and soul of the British government. High Tory as he was, at the congress of Vienna, where he represented Great Britain, he protested strongly against the slave trade, and in favour of a separate government for Poland; and in

spite of his anti-Gallicanism, his object at Vienna clearly was to strengthen not only Austria but France (the France of the restored Bourbons of course), rather than to encourage the aggrandizement of Russia and Prussia. After the peace he supported the repressive system which has become identified with his own name and that of Lord Sidmouth; though as a set-off to this it may be added that he was always a supporter of the Catholic claims. Towards the close of his life he superintended the management of the home, as well as that of the foreign office. In 1822 he was wearied out by his official exertions. Just when he was preparing to represent England at the congress of Verona his mind gave way, and on the 12th of August, 1822, he committed suicide at his seat of North Cray place in Kent. By the death of his father in the April of the preceding year he had become marquis of Londonderry. Mr. Charles Rush, American minister in London from 1819 to 1825, and who avers of him that "no statesman ever made more advances, or did more in fact towards placing the relations of England and America on an amicable footing," in his description (*Residence at the Court of London*) of Lord Londonderry's funeral, says:—"Nor did I ever see manly sorrow more depicted on any countenance than that of the duke of Wellington, as he took a last look of the coffin when lowered down into the vault." Lord Londonderry was buried at Westminster abbey between Pitt and Fox. In stature he was nearly six feet; his manners were perfect, his features were commanding; and last not least, his private character was irreproachable. His intellect was not a large one, and his parliamentary oratory, though fluent, was disfigured by a clumsiness of expression and a confusion of metaphor which have become proverbial. His rigorous anti-Napoleonism and anti-liberalism were to a certain extent redeemed, even in the eyes of his opponents, by consistency, intrepidity, and firmness of purpose. His "Memoirs and Correspondence" were published in 1848, edited by his brother, the third marquis.—F. E.

LONG, JACQUES LE. See LE LONG.

\* LONGFELLOW, HENRY WADSWORTH, was born in the month of February, 1807, in the northernmost of the United States, the State of Maine, in a town then the capital of that State, Portland, the centre of a beautiful harbour in Casco bay. The bay, with its multitude of islands, almost rivals the St. Lawrence in beauty; and there are lovely scenes in the neighbourhood of the village, for it was not much more than a village when the poet was born in it. "The shadows of Deering's woods" are celebrated in the poem on "My Lost Youth;" "the beautiful town that is seated by the sea," and the "sudden gleams of far surrounding seas and islands that were the Hesperides of his boyish dreams," and the black wharves, and the bulwarks by the shore, and the fort upon the hill, are elements of the poem taken from reality. The "beauty and mystery of the ships, and the magic of the sea," as well as the inland streams and groves, exerted a disciplining and developing power upon the imagination of the poet. Twenty-five miles from his native village, in the town of Brunswick on the falls of the Androscoggin river, a region famous for romantic Indian stories, amidst groves of primeval pines, was the college at which Longfellow was graduated. He entered at an early age, and graduated at eighteen, but spent a year or two pursuing classical studies at the college, in the post of tutor. He was distinguished as the poet of his class, and some of his earliest poems, as well as the occasions on which he produced them, are remembered with deep interest by his classmates, as giving no doubtful intimations of what might be anticipated in the full development of his genius. During his college life he wrote several pieces for the *United States Literary Gazette*—an extremely well edited magazine, published at Boston—some of which possessed in great perfection the characteristics which have rendered him so universal a favourite. They have been printed in the latest editions of his works; and among them is the "Burial of the Minnesink," the "Hymn of the Moravian Nuns of Bethlehem at the Consecration of Pulaski's Banner," with "Woods in Winter," and the "April Day." They were remarkable for the exquisite early taste and simplicity of language and imagery developed in them, and for some qualities in which they have hardly been surpassed by the latest and most perfect productions of his genius. After the term of his residence at Bowdoin college, a short season was spent by the poet in the law office of his father, a distinguished member of the bar in Portland, and a senator, the Hon. Stephen Longfellow; but he



was speedily appointed to a professorship of modern languages in his college, and travelled several years in Europe to prepare himself more perfectly for its duties. His travels included Spain and Germany; and an essay on the "Moral and Devotional Poetry of Spain" was published on his return, in which he inserted his translation of Maurigine's Spanish poem on the death of his father. In 1833 these productions were published in a volume in Boston, along with translations of the sonnets of Lopez de Vega and other poets. The sketches of his foreign travels published in the work called "Outre Mer" were also the fruit of these wanderings.

In 1839 the poet transferred his residence to the university of Cambridge, near Boston, where he had been chosen as the successor of Professor Ticknor in the professorship of modern languages and literature. A second visit to Europe, and a considerable residence abroad, followed upon this appointment. That he might return more eminently fitted for it, he visited Denmark, Sweden, Holland, and Switzerland. "Hyperion," a romance, was one of the prose-poetical fruits of this period of foreign travel, a work combining truths and realities of personal experience and history with much imaginative and romantic illustration. It was not, however, till 1839 that any of Longfellow's poetical productions were given to the public in a volume—"The Voices of the Night"—published at Cambridge, and containing his early poems, some translations from the Spanish, and some of the very finest of all the productions of his genius, such as "The Psalm of Life," and especially the "Excelsior." This is certainly one of the most beautiful poems in the English language. In 1842 Longfellow published a little volume of ballads and other poems, and a few pieces on slavery. The "Spanish Student" was published in 1843; the "Belfry of Bruges," in 1846; "Evangeline," one of the most beautiful of his poems, in 1847. The "Belfry of Bruges" contained those very beautiful pieces entitled "Sea-weed" and the "Rain in Summer." In 1850 appeared "The Seaside and the Fireside," containing that beautiful poem "Resignation," and that on "The Building of the Ship," closing with an apostrophe of admiration to the American Union, and of confidence in its perpetuity, singularly and sadly unfulfilled and disappointed. The poems on slavery in 1842 had contained a prediction of probable ruin, in consequence of that crime, published under the title of "The Warning," closing with the following stanza:—

"There is a poor blind Samson in this land,  
Slow of his strength, and bound in bonds of steel,  
Who may, in some grim revel, raise his hand,  
And shake the pillars of this commonweal—  
Till the vast temple of our liberties  
A shapeless mass of wreck and rubbish lies."

In 1851 Longfellow published the very beautiful poem, illustrating so richly, quaintly, and with so much tender feeling, the middle ages in Europe, entitled "The Golden Legend." The play has much of the sweetness and tenderness of sentiment and character exhibited in "Evangeline," and the highest lessons and impulses of the legends of the early and later monastic ages are drawn out in the characters and incidents. The manners of the olden times are exquisitely sketched; saints, scholars, singers, students, doctors, princes, peasants, monks, priests, devils, revellers; the cathedral, street, and town and country life; the plays of sacred festivals and miracles; all the striking elements and features of the ages of superstition passing into faith—are revealed and relieved in exquisitely beautiful language, verse, and imagery. Deep and earnest lessons of piety and moral wisdom are set like fountains welling in a quiet meadow, sprinkled with violets and daisies. In 1855 Longfellow's genius revealed itself in an entirely new and original production, entitled "The Song of Hiawatha," founded on the scenery, traditions, characteristics, manners, and life of the aboriginal Indian tribes of America, viewed indeed in their most poetical light, but yet illustrated with exceeding beauty of truth as well as fiction. The ruder, coarser, savage traits of character and life are not drawn, or are transfigured with the beauty of poetic language and ideal sentiment; and the poem is a singularly beautiful combination of Indian idylls, aboriginal Arabian Nights Entertainments, a Greek Homeric Odyssey of Indian story, with a human being of supernatural endowments, but a human heart and feelings, and a social loving life; and the growth of an Indian love, and the course of an Indian wooing and wedding, and years of happy domestic enjoyments, with tragedies of life and death inter-

mingled—all exquisitely blended in an atmosphere of imagination and of feeling, so pure, so elevated, so lovely, with lights so strangely rich and glowing, that it is as if an Aurora Borealis of shining incidents and creatures were passing before the vision. The genius that indited the rhyme of the "Ancient Mariner," and the poem of "Christabel," might have been employed upon these pages; but, with wonderful art and beauty, the natural and supernatural are so mingled together, in such childlike simplicity of narrative and with such sweet beguiling melody, that the reader is carried along as in a delightful dream of wonder, quite willing to believe the story true.

In the hands of an inferior poetical artist, the measure of this poem must have been monotonous without rhyme; but the style is so artless, the rhythm so true and perfect, the language so pure and chaste, the imaginative quality so constant, the images of natural and rural scenery so lovely and attractive, and the changes of the poem in landscape, event, and character so original, varied, and novel, that the absence of the music and melody of rhyme only gives scope to other elements of beauty, while music and melody are in every line. The genius of the poet Collins in the Ode to Evening could hardly have thrown into language more beautiful pictures, or with sweeter melody, or in a higher style of pure poetical imagination. Gentleness and tenderness of feeling, an uninterrupted sympathy with all the cheerfulness and joy of nature, a familiar interpretation of its meaning, a quiet ease, truthfulness, and accuracy in description, minuteness of detail along with the perpetual light of imagination, characterize the whole poem—a poem of legends and traditions, wild and wayward, with the odours of the forest upon them, and the dew of meadows, and the smoke of wigwams ascending, and the human heart interpreted. Hiawatha's childhood, Hiawatha's fasting, Hiawatha's friends, Hiawatha's sailing, Hiawatha's wooing, the Son of the Evening Star, the Ghosts, the Famine, are exquisitely wrought portions of a work which certainly has no rival in the volumes of modern poetry; there being no other attempted poem of the kind in existence.

In 1858 Longfellow published "The Courtship of Miles Standish," a poem in hexameters, full of character and beautiful description, accompanied with a number of shorter poems, entitled "Birds of Passage." Of these, the "Prometheus," "The Ladder of St. Augustine," "The Two Angels," "Daylight and Moonlight," and "The Warden of the Cinque Ports," are perhaps the most strikingly beautiful, and the best examples of the characteristic qualities of Longfellow's productions.

The poet resides in Cambridge, in a fine old country house, surrounded by a beautiful cultivated landscape—the house once celebrated as Washington's head-quarters in the revolutionary war. His writings are probably more widely known in Great Britain than those of any other American poet.—G. B. C.

LONGINUS, DIONYSIUS CASSIUS, a Platonic philosopher and celebrated rhetorician. He belonged to the third century of the christian era; but the year and place of his birth are unknown. He was born about 213, and was killed in 273. Some call him a Syrian, a native of Emesa. Others say that he was born at Palmyra. It is more probable that he was a native of Athens, where his uncle Fronto, who superintended the education of his nephew and left him his heir, taught rhetoric. It would seem that he visited many countries, and became acquainted with the most distinguished philosophers of the age. At Alexandria he studied under Ammonius Saccas, and Origen. Having returned to Athens, he taught numerous pupils, lecturing there not only on rhetoric and grammar, but philosophy and criticism. As a true Platonist he studied the works of Plato himself, and wrote commentaries on some of his dialogues. Free from allegorical fancies, he became eminent for critical skill. His judgment was clear and good. After residing for a long time at Athens, he went to the East, where he got acquainted with Zenobia of Palmyra, and became preceptor of her children. When this high-spirited woman assumed the sole government of her dominions after the death of her husband, she seems to have been greatly influenced by Longinus' advice. Acting upon it, she attempted to throw off the Roman yoke, and wrote a letter to the Emperor Aurelian with that view. After Palmyra was taken and destroyed, Longinus was beheaded at the command of Aurelian. He was a man of great learning and sound judgment. He had the true spirit of a philosopher, an ardent love of liberty, and great candour. His intellectual culture was chiefly moulded and formed by the works of Plato



and Demosthenes. Though a pagan, he was tolerant towards christianity. He composed a great number of works; but unfortunately nearly all have perished. The chief production which has survived, is a considerable part of the treatise *Περί ὑψηλοῦ* (On the Sublime), addressed to Posthumus Terentianus. There are many gaps in the MSS. or rather MS. at Paris, of which the rest are copies. The great excellence of this work is universally recognized. It shows Longinus in a most favourable light as a critic of a very high order. His remarks on oratory, poetry, and good taste are finely conceived and admirably expressed. The best editions are those of Weiske, Leipsic, 1809, 8vo; and Egger, Paris, 1837, 16mo. It has been translated into German by Schlosser; French by Boileau; and English by Smith.—S. D.

LONGLAND or LANGLAND, JOHN, Bishop of Lincoln, was born in 1473 at Henley in Oxfordshire, and educated at Magdalen college, Oxford, of which he became principal in 1505. Consecrated a priest in 1500, he received various ecclesiastical preferments. In 1514 he was made dean of Salisbury; in 1519 canon of Windsor; and his sermons being much liked by Henry VIII., the king appointed him his confessor and bishop of Lincoln in 1520. He is said as royal confessor to have been "the first man of account" who recommended to Henry a divorce from Catherine, and to have been instigated in the recommendation by Wolsey. He certainly was active in procuring the divorce, and was employed by the king to obtain the assent of Oxford to the principle involved in that measure. In his diocese he was a cruel persecutor of so-called heresy, and he is represented by Burnet as one of the court party opposed to the Reformation. His persecutions are recorded in Fox, who probably on account of his supposed tendencies the other way, has printed a portion of his Good-Friday sermon (1538) against the papal supremacy. He was appointed chancellor of the university of Oxford in 1532, and there is a sketch of him with a list of his sermons in Wood's *Athenæ Oxonienses*. He died on the 7th of May, 1547, at Wooburn in Bedfordshire.—F. E.

LONGLANDE or LANGLANDE, ROBERT, is the person to whom is generally assigned the authorship of that early specimen of English poetry, the "Visions of Piers Plowman." According to a tradition of the sixteenth century, he was born at Clebury Mortimer in Shropshire, and after receiving his education at Oxford, became a monk of Malvern. From historical and other allusions contained in the "Visions of Piers Plowman," Mr. Thomas Wright assigns the date of its composition to the later section of the year 1362. The poem depicts in alliterative rhymeless metre a series of "visions," seen by the author after falling asleep on the Malvern hills. They are chiefly allegorical, and describe the vices of the age, political, social, and especially ecclesiastical. Viewed both under its poetical and its satirical aspects, this work is one of great vigour and frequent merit. For more important reasons than its allegorical form, it has been compared to the Pilgrim's Progress. It is one of the earliest literary protests against the corruptions of the English Church, although not the composition of a Wyckliffe, as was undoubtedly the writer of the later "Creed of Piers Plowman," which generally accompanies the "Visions." In its rhymeless alliteration it is also a curious echo of the species of versification in vogue among our Anglo-Saxon ancestors. The language is very Saxon, without the classical and continental admixtures rife even in Chaucer and Gower. It had long been popular, and contributed effectively to the English Reformation, when it was first printed in 1550 by Robert Crowley. Three impressions were called for in one year. Of modern editions the first was that of Dr. Whitaker, 4to, London, 1813, who followed a set of manuscripts of the poem in which many passages are softened, and the language is full of northern peculiarities. One of the manuscripts of the other class, adopted by the earliest printers of the poem, was followed by Mr. Thomas Wright in his excellent *Vision and Creed of Piers Plowman*, edited from a contemporary manuscript, with historical introductions, notes, and a glossary, London, 1842, of which a second and revised edition appeared in 1856.—F. E.

LOPE DE VEGA. See VEGA.

LOPEZ, JOACHIM MARIA, a Spanish statesman, born 1802. He embraced the constitutional cause when a young advocate so warmly, that he was compelled to leave Spain in 1823. After the death of Ferdinand VII. in 1835, he was deputy for Alicante, and after the insurrection of La Granga, September, 1836, he became minister of the interior in the Calatrava ministry, but

resigned in March, 1837. He was deputy for Madrid in 1836 and 1842. Having taken a leading part in the overthrow of Espartero, he became prime minister in July, 1843, but was speedily obliged to give way to Ologaza, and shortly afterwards retired to private life.—F. M. W.

LORENZETTI, PIETRO and AMBROGIO, two celebrated old Sieneese painters, brothers, who were born in the latter half of the thirteenth century. They are also sometimes called Di Lorenzo. Pietro's name occurs in Sieneese records as early as 1305, Ambrogio's not before 1323. They were the scholars and imitators of Duccio di Buoninsegna, but necessarily somewhat improved upon the hard Byzantine manner of that painter. Pietro's figures are greatly praised by Vasari, as grand and expressive, and rich and graceful in costume and ornament; but Vasari refers more particularly to his later works executed in the cathedral of Arezzo, now destroyed, which are said to have been the best frescoes, up to their time, painted in Italy. The wall-painting of the "Fathers in the Desert," in the Campo Santo at Pisa, is utterly without taste as a composition, and the groups, though very varied in their details, are as far from being graceful as they well can be; yet, compared with the other works of their age, they must be admitted to display great ability. In the Uffizi gallery at Florence is a picture of the Madonna and Child with Angels, by Pietro, signed "Petrus Laurentii de Senis me pinxit, Anno Domini mcccxl." He is supposed to have died about 1350.—Ambrogio is highly praised by Lorenzo Ghiberti; he executed some remarkable allegorical works, in the taste of that day, of Justice, Concord, and Peace, in the Sala de' Nove, in the public palace of Siena. They are moral, civil, and political, embodying the philosophy of Aristotle; the whole to inculcate good government, showing the consequences of good and of bad government. They were executed in 1337–40, and are inscribed "Ambrosius Laurentii, hic pinxit utrinque." In the academy at Florence is a "Presentation in the Temple," by Ambrogio, dated 1342. The date of his death is unknown.—R. N. W.

LORENZO DE MEDICI. See MEDICI.

LORME, PHILIBERT DE. See DELORME.

LORRAINE. See GUISE.

LORRAINE, CLAUDE. See GELEE, CLAUDE.

LOTHAIRE I., Emperor of the West, was the eldest son of Louis le Debonnaire, and was born about 795. In 817 he was associated by his father in the imperial dignity, at the same time being acknowledged king of France, and in 820 he took the title of king of the Lombards. Louis wishing to provide for his son Charles (le Chauve), who was born after the partition which he made of his estates, sought to alter the deed by which his other sons held their respective territories. Lothaire immediately leagued with his brothers Louis (le Germanique) and Pepin against his father, and succeeded in dethroning him in 830. Restored to the throne, Louis three years afterwards was again driven from it by the same unfilial allies; but the reconciliation of the two younger brothers with their father put an end to the war, obliging Lothaire to cast himself upon the compassion of the emperor. On the death of Louis in 840, Lothaire succeeded to the imperial dignity, and was no sooner seated on the throne than he began to make preparations for annexing the estates of his brothers, Charles le Chauve and Louis le Germanique. These two princes, however, combined their forces against him, and obtained a victory over him at the bloody battle of Fontenay in 841. A treaty was concluded between the belligerent brothers in 843, in terms of which Louis retained, with the title of emperor, Italy, Burgundy, and the eastern provinces of France, his capital being Aix-la-Chapelle; Louis had Germany and the vast territories beyond the Rhine; and Charles secured Neustria and Aquitaine. Wearied with the cares of empire, and sensible of his approaching end, Lothaire a short time before his death abdicated the crown, and retired into the monastery of Prüm in Ardennes, where he expired on the 28th of September, 855, at the age of sixty. He left three sons, Louis, Lothaire, and Charles, of whom the first inherited Italy with the title of emperor, the second the kingdom of Lorraine, and the third Provence. The latter part of the life of Lothaire, as if in retribution for the treatment to which, conjointly with his brothers, he had subjected his father, was distracted by civil wars arising out of the dissensions of his family.

LOTHAIRE II., Emperor of Germany, born in 1075; died 3rd December, 1137. He was the son of Gebhard of Supplingburg, and in 1100 married Richenza, heiress of Brunswick. On



the accession of Henry V. of Germany he was named Duke of Saxony, and for several years fought the pagan Slavonians who inhabited his territories. On submission, however, he treated them with leniency. In 1111, the Emperor Henry having granted a title to a person called Frederick the Englishman, Lothaire, under pretext that this person was a serf, caused him to be arrested. For this transaction he was placed under the ban of the empire. This led to a war between the Saxon princes and the emperor, which, after several years' duration, ended in the defeat of the former; and Lothaire was compelled to appear barefooted before Henry to crave pardon. The following year, however (1116), a more general insurrection took place, and Henry was defeated. Lothaire and the other princes joined the church in overturning the absolute power of the emperor, and a cruel war was the result. A large portion of Germany was ravaged, and peace was only restored after years of suffering. In 1123 Lothaire undertook a new war on his own account. The emperor was unable to subdue him, and died shortly after. In 1125 a diet was held at Mayence to elect a new emperor, and Lothaire obtained the suffrages of the electors. He was crowned at Aix-la-Chapelle, soon after married a daughter of the duke of Bavaria, and engaged in a war with the Hohenstauffens. In 1130 he assembled the prelates of the empire at Wurtzburg. The prelates acknowledged as legitimate pope, Innocent II., who had taken refuge in France. The following year the pope and the emperor met at Liege, and Lothaire promised to invade Italy. On the 30th April, 1133, he led Innocent to Rome, and procured his admission to the Lateran. In June he set out for Germany, and on his arrival he obtained from the princes and prelates an edict of peace for ten years. All the subjects of the empire were required to take the oath of peace. He again went to Italy, was everywhere successful, made himself master of Tuscany and Naples, and restored Innocent to the pontifical throne—from which he had been temporarily ejected—at the same time letting loose on the antipope the eloquence of St. Bernard. On his way back to Germany Lothaire died at a little village in the Tyroese Alps, deeply regretted by the whole population of the empire.—P. E. D.

**LOTHAIRE**, King of France, was born in 941, and died 2nd March, 986. At the death of his father, Louis IV., he was thirteen years of age, and was soon after crowned at Rheims in presence of the great feudatories of the kingdom. In youth he engaged in many petty wars; but when he became a man he enlarged his designs, and resolved to re-establish the kingdom as it had been in old times. His first attempt was on Normandy; but the Normans were too fierce for the political experiment, and compelled him to turn elsewhere. On the Flemish side he was more successful, and took the towns of Arras, Douai, and the surrounding territory. In 973 the Germanic influence ceased in Gaul at the death of Otho. In 978 Lothaire entered Lorraine at the head of twenty thousand men, and advanced as far as Aix-la-Chapelle, where he pillaged the imperial palace of Otho II. and carried off the insignia. Otho, burning with revenge, entered France with an immense army, and sacked everything save the churches, up to the gates of Paris. He was there checked, compelled to retreat, pursued, and severely handled at the passage of the river Aisne. On the death of Otho II. Lothaire made another attempt to annex Lorraine to France; but his plans were rendered abortive by the policy of Hugues Capet, who appears at this period to have been acquiring power; and, in the words of a chronicler, to have been "more king than the king himself." Lothaire died not without suspicion of having been poisoned by Hugues.—P. E. D.

**LOTTO, LORENZO**, a distinguished old Venetian painter, born about 1480. He studied under Giovanni Bellini, and seems to have established himself chiefly at Bergamo. He painted much in the Bellini taste at first, but was also influenced by the large manner of Giorgione, and the powerful contrasts of light and shade of the school of Leonardo da Vinci; some assume him to have been the Lorenzo who was a scholar of Leonardo. He died at Loretto about 1558. Many towns of Italy possess works by Lotto, in fresco as well as oil. In the gallery of Berlin is his own portrait, signed "L. Lotus, Pictor."—(Vasari; Tassi, *Vite de' Pittori*, &c.)—R. N. W.

**LOUDON, GIDEON ERNST**. See **LAUDON**.

**LOUDON, JOHN CLAUDIUS**, a Scotch botanist and horticulturist, was born at Cambuslang in the county of Lanark on the 8th of April, 1783, and died from disease of the lungs at

Bayswater on the 14th December, 1843. He was the eldest son of a Midlothian farmer; and his mother being left a widow with a large family, he was early called upon to exert himself in their behalf. He was educated as a landscape-gardener, and at the age of twenty he went to England to prosecute his profession. He took a farm in Oxfordshire in 1809, and he travelled during different years between 1813 and 1828 on the continent, visiting Sweden, Russian Poland, Austria, Italy, France, and Germany. During the latter years of his life he took up his residence at Bayswater, near London. He suffered much from rheumatism and stiffness of his joints. His right arm was broken and did not unite well, and was finally amputated, while his left was much contracted. Thus he suffered from repeated attacks of illness, and in spite of all this he carried on much laborious literary work. In a period of forty years he continued to publish both on botany, horticulture, rural architecture, arboriculture, and agriculture. Among his principal works are the following—"Encyclopædia of Plants, of Gardening, of Agriculture, of Cottages, Farm and Villa Architecture, of Trees and Shrubs;" *Gardener's Magazine* commenced in 1826 and continued till his death; *Magazine of Natural History* commenced in 1828, and finally incorporated with Taylor's Annals; "Illustrations of Landscape Gardening;" "Hortus Britannicus;" "Arboretum et Fruticetum Britannicum;" "Hortus Lignosus Londinensis;" *Architectural Magazine*; "Suburban Gardener," and numerous papers on laying out farms, plantations, gardens, hothouses, cemeteries, &c. His works are of wonderful extent and magnitude, and required immense labour in their production. He left a widow (noticed below) and a daughter.—J. H. B.

\* **LOUDON, JANE**, née **WEBB**, daughter of a gentleman resident in the neighbourhood of Birmingham, made in 1837 her début in literature by the publication, anonymously, of the "Mummy, a tale of the twenty-second century," foreshadowing many of the actual results of the application of science to practical life. This work led to her acquaintance with Mr. Loudon, whom she married in 1831. She lent her husband active and valuable assistance in the preparation of his well-known works, some of which she has re-edited since his death. To the "Self-instruction for young gardeners," 1845, she prefixed an interesting memoir of him. Mrs. Loudon's original contributions to the literature of horticulture, botany, and natural history generally, have been numerous and varied. Among them may be mentioned her "Amateur Gardener's Calendar," 1847; "Botany for Ladies," 1852; "British Wild Flowers," 1856; and her very successful "Ladies' Companion to the Flower Garden," 1841, which has gone through numerous editions. Her own and her husband's literary merits have procured her a pension of £100 on the civil list.—F. E.

**LOUGHBOROUGH**. See **WEDDERBURN**.

**LOUIS** or **LEWIS** (in German, Ludwig): the sovereigns so-called are here grouped under the names, alphabetically arranged, of their respective countries—viz., France, Germany, Hungary, and Italy and Sicily:—

#### FRANCE.

**LOUIS I.**, surnamed **LE DEBONNAIRE**, and also **LE PIEUX**, king of France and emperor of the West, was the son of Charlemagne and Hildegard, and was born in 778 at Ingelheim. Soon after he was nominated King of Aquitaine; and in 781 Pope Adrian I. anointed and crowned him at Rome. In 813 his father presented him as his successor in the empire to the leading clergy and laity assembled at Aix-la-Chapelle. The following year Charlemagne died, and Louis assumed his title; but with poor success. His zeal in church matters was equalled only by his incompetency in secular affairs. The result was that he satisfied no party. He had married at the age of sixteen, and his three sons, Lothaire, Louis, and Pepin, had each to be provided with a kingdom. A second marriage, followed by the birth of another son, added to his causes of anxiety. Lothaire was associated with him in the empire in 817, and he confirmed the popes in the donations which had been made to them. He defeated his nephew Bernard who rose against him, and having made him prisoner, put out his eyes. He permitted churchmen to have the upper hand in most affairs, and yet Pope Gregory joined his sons in a conspiracy against him. He was compelled to abdicate, and shut up in a monastery, but restored; and after a troublous and inglorious life, died in 840.—B. H. C.

**LOUIS II.**, called **LE BEGUE** (the Stammerer), the son of Charles the Bald, was born in 846. In 862 he connived at the



abduction of his sister, for which his father deprived him of an abbey, whose revenues he enjoyed. Hereupon he went into Brittany, took a wife against his father's will, and raised troops for the invasion of Anjou. He was defeated, but pardoned, and in 877 succeeded to the throne of his father as king of France. He was crowned at Rheims by Hincmar, and some time after was crowned again by Pope John VIII., then a fugitive in France. Louis had been compelled by his father to put away his first wife and to marry an English princess named Alice or Adelaide, who survived him, and her son Charles the Simple afterwards came to the throne, although the pope refused to admit the validity of the marriage. The career of Louis was brief, but sufficiently long to diminish still further the glory of the house of Charlemagne. The discontented candidates for pensions and offices leagued themselves against him, and to pacify them he dismembered his kingdom, creating a number of petty feudal lords and tyrants in the persons of his rapacious courtiers. He died at Compiègne in 879.—B. H. C.

LOUIS III., the eldest son of the preceding by his first wife, was born about 863, and succeeded his father, in conjunction with Carloman his brother, who survived him. Louis alone had been nominated by his father, but the succession was contested, and Louis of Germany, who was invited to supplant him, had to be bought off by the cession of a part of Lorraine. The two brothers divided the kingdom; Louis took Neustria and part of Burgundy, and Carloman had Aquitaine and the rest of Burgundy. An attempt was made to secure a share for Charles the Simple, youngest son of Louis II., but without success. Boson, the father-in-law of Carloman, succeeded in setting up the kingdom of Arles, which included Provence, what is called Dauphiné, the districts of Lyons, Savoy, Franche-Comté, &c. With Boson on one side and the Normans on the other, the two brothers had enough work on their hands, but with the help of Charles the Fat they gained some victories. It is said that Louis, in particular, slew nine thousand of his enemies at Amiens; but he was suddenly cut off by death at Saint Denis in 882, leaving no children, and was succeeded by Carloman. There are various accounts of the manner of his death, which appears, however, to have been the result of an accident.—B. H. C.

LOUIS IV., surnamed D'OUTRE-MER, the son of Charles the Simple, born in 921; died in 954. His youth was spent in England; hence his name "from beyond sea." His mother Ogiva was sister to Athelstane. On the death of Raoul of Burgundy the nobles of France, desirous of having for king a descendant of Charlemagne, sent a deputation to Louis offering him the crown. He accepted it and was crowned, but was soon compelled to do battle for the royal authority with Hugh of Paris, who had thought to govern while Louis reigned. He was also involved in war with the Normans, and was captured by them, obtaining his liberty by the surrender of the town of Laon, which he recaptured at a later period. While riding from Laon to Rheims a wolf crossed his road; he spurred in pursuit; but his horse fell, and Louis was mortally wounded. He died at the age of thirty-three, leaving two sons—Lothaire, who succeeded him; and Charles of Lower Lorraine and Brabant.—P. E. D.

LOUIS V., surnamed LE FAINEANT, was the son of Lothaire and Emma, and was born in 966. He succeeded his father on the 2nd March, 986, and died 21st May, 987. He had been crowned in his father's lifetime, and was protected by Hugues Capet. His short reign of fourteen months was one of misery and crime. His mother was supposed to have aided in poisoning his father; and she afterwards became the mistress of the archbishop of Laon. Louis is supposed to have been poisoned either by his mother or his wife Blanche, and with him perished the royal race of the Carolingians, which had reigned in France for two hundred and thirty-seven years. A new race came in with Hugh Capet.—P. E. D.

LOUIS VI., called LE GROS, was the son of Philip I. and Bertha of Holland, and was born in 1078, and died in 1137. Persecuted in his youth by Philip's second wife he took refuge in England. He succeeded his father in 1108. His reign was characterized by wars with his neighbours and with Henry I. of England. He was more of a king than his predecessors, and less of a mere chieftain. He allied himself with the clergy and the communes to check the feudal nobles. In this reign many communes obtained charters, which, however, were paid for in money. In this reign also the *oriflamme* was first borne by the French army. Louis married Adelaide of Savoy, by whom he had a large

family. The eldest, Philip, died young; and the second son, Louis VII., succeeded to the throne. A daughter, Constance, married Eustace, son of Stephen of England.—P. E. D.

LOUIS VII., called LE JEUNE, was the second son of Louis VI., and was born in 1119; and died at Paris, 18th September, 1180. He was at Poitiers celebrating his marriage with Eleanor of Aquitaine—a marriage that doubled the extent of the monarchy—when he learnt the death of his father. He returned to Paris and commenced his reign under favourable auspices. He confirmed the privileges of the principal towns. Innocent II., presuming upon the king's youth, attempted to make his own nephew archbishop of Bourges, and a quarrel ensued. The pope went so far as to excommunicate Louis. The archbishop fled into Champagne, and Louis invaded that territory. He burnt the town of Vitry, and, terrible to say, a church caught fire, in which thirteen hundred persons perished in the flames. From that time Louis was a changed man; he humbled himself before the pope; but this was not enough to relieve his conscience, and he took the cross. He set out in 1147 at the head of eighty thousand men. This great army was decimated in Asia Minor. Louis, however, went on and reached Jerusalem. His wife Eleanor was false to him; and, after various discreditable acts, obtained a divorce and married Henry Plantagenet, carrying with her her large possessions. By her Louis had two daughters. After the divorce he married Constance of Castile, by whom he had also daughters. At her death he married Alice of Champagne, who bore him a male heir, Philippe Auguste.—P. E. D.

LOUIS VIII., called CŒUR-DE-LION, son of Philippe Auguste and Elizabeth of Hainault, was born on the 5th of September, 1187, and died in Auvergne on the 8th November, 1226. He was the first king of the third race who was not crowned in the lifetime of his father. He married Blanche of Castile, and with her was crowned at Rheims, 6th August, 1223. He had been called to England by a party hostile to King John, but was unable to maintain his pretensions to the English throne. He then republished the confiscation which his father had made of Normandy, and resolved to drive the English out of France. At first he obtained considerable success; but Henry III. of England having gained over the pope, Louis was induced to conclude a truce for four years. He was soon called to Flanders at the instigation of Jeanne, who refused to acknowledge her father Baldwin, count of Flanders, and first emperor of Constantinople. Baldwin, supposed to have died a prisoner in Bulgaria, had suddenly reappeared. Jeanne called in the aid of France to oppose him, took him prisoner, and caused him to be hanged. The pope denounced this horrible war; and as a means of expiation induced Louis to undertake a crusade against the Albigenses. Louis placed himself at the head of the chivalry of the catholic north, and proceeded to invade the more liberal south. He besieged Avignon for three months, the magistrates refusing him passage through the city. Famine and disease nearly destroyed his army, but the city was taken and treated with relentless cruelty. Nismes, Alby, Carcassone, and Beziers, submitted, but Toulouse held out. The delay before Avignon had been fatal to the army. The great seigneurs retired and Louis departed for Auvergne, leaving Humbert de Beaujeu to finish the war. He died on the road—according to some accounts poisoned by Thibaut of Champagne, an admirer of the queen, but more probably from the epidemic that had smitten the army. Before his death he summoned the seigneurs, and made them swear allegiance to his son Louis, aged eleven, and to Queen Blanche as regent. Of his sons, Louis obtained the crown, Robert had Artois, Alphonse had Poitou, and Charles had Anjou. A daughter, Isabella, died at the convent of Longchamps, which she had founded.—P. E. D.

LOUIS IX., called ST. LOUIS, one of the most illustrious monarchs who ever graced a throne, was the son of Louis VIII. and Blanche of Castile. He was born at Poissy, 25th April, 1215, and died before Tunis on a crusade, 25th August, 1270. Being only eleven years of age at the death of his father, the regency was held by his mother—not without an attempt on the part of his uncle, Philippe Hurepel, to seize the office for himself. This led to a war with the barons, who were ultimately put down. Blanche was a woman of extraordinary resolution, and, for the age, of extraordinary talent and virtue. She gave Louis the best masters that could be obtained, and brought him up strictly in the fear of God, telling him solemnly that, "he knew how well she loved him, but she would rather see him in his grave than

guilty of mortal sin." So deeply was this engraven on the heart of the young monarch, that in all history we can scarcely find the instance of a man more scrupulously conscientious, or more sincerely pious. At the age of nineteen he espoused Marguerite of Provence, who was thirteen; but Queen Blanche kept them separate for six years, and seems always to have been jealous of the young queen. In 1242 Louis fought and gained the battle of Taillebourg against the English and the count of La Marche. In 1244 came intelligence of the great Mongol invasion, which, sweeping like a wave of destruction from the East, had reached Jerusalem, and overwhelmed both Saracens and Christians. Louis was ill and at the gates of death when the news arrived; indeed one of the court ladies had covered his face with a cloth, thinking the spirit fled. He revived, however, and one of his first acts was to order the cross to be fixed on all his vestments. Blanche was in despair, and supplicated the renunciation of the rash design. Louis waited till he had perfectly recovered, and then summoning the archbishop of Paris and the queen, he took off the cross and handed it to them. "You see," he said, "that now I am in full possession of all my faculties—I now take the cross again." "Tis the finger of God," said those present, and from that moment opposition ceased. Louis sailed on his first crusade from the port of Aigues-Mortes in August, 1248, with a large army, conveyed in ships hired from the Venetians and Genoese. He bore the pilgrim's staff and the oriflamme of St. Denis. He spent some time in Cyprus, and then went on to Egypt, thinking Egypt the best place to disembark. He took Damietta and remained there several months—a fatal error, to which Napoleon, who afterwards went over the same ground, attributed the failure of the crusade. Advancing to Mansourah, the count of Artois rushed into the town at the head of the templars. Count and knights were shot down by bolts from the houses, or cut down by the blades of the Saracens. The crusaders were defeated and compelled to retreat. Disease came, attacking the king as well as the army. The Saracen galleys blocked the passage of the Nile, and the king was taken prisoner. Queen Marguerite, however, held Damietta, and ransomed Louis and the army for eight thousand bezants of gold, part of which Joinville took from the treasure chest of the templars. Louis then went to Palestine, and spent four years in repairing and fortifying the coast towns that still remained in the hands of the Christians. Queen Blanche died in 1253, and Louis returned in 1254 to govern with a wisdom not less remarkable than his courage and constancy in the field. His ordinances were incorporated in a code of laws, known as the "Etablissements of St. Louis." He established the "quaranteen of the king," which provided that no one was to have recourse to arms until forty days had elapsed from the commission of the offence; and he published the "pragmatic sanction," which has always been regarded as the foundation of the liberties of the Gallican church. It provided that no money could be raised in France for Rome, without the sanction of the crown. He also established a national currency, and fixed the value of the current coins. He encouraged learning, established a public library, and in his reign, 1252, Robert de Sorbon founded the celebrated college of the Sorbonne. Louis' special friend was Joinville who had accompanied him on the crusade, and who left the famous chronicle of St. Louis. So high was his repute for wisdom and justice, that he was chosen arbiter between Henry III. and his barons. Louis decided in favour of Henry, and the "provisions of Oxford" were repealed. On the fall of the Latin empire of Constantinople in 1261, Louis again turned his thoughts to the East. The divisions of the Christians were the cause of terrible disasters. Antioch had been taken by the sultan of Egypt, and one hundred thousand Christians had been massacred within its walls. Once more Louis made his vows to God, and once more took the cross. He sailed in 1270 for Tunis with sixty thousand armed men. Plague soon appeared in the army—one of his sons fell a victim, and shortly after the king himself was assailed by the fatal malady. His last days he employed in preparing instructions for his son, characterized by marvellous simplicity and true Christian faith. He then caused himself to be carried from his bed and laid on a bed of ashes. He there prayed earnestly for his people, beseeching God to deliver them from evil. His last hour approached, his strength failed, he sighed, and in a low voice said, "Oh Jerusalem! Oh Jerusalem!" the last words of the crusader monarch. He was succeeded by Philip the Bold, his second son; the eldest, Louis, having died before his father. By Marguerite he had eleven

children, the fifth of whom, Robert, count of Clermont, was the founder of the branch of the Capetian line which took the name of Bourbon, and which came to the French throne three hundred years later in the person of Henry IV. In the history of monarchy there is no brighter character than St. Louis. In the field a brilliant soldier, in the closet a pious monk, on the throne an illustrious monarch, in council a wise and equitable law-giver, and in the seat of justice an incorruptible judge—a true Bayard, "Sans peur et sans reproche."—P. E. D.

LOUIS X., called LE HUTIN—the meaning of which is unknown, but most probably derived from his expedition against the insurrectionists of Lyons, seemingly at that time called Hutins—was the eldest son of Philip IV. and Jeanne of Navarre, and was born on the 4th October, 1289, and died at Vincennes, 5th June, 1316. He came to the throne of Navarre in 1305, and married Margaret, daughter of Robert, duke of Burgundy. He was crowned king of France, 29th November, 1314, but left the government to his uncle, Charles of Valois. He was of irregular and depraved life, a course imitated by his consort. By some his name Hutin is supposed to mean a loose, quarrelsome person, of irregular morals. In this reign there was a powerful reaction of the feudal aristocracy against the "roturiers," or citizens who by talent, commerce, and law had risen to high position. The chancellor, Pierre de Latillé, was thrown into prison; Raoul de Presle, the principal advocate before parliament, was put to the torture; Enguerrand de Marigny, a statesman of high order who had risen from the people to the first offices under the crown, was hanged upon a charge of sorcery. Louis had his first wife suffocated in prison, and married Clemence of Hungary. He left one daughter and a posthumous son, John I., who died in infancy, and was succeeded by the count of Poitiers, under the title of Philip V.—P. E. D.

LOUIS XI., son of Charles VII. and of Maria of Anjou, was born 3rd July, 1423. From his early years he exhibited an ambitious, intriguing, and treacherous disposition; and in the prosecution of his selfish schemes he unhesitatingly trampled both on the laws of morality and the claims of natural affection. He was an ungrateful and rebellious son, and not only disturbed the peace of the kingdom by his seditious intrigues, but it is alleged poisoned Agnes Sorrell, his father's favourite mistress, and even conspired to seize his person. For this offence he was banished in 1440 to his appanage of Dauphiny, which he governed with great prudence and firmness. He suppressed the bands of mercenary soldiers, who at this period inflicted great sufferings on the French people, and under the appropriate names of "Clippers" and "Flayers," seized castles and towns, where they bade defiance to the royal authority, and plundered and laid waste the country at their pleasure. In 1436 Louis espoused the Princess Margaret, daughter of James I. of Scotland, a lady of great beauty and accomplishments, who was neglected and contemned by her husband, and "done to death by slanderous tongues" in his court, not without his connivance. "Her accuser," says Pinkerton, "was proved to be a scoundrel and common liar"—qualities which doubtless recommended him to the special protection of Louis. After her death he married in 1451—greatly to his father's displeasure—Charlotte, daughter of the duke of Savoy. Other causes of offence followed; and at length, weary of the continued disobedience of his son, Charles ordered him, in 1456, to be arrested. Louis, however, saved himself by flight, and taking refuge in Franche Comté, threw himself on the protection of Philip the Good, duke of Burgundy, who assigned him the chateau of Genappe for his residence, with a liberal pension. He repaid this generous hospitality with characteristic ingratitude, and destroyed the domestic peace of his benefactor, by sowing dissension between him and the count of Charolais, his son. The king died in 1461; and Louis, who did not even attempt to conceal his joy at his father's death, entirely neglected his dead body, which was interred at the expense of an attached friend of the deceased monarch. On ascending the throne Louis began cautiously to carry out the schemes which he had long and carefully revolved. He set himself steadily to diminish the power and to abridge the privileges of the great feudatories of the crown. He persuaded the mercantile classes to leave the perils and toils of war to mercenaries, whom they furnished him the means of paying, and thus craftily introduced a system which, carried out by his successors, ultimately placed the whole military power of the kingdom in the hands of the crown. He



was the first king of France who recognized the rising influence of the middle classes, and the importance of trade and commerce. Though naturally proud and haughty, he flattered the people by affecting great familiarity and frankness of manners; and with a disregard of the arbitrary divisions of society which was then regarded with astonishment and alarm, he not unfrequently selected his ministers from the lowest rank, and selected them so judiciously that he was rarely disappointed in their qualities. His general policy, and his special ill treatment of the dukes of Brittany and Burgundy, excited the strong indignation of the great vassals of the crown, and in 1465 a formidable confederacy was formed against him, named the league of "the Public Good," which nearly overpowered him. They levied a formidable army, blockaded Paris, and fought a doubtful battle under its walls at Monthery, in which Louis and his principal antagonist, the count of Charolais, displayed great valour, and about fifteen hundred men perished on each side. The latter remained master of the field, and the French monarchy seemed on the brink of ruin. But Louis, by his skill in conciliating the affections of the Parisians, and his dexterity in sowing jealousies among the confederates, neutralized their successes, and ultimately dissolved the league. His most formidable antagonist was Charles, count of Charolais, who, on the death of his father, became duke of Burgundy.—(See CHARLES THE BOLD.) This duke, who was one of the most powerful princes of Europe, despised the cautious, crafty policy of Louis, and hated him for the ingratitude he had manifested for the kindness shown him by the duke and his father, and for the personal injuries he had done to them. Charles now entered into a new league with Duke Francis of Brittany against their common enemy; but Louis concluded a peace with Francis, and confiding in his own dexterity and talents for negotiations, he suddenly paid a visit to Charles in 1468 at Peronne, attended only by three of his nobles and a few servants. His rashness and overweening confidence in his own powers had nearly cost him dear. His crooked policy from the first had been to find employment for the duke of Burgundy at home, by fomenting dissensions among his subjects; and at the critical moment when he was in the castle of Peronne, the inhabitants of Liege, incited by the emissaries of Louis, had revolted, seized the bishop and governor, and massacred many of the adherents of Charles. The duke, transported with rage, vowed vengeance on his perfidious visitor, who was completely at his mercy; and it was only by lavish bribes to the ministers of Charles, and by liberal concessions, that this resentment was appeased, and a treaty of peace concluded between the two princes on moderate terms. It was impossible, however, that an alliance could long be maintained with a monarch so faithless as Louis, and a new league was formed against him between his own brother the duke of Guienne, and his old enemy the duke of Burgundy, to which Edward IV. of England afterwards acceded. But the former was poisoned by an emissary of Louis, and his duchy was immediately seized and annexed to the French dominions. Charles exasperated by this villany invaded France, took a number of towns and wasted the country with fire and sword, while the English king, the duke of Brittany, and the Count De St. Pol, prepared to unite their arms in an attack on another quarter. But once more, Louis by bribes, promises, and intrigues contrived to dissolve this formidable confederacy, which seemed at one time to threaten the total destruction of the monarchy. The death of the duke of Burgundy in 1477 relieved the French monarch from an enemy, whom he both hated intensely, and feared. The immense estates of the duke were inherited by his only daughter; and if Louis had followed the course which honesty and policy alike dictated, both Flanders and Burgundy might have been annexed to France. But he overreached himself, and frustrated his own schemes by his detestable falsehood and treachery. In the end Mary was induced to bestow her hand upon the Emperor Maximilian, and Louis had the mortification to find that all his arts had served only to aggrandize his rival. Being now freed from the apprehensions of foreign enemies, the French king directed all his energies against the principal nobility of his own kingdom, whom he sought in every way to humble and destroy. The duke of Nemours, who was induced by the most solemn promises of safety to trust himself to the royal clemency, was shut up in an iron cage in the Bastille, and afterwards beheaded. Four thousand persons perished on this occasion without trial. The estates of the duke of Bourbon were seized,

and himself kept a kind of prisoner, for no other reason than that his power made him formidable. The queen even became an object of suspicion to the jealous tyrant, and was banished to Savoy. Though his strength was weakened by repeated attacks of apoplexy, he pursued his schemes of ambition to the last. His deathbed was an appalling spectacle. Shut up in his castle of Plessis, suspicious of every one around him, and jealous especially of his own son, he importuned the saints and heaven for the prolongation of his life, and exhausted the skill of his physicians, who insulted and plundered him. He expired at length, 30th August, 1483, in the sixtieth year of his age, and the twenty-third of his reign.

Louis was possessed of great natural sagacity and firmness of character, and a profound knowledge of mankind, as well as cheerfulness and caustic wit. Though he had not a spark of the romantic valour of his great adversary, Charles the Bold, he was brave, calm, and self-possessed in danger. He thoroughly understood the true interests of France, and zealously promoted them as long as they did not clash with his own designs. But his character was purely and intensely selfish, and he was ready to sacrifice every thing for his own interest. He was a profound dissembler, utterly regardless of truth or honour, oaths or promises; jealous, suspicious, crafty, vindictive, and cruel; fond of low company, low pleasures, and obscure debauchery; and was the victim of the most puerile superstition. Sir Walter Scott says that from his thorough and intense selfishness, combined with his acute, sneering, and depreciating spirit of caustic wit, his heartlessness, and utter want of principle, Louis almost seems an incarnation of the devil himself. He was the first French monarch who assumed the title of "Most Christian King"—J. T.

LOUIS XII., called the Father of the People, was the son of Charles, duke of Orleans, and Mary of Cleves, and was born at Blois in 1462, and died 1st January, 1515. Charles VIII. dying without issue, Louis came to the throne as nearest of kin, and succeeded in 1498, at the age of thirty-six, taking the titles of king of France, Jerusalem, and the Two Sicilies, and duke of Milan. Although married to Jeanne, daughter of Louis XI., he procured a divorce in order to marry Anne, the widow of his predecessor, so as to prevent her dukedom of Bretagne from being severed from the crown. He then engaged in Italian wars, and subdued Milan, but was stopped in his attempts on Naples by Gonsalvo of Cordova. Genoa at the time was in possession of the French, but the people rose and drove them out. Louis vowed vengeance, entered the city sword in hand, and hanged the doge and seventy-nine of the principal citizens, taxing the remainder to a ruinous extent. Louis hated the Italian republics, and concluded the league of Cambray, 1508, which was aimed against their independence. The French marched to Venice, and treated the inhabitants with incredible cruelty. The battle of Ravenna, however, was the last of the French successes. The pope, the emperor, Henry VIII. of England, and Ferdinand the Catholic formed a coalition; and the battle of Novara in the south, and the battle of the Spurs in the north, effectually humbled the Italian ambition of France. To insure peace Louis married Mary, sister of Henry VIII., but died shortly after. Louis left one good saying—"I prefer to see my courtiers laugh at my economy, rather than see my people weep at my extravagance."—P. E. D.

LOUIS XIII., son of Henry IV. and Marie de Medicis, was born at Fontainebleau in 1601, and died at St. Germain-en-Laye on the 14th May, 1643. He was nine years of age at the death of his father, and the regency was carried on by the queen-mother, who, while he was yet a boy, married him to Anne of Austria, and reversed the policy of Henry IV. In youth he gave his time to childish amusements, and when he arrived at manhood, found himself almost without the semblance of authority. A favourite, Luynes, proposed to emancipate him from the thralldom of the Marechal d'Ancre, and the latter was assassinated. "Now," said Louis, "I am king." Marie attempted to regain her authority, but without success; and the appearance of the remarkable statesman, Richelieu, put an end to her schemes. The history of the reign is the history of Richelieu, much more than of the king. The three great enterprises of the reign were the humiliation of the house of Austria, the suppression of protestantism, and the destruction of the aristocracy. Louis was morose in disposition, and spent his time in the chase and in listening to devotional books.—P. E. D.

LOUIS XIV., surnamed THE GREAT, was born on the 16th  
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September, 1638, and succeeded to the throne of France in 1643, when he was only five years old. His mother, Anne of Austria, was appointed regent during his minority, and Cardinal Mazarin, a pupil of Richelieu, was her favourite minister. The events which took place at this period of the reign of the young monarch have been already narrated under CONDÉ (see also MAZARIN and TURENNE). Suffice it to say here, that the Thirty Years' war was terminated by the treaty of Munich, which added to the French dominions Alsace, the Sundgau, Metz, Toul, and Verdun. No sooner, however, was the war in Germany brought to a close than the civil contest of the Fronde broke out, and agitated the country for several years. In January, 1649, the young king and his mother, with her favourite minister, were compelled to leave the capital and wander from province to province in search of a place of refuge. It is affirmed that this event made a deep and permanent impression on the mind of Louis, and that his love of arbitrary power and his dislike to Paris and to the parliament may be dated from this period. The war of the Fronde was brought to a close in 1653, and in the following year Louis made his first campaign in Flanders against the Spaniards. The prince of Condé now fought on their side against his own country, but the honour of France was successfully upheld by Turenne; and Mazarin having concluded a treaty of alliance with Cromwell against Spain in 1655, the war terminated in the complete humiliation of that power. In 1657 the Emperor Ferdinand died, and Mazarin put forth his utmost efforts, and lavished vast sums of money, to obtain the imperial dignity for his master; but the vacant crown was conferred upon Leopold of Austria, and the mortification of the French monarch at this defeat was the cause of that bitter animosity which he cherished against his successful rival, and of three long and sanguinary wars. Hostilities with Spain were brought to a close in November, 1659, by the treaty of the Pyrenees, in which it was stipulated that Louis should marry the Infanta Maria Theresa, daughter of Philip IV.; that Spain should cede Artois and Rousillon to France, and Juliers to the elector palatine; and that Condé should be reinstated in all his honours and estates. The marriage of Louis was celebrated with great magnificence in the following year. The young queen, who brought with her a dowry of half a million of crowns, was amiable in her disposition, but weak in intellect and childish in her habits, and never had any hold on the affection of her husband, though he treated her with respect. The death of Mazarin took place in February, 1661, and from this period Louis took the reins of government entirely into his own hands. When his courtiers asked him, "To whom shall we address ourselves on affairs of state?" to their great surprise he answered, "To me;" and this resolution he maintained to the end of his life, though he intrusted the details of government and the administration of particular departments to Colbert, Louvois, and other able ministers. The ruling passion of Louis was the love of absolute power; he regarded all public authority as vested in himself: "L' état c'est moi!" was his well-known favourite expression. He carried out this maxim till the end of his reign. He claimed, he said, "the full and entire disposal of all property, whether in the possession of the clergy or of laymen." The lives of his subjects, too, he regarded as his own property, and he devoted them unsparingly to promote his own greatness. The transformation of France from a feudal to an absolute monarchy, begun by Richelieu, was completed by Louis. He reduced the parliament to a nullity—ordering it in most insolent and peremptory language to cease discussing his edicts, and to confine itself to registering them—broke down the independent spirit of the nobles, rendered the clergy docile and subservient to his will, and trampled on the common people, whom he regarded and treated as mere beasts of burden. To him France is indebted for the destruction of all local government and municipal rights, and the establishment of that system of centralization in the administration of public affairs which has contributed so much to the ruin of national liberty, and has made the country so completely subservient to the ambitious designs of its despotic rulers.

Vain, selfish, arrogant, faithless, and blind to every patriotic duty, the overweening ambition of Louis embroiled him with all his neighbours, and even with the Roman pontiff, whom he repeatedly insulted and treated with great harshness and injustice. On the same principle his dislike to the protestants, whom he hated not so much because they were heretics, as because he regarded them as rebels who refused to obey his will, led to a

long series of harassing and cruel persecutions, and ultimately to that most unjust and impolitic measure, the revocation of the edict of Nantes in the year 1685, which deprived France of many thousands of its best citizens, and inflicted a severe blow on its manufactures and commerce. His foreign, like his domestic policy, was characterized by ambition, selfishness, and a total disregard of the most solemn obligations. On the death of his father-in-law Philip IV. in 1665, who was succeeded by an infant son, Louis determined to take advantage of the weakness of Spain; and on the paltry pretext that, as his wife's dowry had not been paid her renunciation of all claim to her father's dominions was null and void, he suddenly invaded the Low Countries in 1667, at the head of fifty thousand men. The entire province of Franche Comté was conquered by Condé in fifteen days, before the Spanish council at Brussels knew of its invasion. But the unscrupulous ambition and rapid conquests of Louis alarmed the other powers of Europe, and the triple alliance formed between England, Sardinia, and Holland forced the Grand Monarque to sign the treaty of Aix-la-Chapelle in 1668, which allowed him to retain his conquests in the Low Countries on condition of his restoring Franche Comté to the Spaniards. Among other flagitious and ambitious projects, Louis had for some time cherished the design of humbling and despoiling the Dutch, whom he heartily disliked as "mercantile plebeians, heretics, and republicans;" and having by liberal bribes detached England from the triple alliance, he suddenly on some paltry pretext proclaimed war against the United Provinces, and took the field at the head of one hundred thousand men, directed by Condé and Turenne. The Dutch were borne down by this overwhelming force. Fortress after fortress opened their gates; three of the seven provinces were occupied by the invaders; and Amsterdam was rescued from their grasp only by laying the country under water. But the exorbitant and insolent demands of Louis not only roused the courage of the Dutch to desperation, but alarmed the other continental powers, and induced them to make common cause against the public enemy. The ability and courage of Prince William of Nassau, the young stadtholder, saved his country from ruin; and the war, which lasted near seven years, was terminated in 1678 by the treaty of Nimeguen, which restored to Holland all that she had lost, but left France in possession of many important towns in Spanish Flanders, and of the province of Franche Comté. The unscrupulous ambition of Louis excited him to constant encroachments on the rights of his neighbours, and on some frivolous pretext or other he took possession of various places on the Rhine and the free city of Strasburg, seized Dinxmude and Courtray, and bombarded Luxemburg. In 1682 he grossly insulted and ill-treated the pope, and seized the papal town of Anjou. In the following year he sent a naval expedition against Algiers, which was bombarded and reduced to submission along with Tunis and Tripoli; and the Genoese, who had sold powder to the Algerines, were compelled to send an embassy to Versailles to implore the forgiveness of the French monarch. The power of France had now reached its highest point; and elated by these successes, and blinded by the gross adulation of his courtiers, Louis talked of himself as God's vicegerent on earth—as possessed of a nature more than human; arrogated to himself the heathen honours paid to the Roman emperors; and seemed to regard his most flagrant violations of the divine law as innocent indulgences, or at the worst mere venial offences. He actually made a royal progress through his dominions in 1674 with two of his avowed mistresses, De La Vallière and Madame de Montespan, in the state carriage with him and his consort. One favourite after another in succession ministered to his licentious pleasures, and his life for many years was a flagrant violation of the plainest precepts of morality. At length the ill-used queen died in 1683; and in the following year, or in 1685, he was secretly married to Madame de Maintenon, who had for some time obtained great ascendancy over him. During the remaining thirty years of his life her influence remained unshaken, and was on the whole judiciously exercised. She strove to introduce into his vain, callous, and corrupt heart the principles of piety and the feelings of humanity; she reformed his court, and induced him to pay at least external respect to his religious duties.

Meanwhile the policy of Louis had raised him up enemies on every side. His cruel and unprincipled treatment of the Huguenots had exasperated the protestants of Europe; and a new quarrel with the pope about the right of asylum, in which



he displayed more than his usual injustice and insolence, had offended the Roman Catholics. During the reign of Charles II., by means of lavish bribes to that worthless monarch and his equally worthless ministers, Louis had contrived to make England completely subservient to his designs. He kept a similar hold on James II.; and when the expedition of the prince of Orange was in preparation, endeavoured to rouse the English king to a sense of his danger, and proffered his assistance, but without success. On the expulsion of the Stewart dynasty and the accession to the throne of William III., the inveterate enemy of France, a new coalition was formed against the French king on the part of England, Spain, Holland, and Savoy, the empire and federation of Germany. Louis zealously supported the cause of James II., and sent a powerful expedition to Ireland to reinforce his adherents in that country; but the victory of William at the Boyne and the surrender of Limerick completely crushed the Stewart party, and James was compelled once more to take refuge in France, where he was treated with great kindness. Meanwhile Louis, at the instigation of his minister Louvois, had caused the palatinate to be laid waste, with circumstances of unparalleled atrocity. A population of half a million were driven from their homes in the depth of winter; a fertile province more than thirty miles in length was ravaged and plundered; its hamlets, villages, and towns were burnt to the ground; its palaces, churches, and monasteries laid in ruins, and the whole country was left a blackened waste. A cry of execration and vengeance resounded throughout Europe, and Louis found when too late that he had been guilty of a great blunder, as well as of an atrocious crime. At the commencement of the war Louis proved himself a match for the formidable coalition by which he was menaced. The allies were tardy in their movements, and divided by petty jealousies and quarrels. The French monarch was absolute master of a united, compact, and powerful kingdom, and was prompt as well as bold and skilful in his movements. The important fortresses of Mons (1691) and Namur (1692) were besieged and taken by Louis in person before the allies could take the field for their relief; and though these successes were counterbalanced by the great naval victory of La Hogue, yet on the whole the advantage remained with the French. They were victorious in the bloody battles of Steinkirk (1692) and Landon (1693) but Namur was retaken by William in 1695; and France was now suffering great distress in consequence of the faithless and merciless policy of its ruler. The miseries of this protracted war, which had now been raging during eight campaigns, were at length brought to a close in 1697 by the peace of Ryswick, by which Louis relinquished the conquests he had made in the course of the war, restored Lorraine to its own duke, gave back Luxemburg to Spain, and acknowledged William as king of Great Britain.

Peace, however, was not of long duration. The death of Charles II. of Spain without issue, in 1700, led to a renewal of hostilities between the French king and the allies. Two years before, in anticipation of the death of the Spanish king and the fierce contest to which it was likely to give rise, the celebrated partition treaty had been concluded between France, England, and Holland, by which Louis agreed to waive his claims on the Spanish crown, on condition that he should obtain the Milanese. Notwithstanding of this treaty, the French monarch, by his crafty intrigues and lavish bribes, succeeded in wringing from the imbecile king of Spain, shortly before his death, a will bequeathing his kingdom to Philip, duke of Anjou. As might have been expected, Louis at once broke through all the obligations of the partition treaty, and sent his grandson with all speed to take possession of the Spanish throne. At this critical juncture he roused the indignation of all parties in England by his imprudent conduct in acknowledging the prince of Wales, son of James II., as king of Great Britain and Ireland. The insult was indignantly resented by the nation, as well as by the government. Another grand alliance of the European princes against the house of Bourbon was formed, and on the 15th May, 1702, war was proclaimed by concert at Vienna, at London, and at the Hague. The contest for the Spanish succession, which convulsed all Europe, lasted twelve years, and broke the power and humbled the pride of the French monarch. His best generals were dead, and their successors were totally incapable of contending with Marlborough and Eugene. Fortress after fortress was captured, and his armies were defeated in a succession of great battles fought in Germany, in Italy, and in the

Netherlands, and driven back from the Danube and the Po into their own country. A mighty force, flushed with victory, was on the borders of his kingdom. His finances were exhausted, his subjects worn out with war and heavy taxes, while he himself was broken down in health and spirits. "To be stripped of his hard-won conquests—to see the fabric of power raised in fifty toilsome and victorious years at last crumbled into dust—to hear the exulting acclamations which used to greet his presence transformed to indignant murmurs or mournful silence—to be deprived by a sudden and suspicious death of nearly all the princes of his race, and left with no other male descendant for his successor than an infant great-grandson—to be a prey to grasping bastards, and to the widow of a deformed buffoon—such was the fate reserved for the vaunted conqueror of Mons, for the magnificent lord of Versailles." The vain and arrogant monarch was at length compelled humbly to sue for peace. He not only offered to abandon the cause of his grandson, but even to contribute funds to assist in dethroning him. The offer was rejected; but at this crisis he was saved from ruin by the overthrow of the whig ministry in England, and the accession to office of the Tories, who from base party motives concluded the treaty of Utrecht on terms much more favourable to Louis than he had any right to expect. He survived this event about two years, and died on the 1st of September, 1715, in the seventy-seventh year of his age. By his first wife he had one son, who died in 1711, and several natural children by his mistresses. He was succeeded by his great-grandson, Louis XV.

Louis was possessed of some amiable, and even great qualities. His abilities were highly respectable, and his industry most exemplary. He was an able administrator himself, and possessed in a remarkable degree the invaluable talent of choosing his servants well, was ever ready to reward them for their services, though he generally contrived to appropriate to himself a large share of the credit due to their achievements. His manner was noble, his appearance prepossessing, and he acted the part of a powerful and magnificent sovereign with great dignity and grace. Though his education had been neglected and his acquirements were limited, he was a munificent patron of learning, science, and art. He encouraged manufactures and commerce, adorned the capital with not a few of its most splendid buildings, and founded many useful public institutions. If he was arrogant in prosperity, it must be admitted that he showed a brave front in the midst of his perils, and bore with great equanimity the disasters of his closing years. But he was inordinately ambitious, proud, and vain-glorious, and fond of absolute authority. He was intensely selfish, insolent, perfidious, and violent, and broke his promises and most solemn engagements without scruple or shame. His scandalous licentiousness, bigotry, and intolerance, and cruel persecution of the protestants and the jansenists, were productive of most disastrous results to his country, and have left a deep stain upon his memory.

The reign of Louis is regarded as the Augustan age of French history; and it was certainly adorned by a brilliant constellation of great men in every department of literature, science, and art. His councils were guided by Louvois and Torcy; his finances were managed by Colbert; his armies were led by Turenne, Condé, Luxemburg, Catinat, Boufflers, Vendôme, and Villars; and the genius of Vauban constructed his fortresses. His clergy could boast of Bossuet, Bourdaloue, Massillon, and Fenelon, and his lawyers of D'Aguesseau and Talon; while literature was enriched by the masterpieces of Corneille, Racine, Molière, La Fontaine, and La Bruyère. To Louis himself must be awarded the commendation due to a generous patron of those eminent men who have shed such a lustre on his reign.—J. T.

LOUIS XV. was the third son of Louis, duke of Burgundy, second dauphin, and Marie Adelaide of Savoy. He was the great-grandson of Louis XIV., and was born at Versailles, 15th February, 1710, and died there on the 10th May, 1774. He was only five years of age when he came to the throne, and the kingdom was placed under the regency of Philip, duke of Orleans. The young prince had for his tutor Fleury, afterwards cardinal, and for governor Marshal Villeroy, who taught him that the whole people of France belonged to him—a doctrine too easily believed by kings. An orphan from his birth, Louis placed his affections on Madame de Ventadour, whom he called his mother. He was declared major in 1723. The death of the duke of Orleans terminated the regency, and the duke of Bourbon came to the king and offered his services as



minister. "In two minutes he was master of the kingdom;" and one of his first acts was to send back the little Spanish princess to whom the king was affianced, and to plot a marriage with his own sister. The sister, however, would not entertain the project, and Louis was married to Maria Leczinska of Poland. In 1726 Fleury became minister, and great reforms were effected. Economy led to prosperity, such as France enjoyed at no other period during the century. In 1734 war broke out, France supporting the claims of Stanislaus, the queen's father, to the throne of Poland. This unsuccessful war was followed by another in 1740, when France opposed Maria Theresa, and suffered defeat. Fleury died in 1743, and Louis then took the management of affairs. He even placed himself at the head of the army, accompanied by one of his mistresses, who endeavoured to rouse him from his indolence, and to infuse some ambition into his sluggish nature. At Metz he fell ill, and was smitten with religious remorse, which made him send his mistress away, only to be recalled when he recovered. On the 10th of May, 1745, he was present at the battle of Fontenoy, the first successful encounter with the English that a king of France had seen since the days of St. Louis. He became master of the Netherlands; and on the 18th of October, 1748, concluded the treaty of Aix-la-Chapelle. On his return to Paris his life was one of the utmost licentiousness. He was governed by women. The ladies of France, titled and untitled, competed for royal favour. Mistress succeeded to mistress. The marchioness of Pompadour, a butcher's daughter, went even farther. When her own influence waned, she kept her place by procuring other mistresses for the monarch. Extravagance was the natural result; new taxes were imposed; a deficit that could not be cured gradually began to show itself, and thus the corruption of the French court prepared the way for the terrible curative process of the French revolution. The clergy became discontented, and opposed the court. The people were indignant, and on the 5th of January, 1757, Louis was struck by the knife of Damiens as he was about to enter his carriage. The wound, however, was not dangerous. Foreign affairs went no better. England took the French colonies, and destroyed the French fleets. As Louis grew older he descended to lower depths, and took for favourite a woman called Du Barry, who was a scandal and reproach even among the Pompadours and Chateaux. With the wretched old monarch vice was a pursuit; and when the minister Choiseul fell and was exiled, there was nothing left to support the dignity of France. All was corruption and intrigue. Into this lazaret-house of infamy the brilliant Marie Antoinette was brought as the consort of the dauphin, both to pay by their death on the scaffold for the sins of one predecessor and the tyranny of another. The seeds of anarchy and convulsion were being sown broadcast over France. An "age of reason" had become necessary to sweep away an age of infamy. The pupil of Fenelon had shown the French what the old system ended in, and they were resolved to discover something new for themselves. Louis even foresaw that he was preparing the ruin of his successors. On the 28th of April, 1774, Louis was taken ill at Versailles; small-pox made itself known, and the danger was soon understood. On the 5th of May Louis confessed, on the 9th received extreme unction, and on the 10th expired. His body was carried to St. Denis and interred in that sepulchre of kings, the people insulting his memory as the cortege passed along. It may almost be said that the French monarchy expired with Louis XV. The following reign only shows us the funeral ceremony and interment.—P. E. D.

LOUIS XVI., was born at Versailles on the 23rd of August, 1754. His father, Louis, dauphin of France, was the eldest son of Louis XV. Louis XVI. received from nature a vigorous physical constitution, and an amiable disposition. His other qualifications for discharging the functions of the kingly office, especially under circumstances the most trying and difficult, were but slight. His intellect was moderate, his character was very deficient in energy and spirit, and personally he was without any of those royal gifts and graces which sometimes compensate for the absence of great qualities. His education had yielded him a tolerable acquaintance with history and geography, and he had a taste for the unkingly pursuit of lock-making. A strong wish for the prosperity and happiness of France cannot be denied him. At sixteen he was married to Maria Antoinette, daughter of Maria Theresa, a beautiful and spirited princess, but in whom courage was not sufficiently tempered by prudence and consideration.

Over her husband she gained an ascendancy, which precipitated his fall. King by the death of Louis XV., on the 10th of May, 1774, Louis XVI. began his reign under circumstances partly favourable and partly unfavourable to its prosperity. On the one hand France hailed in him a young and well-conditioned successor to the worn-out debauchee of the Parc-aux-Cerfs. On the other hand the finances of the country were in the most deplorable state, and the courtiers and connections by whom the new king was surrounded, and whose influence over his feeble mind was considerable, were opposed to the reforms called for by the strong and indignant public opinion which the writings of the French *philosophes* had contributed to create. Louis XVI. began well. If the old Maurepas, light and reckless, was his premier, he called to his councils the wise and philosophic Turgot, and the virtuous and patriotic Malesherbes. As controller-general Turgot grappled manfully with the financial difficulties of France, but his proposal to tax the privileged classes provoked a clamour from the courtiers, to which Louis yielded. "Il n'y a que vous et moi qui aimions le peuple"—it was thus that Louis addressed Turgot a few weeks before he consented to his dismissal, which was preceded by the withdrawal of Malesherbes. After a brief interval Turgot was succeeded by the inferior but the honest and well-meaning Necker (*q. v.*), who for five years continued the struggle, begun by Turgot, with extravagance in high places. His plans bore too strong a resemblance to those of Turgot, and in 1781 Louis was persuaded to dismiss him. Meanwhile the king, rather unwillingly, had been induced by the liberal public opinion, already powerful, to lend the aid of France to the insurgent Americans in their contest with England. The success of the American revolution reacted tellingly on France, and the honours paid to Lafayette were a sign of the growing strength of the democratic feeling under the "despotism tempered by epigrams." Necker's most notable successor in the management of the finances, was Calonne (appointed controller-general, November, 1783), who by a policy, one of extensive borrowing, the very reverse of Turgot's and Necker's, continued to keep up appearances for a time, and only a time. When with Calonne's system national bankruptcy was imminent, the French revolution was preluded by his convocation of the notables (February, 1787). The true state of affairs could not be concealed from this assembly, and Calonne was forced to resign. He was succeeded by Cardinal Loménie de Brienne, archbishop of Toulouse, with the title of prime minister. He involved the crown in a serious and damaging conflict with the parliaments, legal bodies, possessed of some prescriptive claim to register the financial edicts of the government—a claim which, supported as they now were by the nation, they asserted with a show of spirit. In despair Loménie advised the convocation of states-general, and withdrew, succeeded by the popular Necker, 24th August, 1788. On Monday the 4th of May, 1789, the states-general, for the first time since 1614, met at Versailles, and France at last had something that resembled a national parliament. Next day the king addressed the representatives of the three estates, the noblesse, the clergy, and the commons. It was the wish of the noblesse and the clergy that each of the estates should deliberate and vote separately, so that, by combining, they two could always outvote the third estate. The tiers-état refused to assent, and were joined by a number of the representatives of the clergy. The king now interfered in person. He announced a royal sitting for the 22nd of June, suspended till then the deliberations of the states-general, and sent troops to prevent the entry of the members into their hall of meeting. Thus obstructed, the representatives of the tiers-état assembled in a tennis court of Versailles, and took the celebrated oath, 20th June, 1789, by which they bound themselves to continue their meetings until they had made a constitution for their country. At the royal sitting Louis appeared, commanded the separate meeting of the three orders, and after withdrawing, sent an usher to bid the assembly disperse. It was now that Mirabeau made his memorable protest, and the tiers-état transformed itself into a national assembly. The king gave way in appearance, advising the noblesse to join the representatives of the other orders, and the national assembly was recognized. But troops were collected, arrangements made for a coup-d'état, and Necker was dismissed. On the 12th of July Paris rose in insurrection; on the 14th the Bastille was taken. Next day the king gave way, Necker was recalled, and the first emigration commenced. Embittered by the scarcity and dearth of provisions through the autumn, and indignant at the



report of an imprudent banquet of military officers at Versailles on the 1st of October at which the queen was present and the national cockade trampled on, the populace of Paris rose again on the 5th October, and marched upon Versailles. Next day the palace was attacked, and the king and queen had to consent to be conducted by the mob back to Paris, where they took up their residence in the long-deserted Tuileries. From this ignominious return to his capital onwards, the public part played by Louis XVI. became a secondary one. France was revolutionized and transformed into a virtual republic, of which the king, little better than a prisoner in his palace, was only the nominal head. With his courtiers he meditated plans of escape from Paris, but had not resolution enough to realize them. As a last resource Mirabeau, who saw now whither things were tending, was taken secretly into the royal councils. But the execution of Mirabeau's daring schemes of counter-revolution was cut short by his death, on 81st March, 1791. "I carry in my heart," he said in his dying moments, "the death-dirge of the French monarchy." On the 20th of June following, the carefully planned but clumsily executed flight of the king and queen to join Bouillé at Metz was arrested at Varennes, whence they were reconducted to Paris, and kept in a captivity, though still nominal, even stricter than before. The deposition of the king now began to be talked of. He acquired a brief popularity by accepting the new constitution, after framing which the constituent assembly made way for the legislative assembly, 1st October, 1791. By an imprudent "self-denying ordinance" the members of the constituent assembly debarred themselves from entering the legislature, which accordingly swarmed with violent anti-monarchists. The king chose a "patriot" ministry, which included Roland, and continued his relations with such men as Barnave, who following the example of Mirabeau, and seeing whither the French revolution was tending, sought to strengthen the throne. But the courtiers looked askance at this connection with former revolutionists, and the irresolute Louis, swaying now this way now that, was left without a party in the country; for the mass of the loyal aristocracy had emigrated. The new constitution had bestowed on him a veto, and in accordance with the advice of his courtiers he vetoed the severe laws against refractory priests and emigrants, passed by the legislative assembly, and thus of course he incurred great unpopularity. The crisis evidently impending was hastened by the attitude of Europe. The assembly quarreled with the great powers of the continent, and on the 20th of April, 1792, Louis was forced to declare war. France was preparing to defend herself against the invader, when the king put the finishing stroke to his unpopularity by vetoing a decree for the establishment of a camp of twenty thousand men. The ultra-democratic party now resolved on insurrection. During the July of 1792, volunteers from all parts of the country, notably from Marseilles, marched towards Paris, carrying with them petitions for the deposition of the king; and on the 25th of the month, Brunswick, with the allied army of invasion, broke up from Coblenz and began his march. The mob of Paris had already, on the 20th of June, forced its way into the Tuileries, and menaced the king. A more formidable insurrection broke out on the famous 10th of August, when the Tuileries were attacked by the Marseillaise, and bravely defended by the king's Swiss body-guard. In the morning the king had taken refuge in the hall of the legislative assembly; and when the success of the insurrection was assured, that body in the afternoon pronounced his deposition, and summoned a national convention. A prisoner in reality, the king was now lodged in the Temple, and the frightful massacres of September were perpetrated. On the 20th of September the national convention met and pronounced the abolition of royalty. Soon afterwards the trial of the king was resolved on, and on the 11th of December he appeared at the bar of the convention. The charges of treason brought against him were of a very miscellaneous kind, and were met by him for the most part with simple negatives. Malcsherbes and De Seze were allowed him for counsel; their speeches on the 20th of December were followed by a few and simple words from the king himself. The Girondins, or more moderate party, succumbed to the feeling of the moment, and joined in the vote of the 16th January, by which sentence of death was passed on the unfortunate Louis. On the 21st January, 1792, he was guillotined in the Place de la Révolution. The accounts of his demeanour on the occasion vary. He attempted to address the people, but his voice was drowned by the drums of the soldiery; the execu-

tioners seized him, and bound him struggling to the plank, on which the fatal axe at once descended. "The allied kings threaten us," Danton had said; "as battle-gage we hurl at their feet the head of a king." In this sentence lies the motive for the execution of Louis XVI.—F. E.

LOUIS XVII. (LOUIS CHARLES DE FRANCE, in the Bourbon dynasty reckoned as) was the third of the four children born by Marie Antoinette to Louis XVI. He was born at Versailles on the 27th March, 1785, and died on the 8th June, 1795, in the Temple at Paris. He was baptized on the day of his birth, and received the title of the Duke of Normandy. At the death of his brother he became dauphin. On the 13th of August, 1792, he was imprisoned with the royal family in the Temple, and there received instructions from Louis XVI. By the terrorists he was treated with incredible barbarity, and placed under charge of citizen cobbler Antoine Simon. Simon, however, found his place dull and resigned his office. The poor child was then condemned to utter solitude; for six months he was literally alone, supplied with some coarse food, which became the prey of the rats and other vermin that infested his dread abode. He never complained, and at last scarcely ever spoke, moved, or gave evidence of being—passing whole nights on a chair, with his elbows on the table. In the spring of 1795, his constitution had completely failed. The world faded, and another and better opened to this child of sorrow. He heard voices, or seemed to hear them, chanting heavenly music; and then, without a struggle, he passed to the realm where the wicked cease from troubling and the weary are at rest.—P. E. D.

LOUIS XVIII., brother of Louis XVI., and grandson of Louis XV., was born in 1755, and received the names of Louis Stanislas Xavier, with the title of Count of Provence. He displayed in his youth greater talents and courage than his brothers, and made respectable progress in his studies. In May, 1771, he married Louisa Marie Josephine of Savoy, by whom he had no issue. When the French revolution broke out Louis showed himself favourable to moderate and reasonable reforms; but the violence of the jacobins compelled him to leave the country in 1791. In 1793 he and his brother Charles entered France along with the Prussians; but their defeat at Valmy compelled him again to withdraw. He retired first to Westphalia and afterwards to Verona, which he was obliged to quit on the approach of the French troops under Bonaparte in 1796. After residing successively in various parts of Germany, he took up his residence in Mittau in Courland, whence he was hastily expelled in the depth of winter by the Czar Paul, in one of his mad freaks. He took refuge at Warsaw, but on the death of Paul returned to Mittau, where he continued to reside till the peace of Tilsit in 1807, when he was compelled to leave the continent and retire to England, the only country in Europe which could then afford him an asylum. He resided for the most part at Hanwell in Buckinghamshire, until the downfall of Napoleon in 1814 opened the way for his return to the throne of his ancestors. He entered Paris on the 3rd of May, amidst a concourse of spectators composed of all the nations of Europe. On the previous day he had issued a proclamation promising a representative government, a responsible ministry, and total oblivion of the past, and declaring the sale of national property to be irrevocable. On the 4th of June he laid before the senate and legislative body a charter securing the civil and religious rights of the people, and regulating the form of government and the powers of the legislature, which was unanimously accepted and became the fundamental law of the kingdom. The position of Louis at this juncture was exceedingly difficult and delicate, and it was no easy task to calm the passions of the multitude, to pacify the exasperated and humiliated Bonapartists and to satisfy the unreasonable expectations of the royalists. He was sincerely desirous to act with moderation and justice; but the violent and imprudent conduct of the extreme Bourbonists excited the hostility of the people. A conspiracy was hatched against Louis by the partisans of the exiled family, and on the return of Napoleon from Elba the Bourbons once more fled the country. Louis retired to Ghent, where he remained till the crowning victory of Waterloo and the march of the allies to Paris restored him to his throne. He was still disposed to govern with clemency and moderation; but the ultra-royalist party were now in the ascendant, and were bent on treating their fallen enemies with unsparing severity. All who had voted in the convention for the death of Louis XVI. or accepted office under Napoleon



during the Hundred Days were banished, and Marshal Ney and some other officers were condemned to death. The Huguenots in the south of France were disgracefully ill-treated, and many of them murdered by a furious and fanatical rabble of Roman Catholics and ultra-royalists, and no attempt was made for some months to repress these excesses or to bring the offenders to judgment. The press was placed under a censorship, the polytechnic school was dissolved, and prevotal courts were instituted, which in many cases shocked by their severity, and excited indignation by their injustice. Louis' first ministry, of which Talleyrand and Fouché were leading members, was soon obliged to resign, and a new cabinet was formed, of which the duke of Richelieu was named head. The chamber of deputies, which had affected to be more royalist than the king himself, was dissolved in 1816, and the new elections were decidedly in favour of the moderate constitutional party. Liberal principles made a slow but steady advance, and in 1818 the duke of Richelieu retired from office, and was succeeded by Decazes, the personal favourite of the king, who relied for support on the liberals and moderate royalists. But his ministry was obnoxious to both the extreme parties. The assassination of the duke de Berry, the nephew of Louis, in February, 1820, alarmed the court; and the Count d'Artois and the Duchess d'Angoulême having demanded the dismissal of Decazes, his ministry was overthrown, and the duke of Richelieu returned to his former office. The law of election was altered, the censorship of the press was made more rigid, the power and privileges of the clergy were increased, and various other retrograde measures were adopted. In 1821 the premier once more resigned, and was succeeded by M. de Villèle with a complete ultra-royalist cabinet, almost avowedly nominated by the Count d'Artois. Louis, who had become frail and feeble, now considered his reign as almost terminated—"Now that M. Villèle triumphs," he said, "I regard myself as annihilated. Hitherto I have preserved the crown and defended the charter; if my brother imperils both, it is his affair." From this date, indeed, the Count d'Artois was the real king of France. At his instigation the restrictions on the liberty of the press were made more severe than ever, and a French army under the Duke d'Angoulême was sent into Spain in concert with the northern powers, to overthrow the constitution and to restore Ferdinand to the absolute power which he had agreed to lay aside. The expedition was successful in its object, but the ultimate results of this unwarrantable interference with the rights of the Spanish people were disastrous to all parties. The health of Louis, which had for some time been infirm, now completely gave way; suffering from a complication of disorders, he became quite lethargic and unable to walk. He expired on the 16th of September, 1824, in the sixty-eighth year of his age, with his dying breath bequeathing the charter to his brother as his best inheritance, and exhorting him to preserve it for his subjects and himself. "Do as I have done," he added, "and your reign will end in peace." Louis was possessed of considerable abilities, a well-cultivated mind, and a pleasing address. Considering his origin and training, his opinions must be pronounced both enlightened and liberal; and his success in steering between extreme hostile parties during one of the most critical periods of French history, proves that he was a man of sound judgment, great observation, and exquisite tact and discretion. He was on the whole a humane and benevolent, as well as judicious and prudent sovereign. His private character, however, was not blameless, and he was alleged, with apparent reason, to have been not free from dissimulation and self-seeking. Both in exile and on the throne he acted the part of a monarch with great dramatic effect. His well-known replies to the doge of Venice, when he was compelled to leave Verona; to Bonaparte, offering a liberal grant of territory if he would renounce his regal rights; and to the corporation of London, when invited to attend their banquet on the occasion of the French disasters in Russia—exhibited evidence of no mean histrionic talent mingled with considerable real dignity.—J. T.

**LOUIS PHILIPPE**, King of the French, was the eldest son of Philippe, duke of Orleans, the jacobin prince of the blood, and notorious "Egalité" of the first French revolution. Born at Paris on the 6th of October, 1773, he was styled Duke de Valois until 1785, and Duke de Chartres up to the date of his father's death by the guillotine, when he became Duke of Orleans. At the age of eleven he was placed under the care of Madame de Genlis, already charged with the education of his sister, the

Princess Adelaide. The training of Madame de Genlis was based upon the system developed in Rousseau's *Emile*. It was practical, linguistic, physically invigorating, but deficient in the ethical element so much needed in the case of a clever and spirited boy, with a father of Philippe Egalité's shameless profligacy. With an education à l'Emile, and the example of his father, the young prince was naturally fascinated by the French revolution, and even enrolled himself in the jacobin club. Fortunately for him military duties called him away from the capital. In June, 1791, he became colonel of the 14th regiment of dragoons, and was sent to Vendôme to command his regiment. There he gave proofs of intrepidity, moral as well as physical, saving recalcitrant priests from the fury of a revolutionary mob, and bravely rescuing a local engineer from drowning. As a lieutenant-general he commanded a division at Valmy (see KELLERMANN), where he displayed great coolness and courage. He was one of the heroes of Jemappes, 6th November, 1792, and had a horse shot under him at Neerwinden, 18th March, 1793. It seems to have been among Dumouriez's schemes to make the young prince king, and thus rescue France from the anarchy of democracy. Suspected and summoned to its bar by the convention, Dumouriez sought refuge within the Austrian lines, and was accompanied in his flight, 5th April, 1793, by the young duke of Orleans, whose father had been guillotined in Paris on the preceding 21st of January. Louis Philippe refused to enter the Austrian service and to fight against his country; he made his way to Switzerland, where he met his sister and Madame de Genlis. For some time, under a feigned name, he taught mathematics and geography at the college of Reichenau. After a tour in the north of Europe, he left Hamburg in the September of 1796 for the United States, an act which led the French directory to liberate his younger brothers, who joined him in America. Their visit to the United States was followed by a residence in England, where the three brothers, the duke of Orleans, the duke de Montpensier, and the Count de Beaujolais, took up their abode at Twickenham. Here they signed a declaration of fidelity to Louis XVIII.; but, in spite of this, there was no great cordiality between the elder and younger branches of the exiled Bourbon family. The Duke de Montpensier died in the May of 1807, and Louis Philippe accompanied to Malta his other brother, the Count de Beaujolais, who had been ordered to a warmer climate, and who died there in June, 1808. Soon afterwards Louis Philippe proceeded to Messina, and was well received at the court of Palermo by Ferdinand IV., king of the Two Sicilies, whose Neapolitan throne was occupied by Murat. At Messina he wooed and won Ferdinand's daughter, the Princess Marie Amélie. The marriage was celebrated on the 25th of November, 1809, at Palermo, where, after a long separation, the duke of Orleans had been joined by his mother and sister. It was preceded and succeeded by some abortive attempts on his part to aid in person a Spanish movement against the French, and to profit politically by the successes of the English in Spain. After the relegation of Napoleon to Elba he returned to Paris, when his military rank and the Orleans property were restored to him. On the escape of Napoleon from Elba he was appointed by the king commander of the army in the north, but soon resigned his functions and withdrew to Twickenham. After Waterloo he returned to Paris, where he was not now received with favour by Louis XVIII. Taking his seat in the French house of peers, he distinguished himself by recommending a moderate policy, and was "advised" to leave France. He retired once more to Twickenham, returning, however, permanently to France and his chateau of Neuilly in 1817. During the later years of the restoration he was looked on as the hope of the constitutional and liberal cause. Though he lived in comparative seclusion, the political and literary chiefs of the moderate opposition were welcomed in his *salon*, and his name was popularized by journalists and pamphleteers. In spite of this he was regarded more kindly by Charles X. than by Louis XVIII., and was permitted to give the former some good advice, which was not taken. When the revolution of the Three Days, July 27-29, 1830, broke out, Louis Philippe took no part in it, and retired to Raincy. But when the doom of Charles X. was sealed, and Laffitte's influence triumphed (see LAFFITTE, JACQUES), he consented to come to Paris, 30th July, and on the 31st to accept the office of lieutenant-general of the kingdom. On the 7th of August the chambers by great majorities offered him the crown, and on the



9th, as king of the French, Louis Philippe swore fidelity to the charter. The new king was on the verge of fifty-seven, strong in health, with a mind matured both by experience of the world and by study in retirement; affable in his manners; lively and piquant in conversation; and commanding general esteem by the purity of his private life and his domestic virtues. He ascended the throne under difficult circumstances. He had to curb the revolution which made him a king, and he had to soothe the jealousies of the European monarchs who looked upon his accession as the signal for general war or revolution. It was in the direction of foreign affairs, that during the first years of his reign he found most scope for his independent action. He refused more than a moral sympathy to Poland. He resisted the popular demand for the annexation of Belgium, and married his daughter to the English candidate for the throne of that new kingdom, Leopold of Saxe-Coburg. Hand in hand with England he procured the settlement of the Belgian question, and by his adhesion to the quadruple alliance he arranged with England the future of the Iberian peninsula. In Italy he behaved with spirit, and when the Austrians entered the legations, French troops occupied Ancona. At home, in suppressing at once the excesses of the revolution and the reactionary attempts of the Bourbonists, Louis Philippe had the potent support of his parliaments, and of such ministers as Broglie, Guizot, Thiers, Soult, and above all of the resolute Casimir Perier. With this aid dangerous insurrections in the capital and at Lyons were suppressed; risings, fomented by the Duchess de Berri, were nipped in the bud, and the activity both of the press and of political associations fettered by severe legislation. Providence protected the king from repeated attempts at assassination, such as that of Fieschi, 28th of July, 1835, and of Alibaud, 25th June, 1836. It was from the latter year onward to 1840, that Louis Philippe became engaged in a new struggle, no longer with the revolution, but for supremacy with the chiefs of parliamentary parties. Between 1836 and 1840 there were no fewer than six administrations in France; and the solution of the question, who was to govern, the king or his ministers, occupied the country much more than the dynastic pretensions of Louis Napoleon, whose unsuccessful attempt at Strasburg, 28th October, 1836, was followed by his relegation to the United States, while his landing at Boulogne, 6th August, 1840, was punished by imprisonment in the castle of Ham. Louis Philippe's last and greatest struggle with a minister was that with M. Thiers during the latter's second administration, March to October, 1840. M. Thiers wished to support Mehemet Ali against the Porte in his claims to the possession of Syria and independent sovereignty of Egypt. Lord Palmerston defeated this scheme by negotiating a treaty between the other great powers, from which France was excluded. Thiers urged a war with England, but Louis Philippe was firm, and the bellicose minister fell, not to rise again. From the fall of Thiers to the revolution of February, 1848, the king and his trusted Guizot ruled France with the aid of an obedient parliamentary majority. Early in this period, however, the throne of the barricades lost one of its supports by the death of the heir-apparent, the popular duke of Orleans, 13th July, 1842. But the English alliance was consolidated for a time by the pacific policy of king and minister in the "affaire Pritchard." Queen Victoria went twice to Eu, and Louis Philippe paid a friendly visit to England. The French arms were successful in Algeria, and on its soil military laurels were reaped by Louis Philippe's sons. His rule seemed secure; France was flourishing and prosperous when the revolution came. The masses had been excited by a persistent democratic propaganda, conducted both by the press and by parliamentary orators. Political ardour had been heightened by the promulgation of the theories of socialism. The middle classes, prosperous materially, had been led to believe that the foreign policy of France lowered it in the eyes of Europe; and to this domestic dissatisfaction was added the rupture of the English alliance, caused by the trickery of Guizot in the affair of the Spanish marriages. Worst of all, Louis Philippe, in his desire to manage France, came to fancy that the end justified the means, and that corruption could be made the basis of a strong government. Electoral reform was refused, and the proceedings of courts of justice revealed cabinet ministers taking bribes. The refusal of the government to allow an electoral reform banquet in the February of 1848 was followed by the revolution of that month. The king could not bring himself to employ force to repress the insurrection, and fled to England. He took up his

abode at Claremont, and lived in seclusion, much occupied with the composition of his memoirs. He had been ailing for some time, when, on the morning of the 26th August, 1850, he expired in the midst of his family. His only well-authenticated work is "Mon Journal: Evénements de 1815," Paris, 1848, narrating what he saw and did in the March of that year, when stationed in the north of France.—F. E.

## GERMANY.

LOUIS I., Emperor. See LOUIS I., King of France.  
LOUIS II. and III., Emperors. See LOUIS II. and III., Emperors of Italy.

LOUIS LE GERMANIQUE, third son of Louis le Debonnaire, was born in 806. On the partition of his estates by his father he obtained Bavaria and the surrounding Slavonic districts, of which he undertook the government in 825. Several times he appeared openly in arms against his father, whose death was hastened by the last of these revolts in 840. After the death of his father, Louis vigorously combated the overweening ambition of his brother Lothaire, whom he signally defeated at the battle of Fontenay in 841. Ultimately the kingdom of Louis le Germanique consisted of the following estates:—Ancient France on the right bank of the Rhine, Saxony, Thuringia, Bavaria, the Grisons, and Lorraine, the two latter of which were acquired in 870. Louis left three sons, Carloman, Louis, and Charles. He was undoubtedly, in point of courage and capacity, the best of the sons of Louis le Debonnaire; but in respect of moral qualities he was neither better nor worse than the rest of a family in which moral qualities were almost wanting.

LOUIS III., King of Germany, died at Frankfort on the 18th January, 882. He was the son of Louis le Germanique, on whose death he received by partition Eastern Franconia, Saxony, and Thuringia. Charles the Bald having invaded Germany in 876, Louis met him at Andernach and completely routed his army. He had many conflicts with the Northmen, who at that period were the troublers of Europe.—P. E. D.

LOUIS IV., King of Germany, was the son of the Emperor Arnulf, and was born in 893, and died in June, 911. He was called to the throne by the diet that met at Forchheim, and the archbishop of Mayence, wishing to secure more formal sanction, proceeded to Rome, and requested the confirmation of the pope. The pope declined, alleging that the election had been made without pontifical authority, a claim until that time altogether unheard of. He died suddenly, no chronicle telling us either the place or cause.—P. E. D.

LOUIS V., Emperor of Germany, surnamed THE BAVARIAN, was born in 1282, and died on the 11th October, 1347. On the death of his father Louis the Severe, duke of Bavaria, he was sent to Vienna by his mother Matilda, daughter of Rudolph of Hapsburg. He was there brought up with his cousins, who afterwards became his greatest enemies. In 1298 he returned to Bavaria to undertake the government; and in 1314 engaged in a war with his cousin Frederick the Handsome. Frederick was elected emperor by one party and Louis by another. Louis was supported by the free towns and by the liberal portion of Germany; but it was several years before he could obtain any decisive advantage. The pope sided with Frederick, and Louis saw that strong measures were necessary. He marched into Italy and caused himself to be crowned emperor at Rome. He sided with the Ghibellines, declared John XXI. guilty of heresy, and nominated a new pope, who took the name of Nicholas V. This creation of an anti-pope was a grave political error, and involved Louis in many troubles. He returned to Germany, and some years later concluded a treaty with Edward III. of England to aid him in his wars with Philip of France. In September, 1338, he met Edward at Coblenz, where two thrones were erected in the market-place for the two monarchs. In 1341 he secured Lower Bavaria for his own family, to the exclusion of collaterals. In 1345 he was engaged in a war with John of Bohemia, and obliged to purchase peace. In 1346 he was nominally deposed by the electors, and died the year following from an attack of apoplexy while engaged in a bear hunt.—P. E. D.

## HUNGARY.

LOUIS I., King of Hungary and Poland, called THE GREAT, was born on the 5th March, 1326, and died in 1382. He was the son of Carobert, king of Hungary, and in 1342 was elected to succeed his father, at the age of sixteen. He engaged in war with the king of Bohemia, and forced him to raise the siege of



Cracow. He also drove back the Tartars, who had made an irruption into Transylvania. In 1345 he turned his army against the Croats. His brother Andrew having been strangled by order of his wife, Joan I., queen of Naples, he marched into Italy at the head of an army of thirty thousand men, but without effecting any great operation. In 1348 he again went to Italy. Joan fled, and Louis received the homage of the princes, and with them repaired to the balcony where the unfortunate Andrew had been deprived of life. Charles of Durazzo he put to death, and the other princes were placed in confinement. In 1370 he succeeded to the throne of Poland, and died while engaged in a war with Jagellon.—P. E. D.

LOUIS II., King of Hungary and Bohemia, was born on the 1st May, 1506, and was drowned on the 29th August, 1526. He was the son of Ladislaus, and succeeded his father at the age of ten. Soliman II. having sent ambassadors to him, Louis was guilty of the atrocity of cutting off their noses. Soliman was furious, captured Belgrade, Peterwarden, and some other towns, and defeated the Hungarians in a great battle on the plain of Mohacz. Two months after the body of the young king was found in a marsh, horse and rider having sunk together. In 1521 Louis had married Maria of Austria, sister of Charles V., but left no children.—P. E. D.

#### ITALY AND SICILY.

LOUIS II., son of Lothaire I., born about 822, was nominated to the throne of Italy in 841, became associated with his father in the empire in 849, succeeded to the imperial crown in 855, obtained from his brother Charles of Provence in 859 the cession of the country between the Jura and the Alps, and after the death of that prince in 863, he divided Provence with his other brother Lothaire II. In 866 Louis marched against the Saracens of the duchies of Benevento and Calabria, and continued the war for five years. In 871 he was taken prisoner by the duke of Benevento; and his last warlike effort was an attempt to punish that prince, which did not succeed. Louis died in 875.

LOUIS III., King or Emperor of Italy, surnamed L'Aveugle, grandson of the preceding, was born about 879. He was the son of Boson, king of Arles, and Hermengarde, daughter of Louis II. He succeeded his father in that kingdom in 887. In 899 he went into Italy to make war against Berengarius, and having worsted that prince, was crowned emperor at Rome in 900. Berengarius, however, afterwards took him prisoner in Verona in 905; and after putting out his eyes and depriving him of the imperial title, sent him back to Provence. Louis died in 929.

LOUIS OF TARENTUM, King of Naples, was born in 1320, and died 25th May, 1362. He was cousin of Queen Joan I., and probably had paid too great attention to that inconsiderate lady before she strangled her husband, Andrew of Hungary. He espoused her soon after without dispensation. He made his peace with the pope, however, and obtained in right of his wife the title of King of Naples. In a battle fought with the Hungarians before Naples on the 6th June, 1349, Louis was defeated. The German mercenaries who had fought against him, not receiving their pay, revolted, and turned the tide of affairs. In May, 1352, Louis and Joan were crowned with great ceremony. The kingdom was ill-governed and in disorder, and Louis died without being able to regulate its affairs.—P. E. D.

LOUIS OF ARRAGON, King of Sicily, was born on the 4th February, 1338, and died on the 16th or 17th October, 1355. He was the eldest son of Peter II. and Elizabeth of Carinthia. He succeeded his father in August, 1342, and on the 15th of September following was crowned at Palermo, his uncle John of Randazzo acting as regent. The people of Messina revolted and took the citadel; but the regent recovered it by assault, and hanged their leader, John Magna. This reign, if such it may be called, was characterized by anarchy and confusion, internal strife and petty civil war. Sicily did not fall under the yoke of the princes of Anjou, who were fully occupied in asserting their claim to Naples. Louis left two natural children, and was succeeded by his brother, Frederick III.—P. E. D.

LOUIS I., King of Sicily or of Naples, Count of Provence, Duke of Anjou and of Maine, was born at Vincennes on the 23d July, 1339, and died on the 20th September, 1384. He was the second son of John II. king of France. At the battle of Poitiers, 19th September, 1356, he commanded the right wing of the second line, and was one of the first to fly. When John regained his liberty he erected Anjou into a duchy—an

honour which had its drawback, as Louis was named one of the hostages for his father, and was sent to England. In 1363 he was allowed to cross the channel to visit his wife. He took the opportunity of breaking his parole, and remained in France. In 1364 he was present at the coronation of his brother Charles V. When Edward reclaimed his prisoner from the new monarch, Charles replied by naming his brother lieutenant of Languedoc. Louis took several towns from the English; but was principally known by the grievous taxation he imposed on his own subjects. In 1380, at the instigation of Pope Clement VII., Joan of Naples adopted Louis as her successor; but the anti-pope Urban declared Joan dethroned and gave the crown to Charles of Durazzo. At the death of Charles, Louis was named regent of France, an office he turned to account by amassing money. On the 22d February, 1382, he went to Avignon, and received investiture as king of Naples. He took the title of king and marched south; but his army melted away from disease, and he died in a little town of Apulia.—P. E. D.

LOUIS. See LUDWIG.

LOUIS (FRIEDRICH CHRISTIAN), better known as Louis Ferdinand, Prince of Prussia, was born 18th November, 1772, and killed near Saalfeld, 10th October, 1806. He was the son of Prince Augustus Frederick, brother of Frederick the Great and Anne of Brandenburg. He made his first campaign against the French in 1792, and distinguished himself by great personal courage. In 1805 he was at Magdeburg, and vehemently opposed the peace party. He would make no terms with France. In 1806 war again commenced, and Louis met the French near Saalfeld. After performing prodigies of valour he was defeated, and was one of the last on the field. While retiring, a French hussar summoned him to surrender, but Louis replied by a cut with his sabre. The hussar parried, gave point, run the prince through, and he fell dead on the field.—P. E. D.

LOUIS, LOUIS DOMINIQUE, Baron, a distinguished French statesman, was born at Toul in 1755, and died in 1837. He was educated for the church and took orders; but his propensity for political science brought him into influential circles, and an active participation in public affairs. In 1793 he emigrated to England where he remained for some months, and on his return was employed in various offices. In 1811 he was nominated of the conseil d'état, and soon after created a baron by Napoleon, who greatly admired him, and was well served by him in the treasury department. In 1815 he was dismissed from office because he would not consent to indemnify the allied powers, but Louis XVIII. restored to him his position, and from that time till his death he exercised great influence, and assumed a prominent place at several important junctures. The Abbé Louis, as he is sometimes called, died in 1837.—B. H. C.

LOUTHERBOURGH, PHILIP JAMES, was born at Strasbourg about 1730. Of his early career little is known. He probably spent some time at Marseilles, and here acquired his skill as a marine painter. He was a member of the Academy of Marseilles. Loutherbrough was distinguished also as a battle and landscape painter, and in 1763 was elected a member of the Academy of Painting at Paris. In 1771 he came to England, and settled in this country, and in 1779 was elected a member of the Royal Academy in London. He resided the latter part of his life at Chiswick, where he died on the 11th March, 1812. Among his principal works are—the "Destruction of the Spanish Armada;" the "Fire of London;" and "Lord Howe's Victory," 1st June, 1794. He also etched a few plates.—(Gault de St. Germain, *Trois Siècles de la Peinture*, &c.)—R. N. W.

LOUVERTURE. See TOUSSAINT.

LOUVOIS, FRANÇOIS MICHEL LE TELLIER, Marquis de, a famous French statesman, and for many years prime minister to Louis XIV., was born in 1641. His father, the Chancellor Le Tellier, had such influence at court that, in 1654, he induced the king to consent that the office of secretary-at-war, which Le Tellier then filled, should ultimately be conferred upon his son, who was then only fourteen years of age. The youth was in the meantime employed in the public service under his father's eye. He was at first idle and careless, but a remonstrance and threat on the part of the chancellor produced such an effect upon his mind, that he henceforth became remarkable for his diligence and attention to his duties. In 1662 he married Anne de Souvré, marquise de Courtanvaux, a lady of ancient family and vast wealth. He devoted himself with unwearied diligence to the discharge of his duties; brought to light and redressed many



grievous abuses; and thus won the esteem and confidence of the king, who boasted that he had formed his great minister; while he on the other hand artfully flattered the Grand Monarque by hinting that he merely carried out the measures which Louis had devised. From 1666 until 1691 Louvois was sole minister of war; the principal campaigns of Turenne and Condé were directed by him, and the success of those wars which "enlarged the French territory, and filled the world with the renown of the French arms," was due as much to his able and energetic arrangements as to the valour and military skill of these great generals. No abuse or mistake escaped his sleepless vigilance, and no labour was too great for his superhuman industry. He made a complete revolution in the mode of disciplining, distributing, equipping, and provisioning the French armies, and left the stamp of his genius on the entire military organization of the kingdom. He was no less careful of the welfare of the French soldier than of the glory of his master. He founded and repaired hospitals and military schools, and provided asylums for aged officers. The celebrated *Hôtel des Invalides*, the erection of which began in 1671, owed its origin to him; and the magnificent buildings at Versailles, Trianon, and Marly, the Place Vendôme at Paris, and the aqueducts of Maintenon, were all constructed at his instigation, and in spite of the remonstrances of Colbert, who complained loudly of this lavish expenditure. On the other hand, it must be admitted that the great qualities of Louvois were mingled with grave defects. He was intolerably arrogant, harsh, cruel, and unscrupulous; and his imperious temper and boundless self-confidence led to frequent quarrels between him and the French generals, and made him unpopular both with the courtiers and the people. The atrocious destruction of the Palatinates, which filled Europe with horror, was justly attributed to his counsels, and he was mainly responsible for the infamous persecution of the protestants during the reign of Louis, and the repeal of the edict of Nantes. His pride and arrogance at length deeply offended Madame Maintenon, and ultimately rendered him odious to Louis himself. On the last occasion on which they transacted business together, the king was so enraged that, but for the intervention of his wife, he would have struck his favourite minister. On the following day, however, in accordance with her advice, Louvois presented himself at the royal closet as if nothing had happened; but he was evidently suffering great pain, and fainted in the council room. He was conveyed to his hotel, and died in the course of a few hours, 16th May, 1691, in the fifty-first year of his age, having been thirty-six years in the service of Louis. Louvois was a man of great talents and administrative capacity, and has been pronounced on high authority the greatest adjutant-general, the greatest quartermaster-general, and the greatest commissary-general that Europe has ever seen; but his nature was savage and obdurate, and his moral principles were low and selfish.—J. T.

LOVAT, SIMON FRASER, Lord, the chief of the powerful clan Fraser, was born in 1668. After completing his education at the university of Aberdeen, he obtained a commission as captain of a company in the Athol regiment, which he soon resigned, in consequence of a dispute with the marquess of Athol, who claimed the Fraser estates for his granddaughter. Simon formed a scheme for carrying off the young heiress, which nearly succeeded, but she escaped his grasp. Her mother, however, the dowager Lady Lovat, fell into his hands, and was forced to marry him. For this outrage Simon was outlawed and compelled to flee to France. Here he affected great zeal for the jacobite cause; and to recommend himself to the court of St. Germain, he embraced the Romish faith, and in spite of his notoriously bad character was supplied with arms, ammunition, and money, and despatched in 1702 on an important mission to the friends of the exiled family in Britain. He betrayed his trust, however, and disclosed the plot to the duke of Queensberry. On his return to France his treachery was discovered, and he was committed a prisoner to the Bastille, where he remained for four years. In order to obtain his release, he offered to enter into holy orders; and having been set at liberty on the intercession of the papal nuncio, he assumed the priestly office and entered the Jesuit college at St. Omer. He returned to Scotland at the period of the rebellion of 1715; and finding that Mackenzie of Fraserdale, who had married the heiress of the Fraser estates, had embraced the jacobite cause, Simon resolved to support the government. The greater part of the clan regarded him as their rightful chief, and at his summons at once withdrew from

the Pretender's standard, and placed themselves under his command. With the assistance of some neighbouring whig clans he compelled the insurgents to evacuate Inverness, and thus deprived them of an important rallying point. For these valuable services Simon was rewarded with the title of Lord Lovat, and the grant of the forfeited Fraser estates. When the rebellion of 1745 broke out, Lovat, who had taken some offence at the government, intrigued with the jacobites, with the hope of obtaining the title of duke, professing, however, great attachment to the royal cause. After long hesitation he at length sent his clan under the command of his son to join the standard of Prince Charles Edward, pretending at the same time that this step had been taken without his authority. After the battle of Culloden Lovat took refuge in one of the western islands, but was discovered, and arrested and confined in the tower of London. He was brought to trial before the house of lords on the 9th of March, 1747. The trial lasted seven days; and though he defended himself with great dexterity, he was found guilty, and sentenced to be beheaded. His dauntless spirit, caustic wit, jesting, and buffoonery were maintained by him to the last moment. On quitting the bar, he exclaimed—"Farewell, my lords, we shall never all meet again in the same place." He met his death with great composure, and though in the eightieth year of his age, and so infirm that he had to obtain the assistance of two persons to mount the scaffold, his spirits never flagged. Repeating the celebrated line of Horace—"Dulce et decorum pro patria mori," he laid his head upon the block and received the fatal blow with unabated courage. He was the last of the martyrs, as the jacobites termed them, and certainly the least deserving of pity.—J. T.

LOVE, CHRISTOPHER, a celebrated presbyterian minister, born at Cardiff in 1618. He studied at Oxford and took orders; but his convictions were not in harmony with those of Laud, whose canons relating to prelates and the prayer-book he refused to subscribe. He was therefore ejected from the church of St. Peter-le-Bailey at Oxford, where he had been preacher, and came to London. In 1644 he was appointed to Aldermanbury. The year following he caused great offence by preaching against the king's commissioners at Uxbridge. He was one of the members of the celebrated Westminster assembly of divines, and minister of St. Lawrence, Jewry. He was one of the London ministers who signed a declaration against the death of Charles I., and when he saw the Independents supreme, entered into a conspiracy, known as "Love's plot," for the purpose of bringing in Charles II. and the Scotch presbyterians. This plot cost him his life, for it was detected by the vigilance of Cromwell, and Love was apprehended, tried, and beheaded on Tower Hill in 1651. He does not appear to have been very ambitious of the honours of martyrdom, but he was attended at the scaffold by his eminent colleagues, Ashe, Calamy, and Manton, the last of whom preached his funeral sermon. The severity of his sentence was intended to strike terror into his party, and to deter them from any further attempts to displace the existing government. While, however, his own party called him a saint and a martyr, the episcopalians viewed him as the victim of retributive justice, and Clarendon, in particular, is very harsh in his judgment of him. His works display both piety and ability, and were mostly published after his death, in 1657-58; the first in quarto and the second in two volumes octavo, consisting of tracts, sermons, &c.—B. H. C.

LOVELACE, RICHARD, was the eldest son of Sir William Lovelace of Woolwich, Kent, and was born in 1618. He received his education at the Charter-house, and in 1634 became a gentleman commoner at Gloucester hall, Oxford, where he proceeded M.A. in 1636. On quitting Oxford he went to court, was taken into the service of Lord Goring, and obtained a commission in the army, where he rose to the rank of captain. After the peace of Berwick he entered upon his Kentish estates, and lived for some time in affluence; but having been selected to present a petition from his county to the parliament he fell into disgrace, was confined to the Gate-house, and ultimately regained his freedom only as giving bail for £40,000 not to pass the line of communication without the permission of the speaker. An ardent royalist, Lovelace sacrificed a large part of his fortune to the cause of the king, and he still further impoverished himself by raising a regiment in 1646 for the French crown, which was placed under his own command. It was in this service that he was dangerously wounded at Dunkirk, and was obliged to return home. A report of his death had preceded him, and the lady



whom he was about to marry had been consequently induced to transfer her affections to another suitor. Upon reaching England, Lovelace again fell into the hands of his persecutors, and was doomed to pine in captivity till the king's death. But he never recovered from the pecuniary embarrassments to which his loyalty and extravagance had exposed him, and this gallant Kentish gentleman, who has been described as one of the handsomest men of his time, died in an obscure lodging in Gunpowder Alley, near Shoe Lane, in 1658, and was interred in the west extremity of St. Bride's church. The poems of Lovelace, which are full of beauties though occasionally fantastic, consist of two volumes—one published in 1649 by the author himself, under the name of his lost mistress, "Lucasta," supposed to have been a Miss Lucy Sacheverell; and the other printed in 1659 by his brother Dudley, with an appendix of elegies on the poet's death. Lovelace also produced "The Scholar," a comedy, and "The Soldier," a tragedy, neither extant.—W. C. H.

\* **LOVER, SAMUEL**, was born in Dublin towards the close of the eighteenth century. At a very early age he displayed strong tendencies for music, literature, and painting; and these were so little in accordance with the stockbroker's desk—to which his father had destined him as his successor—that the youth was suffered to take to painting as a profession. His social qualities and musical accomplishments procured him admission into good society; and a song of his, at a public dinner given to Moore in 1818, gained him the acquaintance and friendship of the poet. While pursuing his profession of miniature-painter, he did not fail to cultivate his gifts of music and poetry; and in 1831 produced the operatic drama of "Grana Uile, or the Island Queen," which was well received. In 1834 he went to London, where he was favourably known by his popular songs of "Under the Rose" and "Rory O'More." Madame Vestris patronized him; and for her he wrote the "Beau Ideal," and subsequently the mythological burlesque of the "Olympic Pic Nic," a decided success. During his temporary location in London he painted some persons of distinction. Meantime he had produced the first series of his "Legends and Stories," which elicited the praise of Miss Edgeworth. He now determined to establish himself in London as a miniature painter, and in 1835 exhibited his picture of the ambassador of the king of Oude; he also painted an admirable miniature of Lord Brougham. These established his reputation as an artist; and his songs gained him fame as a lyricist, and admission to the re-unions of Lady Blessington and of other distinguished persons. "The Angels' Whisper;" "The May Dew;" "Molly Carew;" and above all, "Rory O'More," were amongst the most popular songs of the day. A second series of "Legends and Stories" appeared; and in 1836 he wrote the novel of "Rory O'More" for Bentley, which was subsequently dramatized by him for the Adelphi, where, in the hands of Tyrone Power, it had a run of one hundred and eight nights. His next piece, the "White Horse of the Peppers," written to bring out Power at the Haymarket, was a decided hit. Then came "The Happy Man," and the musical drama of "The Greek Boy," and "Il Paddy Whack in Italia." All this time he worked assiduously at his profession, illustrating his serials of "Handy Andy" and "Treasure Trove" with etchings on steel. At last his sight became so impaired that he had to abandon the art; and he conceived the idea of recitations of his own writings. The first of these was given in the Princess' concert-room in 1844. They were eminently successful, so that he went to America in 1846, where his reception was most flattering. On his return to London in 1848 he gave his American experiences in an entertainment called "Paddy's Portfolio." Since that, Lover has written many charming songs, replete with the humour and pathos which, like a true poet, he combines so happily. It is rarely that talents so varied are found united in one man. "In a word," as has been well said of him, "poet, painter, dramatist, he has won sufficient celebrity to make the fame of three different men." He was elected a member of the Royal Irish Academy in 1836.—J. F. W.

**LOWE, SIR HUDSON**, the warder of Napoleon's captivity at St. Helena, was born at Galway in July, 1769. His father, in the medical department of the army, died surgeon-major of the garrison of Gibraltar. Entering the army, Hudson Lowe served in the Mediterranean and in Portugal; organized at Minorca a corps of Corsican emigrants, in command of which he joined the army in Egypt, and fought in the battle of Alexandria and other engagements. In 1803 he was a permanent assistant quarter-

master-general, and after having been employed in a secret mission in Portugal, raised another corps of Corsican rangers. With them he garrisoned the island of Capri, taken by Sir Sidney Smith in May, 1806; but in the following October he was compelled to surrender it to the French in superior force. He afterwards aided in expelling the French from the Ionian islands, and was for two years governor of Cephalonia and Ithaca. In 1813 he was sent to the north of Europe, to inspect first the German-Russian legion, and then the continental levies in British pay. Attached to Blücher, he remained with him from Leipsic to the entry of the allies into Paris; and bringing the news of the abdication of Napoleon to London, was knighted, and became a major-general. During the Hundred Days he was appointed quarter-master-general of the British troops in the Low Countries, and transferred to command the troops in Genoa destined to operate against Toulon. He had occupied Toulon after the battle of Waterloo, when he received the news of his nomination to the governorship of St. Helena, and wardership of Napoleon's person. He reached St. Helena in April, 1816. In his execution of his instructions he soon aroused the ire of Napoleon, and the result of one of their early interviews was that for five years the governor never again saw his captive alive. After the death of Napoleon, Sir Hudson Lowe returned to England, and his conduct at St. Helena was severely criticised, especially on the publication of O'Meara's *Voice from St. Helena*. His attempts to obtain legal redress failed, and the government seems to have supported him but coldly. In 1825 he was made commander of the forces at Ceylon, and resigned the appointment in 1831, disgusted that his claims to the governorship of the island were overlooked. He returned to England, and died in circumstances not affluent in January, 1844. The popular and unfavourable view of his character and conduct taken even by tory writers, such as Sir Walter Scott and Sir Archibald Alison, has been ably contested by Mr. W. Forsyth in his *History of the Captivity of Napoleon at St. Helena*, London, 1853, founded on Sir Hudson Lowe's letters and journals.—F. E.

\* **LOWELL, JAMES RUSSELL**, one of the most original poets America has yet produced, was born in Boston, Massachusetts, in 1819, the son of an eminent congregational minister there. He was educated at Harvard college, which he quitted in his twentieth year, that he might pursue the study of the law. He had no intention, however, to follow the legal profession, being entirely bent upon a literary career. His first appearance as an author was in 1839, when he printed a class poem recited at Cambridge, which remained unnoticed. Two years later he fairly challenged public opinion in a volume of poems entitled "A Year's Life," 1841. It was rich in promise, but showed that the author's conceptions were not as yet equalled by his power of execution. Another volume which he sent forth in 1844 exhibited a steady progress in the development of Mr. Lowell's poetical powers. "Prometheus" and "The Legend of Brittany" are two very remarkable pieces in this volume. His bold metrical experiments, not successful in all his lyrics, were continued in the volume published in 1848, which also gave evidence of a new and very important element in this poet's intellectual powers, to wit, a resolution to be an American poet, and not merely a follower of the long line of versifiers who illustrate English literature. The topics which possess a surpassing interest for the citizens of the United States are mostly political; and a writer who could express in nervous language sympathy with any national movement would be truly and in every sense of the word an American author. Thus Lowell, in the poem styled "The Present Crisis," "Anti-Texas," and other poems, showed his mastery of the language when used upon trite and prosaic subjects. This phase in the development of the poet may partly have been due to his occupation as a journalist, which brought him into close contact with the practical affairs of public and every-day life. The "American Keats," as he has been called, reached the climax of his satirical powers in the very remarkable book entitled "The Biglow Papers," which, with unsparing wit and humour, and in the vulgarst Yankee dialect, attacks some of the darling prejudices of the American nation. The facility with which this rude language is versified constitutes one of the wonders of the book. "The Fable for Critics," which also appeared in 1848, is a piece of rhymed sarcasm on the critics and authors among his contemporaries, extremely witty and not ill written. "The Vision of Sir Launfal" is a fantastic poem, that recalls at times in the undulating flow of the verse Coleridge's *Christabel*. The mani-



festation of such steadily progressive powers in Mr. Lowell encourages the hope that America and the civilized world may still hear new things from him. A prose work he published in 1845, "Conversations on some of the old poets," indicates the author's favourite field of study. He has been a contributor to the *North American Review* and to the *Pioneer*. He has been for some time editor of the *Anti-slavery Standard*.—R. H.

LOWTH, ROBERT, son of William Lowth, prebendary of Winchester, was born in the Close of Winchester, or at Buriton, Hants, on the 27th of November, 1710, and was educated at Winchester college and at New college, Oxford. He gave proof while still a boy of superior poetical gifts. As early as 1729, one of his school poems, "On the Genealogy of Christ," as represented on the window of Winchester college chapel, was published without his knowledge or consent—"a liberty no less flattering to the youthful poet than the high applause with which the publication was received." He took his degree of M.A. at Oxford in 1737, and in 1741 he was appointed professor of poetry. It was in this capacity that he delivered his celebrated "Prælectiones Academicæ de Sacra Poesi Hebræorum." They excited great admiration at the university on their first delivery; and when published in 1753 they elevated their author at once to the highest literary rank, in the estimation not only of British but of continental scholars. A rival scholar at Oxford, Dr. Townson, expressed the general opinion of the university in these terms:—"Quem de poetica sacra sic ex cathedra explicantem audivimus, ut omnibus ornari rebus videretur, quæ aut naturæ munera sunt aut instrumenta doctrinæ." He found a kind patron in Bishop Hoadley, who gave him in 1744 the rectory of Ovington in Hampshire; the archdeaconry of Winchester in 1750; and in 1753 the rectory of East Woodhay, in the same diocese. In 1755 he accompanied to Ireland in the capacity of first chaplain the marquis of Hartington, who had been appointed lord-lieutenant, and he had soon an offer of the see of Limerick from his new patron; but he preferred to make way to Dr. Leslie, prebendary of Durham and rector of Sedgefield, on the understanding that he should receive these preferments in lieu. In these offices he remained till 1766, when he was made bishop of St. David's, and a few months after bishop of Oxford, which latter see he held till 1777, when he succeeded Dr. Terrick in the see of London. In 1765 he had been elected fellow of the Royal Societies of London and Göttingen. In 1778 appeared his principal work, "Isaiah; a new Translation, with a preliminary Dissertation and Notes, critical, philological, and explanatory," in which his design was, "not only to give a more exact representation of the language and sense of the prophet, but to endeavour in some degree to imitate his manner also, and to afford an English reader some idea of the cast and character of the original." As observed by the latest of his biographers, Mr. Peter Hall, "this was certainly above all other occupations that for which the mind, the acquirements, and the predilections of Lowth were best adapted. His critical acquaintance with the Hebrew tongue, and his appreciation of the style of oriental poetry, supported by the reputation already earned by his "Prælectiones" and his general character as a scholar and divine, all tended to raise the expectations of the learned to a degree which nothing short of consummate excellence could satisfy, and it is no mean praise that the work was hailed on its appearance with something more than general approval." It immediately took rank as a classical work, and was translated the very next year into German by Professor Koppe of Göttingen, with additional notes, as the "Prælectiones" had antecedently been by Professor J. D. Michaelis. The judgment of later scholars, however, has made some deductions from the indiscriminate praise which the work in the first instance called forth. The critical principles which Lowth applied to the correction of the Hebrew text of Isaiah have been justly censured as much too free and arbitrary; he indulged much too readily in the license of conjectural emendations of the original; and it is now generally allowed, that if he had understood Hebrew as accurately as the Hebraists of our own age have done, he would have been sensible that such freedoms were as unnecessary as they were unjustifiable. He was a greater master, after all, of English than of Hebrew grammar, and his "Short Introduction to English Grammar," published in 1762, was very often reprinted—of which Harris remarked in his *Philological Inquiries*, "that every lover of the English language, if he would write or even speak it with purity and precision, ought to study

and understand Dr. Lowth's admirable tract." In addition to the works already named, Lowth was the author of several pieces of a controversial character. These were his "Larger Confutation of Bishop Hare's System of Hebrew Metre," published in 1766, in which he completely exploded the credit of that theory; and his "Letter to Warburton, in answer to the appendix to the fifth volume of the Divine Legation of Moses demonstrated," 1765. Warburton had attacked Lowth in an article concerning the book of Job, "in language of the most coarse and insolent contumely," and Lowth's reply excited the warmest interest in the literary and theological classes of the community. "The public at large, and even, it is said, the monarch, were pleased with its very faults, and welcomed the sallies of personal satire by which the giant and his underlings were overwhelmed." A war of personalities, however, ill became the dignity of eminent scholars and bishops, and the quarrel was afterwards made up between them, with expressions of mutual regret. In 1783 he had the offer of the primacy of Canterbury, but his advanced years and failing health obliged him to decline that dignity, whereupon he was invited, in conjunction with Bishop Hurd, to nominate a substitute, viz. Dr. Moore. He died at Fulham, full of years and honours, November 3, 1787, and was succeeded in his see by Beilby Porteus, who in his primary charge characterized the genius of his predecessor in the following terms:—"We may justly admire the universality of that genius which could apply itself, and with almost equal success, to so many different branches of literature—to poetry, to grammar, to criticism, to theology, to oriental learning. In each of these he has displayed the talents of a master, and the originality of true genius." His "Sermons and other Remains"—including several poems, epigrams, &c.—were collected and published in 1834, with an Introductory Memoir by the Rev. Peter Hall, M.A., in which also will be found his "Larger Confutation" and his "Letter to the Clergy of his Diocese on the Laws of Simony."—P. L.

LOWTH, WILLIAM, a learned divine of the Church of England, was the son of William Lowth, a respectable apothecary in London, and was born in the parish of St. Martin, Ludgate, September 11, 1661. He was educated at Merchant Tailors' school and St. John's college, Oxford, where he took the degrees of M.A. and B.D. in 1683 and 1688. Dr. Peter Mew was then president of St. John's, and had a high opinion of his worth and learning, which he showed on his being elevated to the see of Winchester by making him his chaplain, and conferring upon him a prebend in his cathedral in 1696, and the rectory of Buriton in Hants in 1699. In these offices he continued till his death, which took place on May 17, 1732. His learning was extensive and exact. "There was scarcely any ancient author—Greek or Latin, profane or ecclesiastical, especially the latter—but what he had read with a critical accuracy; constantly accompanying his reading with critical and philological remarks, and of his collections in this way he was upon all occasions extremely communicative." Dr. Potter's edition of Clemens Alexandrinus, Hudson's Josephus, Reading's Ecclesiastical Historians, were all enriched with learned notes from his pen; and Bishop Chandler consulted him on many critical points of difficulty which he met with in preparing his *Defence of Christianity from the Prophecies of the Old Testament*. His own earliest publication was—"A Vindication of the Divine Authority and Inspiration of the Old and New Testament," which appeared in 1692, and was intended as a reply to Five Letters concerning the Inspiration of the Holy Scriptures, which had recently been translated from the French of Le Clerc. The second edition, published in 1699, contained a new preface, "wherein the antiquity of the Pentateuch is asserted and vindicated from some late objections." In 1708 appeared his "Directions for the Profitable Reading of the Holy Scriptures, together with some observations for the confirming of their divine authority, and illustrating the difficulties thereof," which passed through several editions. He also brought out a valuable series of commentaries on the Old Testament—on Isaiah, in 1714; on Jeremiah, in 1718; on Ezekiel, in 1723; and on Daniel and the Minor Prophets, in 1726, which were afterwards collected and republished with additions, in folio, as a continuation of Bishop Patrick's Commentary. He was also the author of a sermon on the "Characters of an Apostolical Church fulfilled in the Church of England, and our obligations to continue in the communion of it," 1722, which involved him



in a controversy with Mr. John Norman, a dissenting minister of Portsmouth. The memoir of his life, inserted in the *Biographia Britannica*, was communicated by his more celebrated son, the bishop.—P. L.

LOYOLA, IGNATIUS, or properly, INIGO DE RECALDE, the far-famed originator and general of the Society of Jesus, and the man whose fervour and genius, devoted to the service of the papacy at the moment of Luther's assault upon it, no doubt then took effect to stay the progress of the Reformation, and which in its results, through a century or more, gave force to that reaction in favour of Romanism, apart from which, not improbably, it would have fallen under the weight of its own abuses and corruptions. Loyola, with one or two of the more able of his colleagues, by their united energy and their unhesitating adherence to a single principle of action, breathed a new life into the decrepid body of the Romish system, imparting to it at once a moral intensity and the vigour of centralized action. At the same time this new order contributed to its treasurers a vast and various fund of learning and of various accomplishments. Every Roman catholic country—and this means Europe entire—westward of the borders of the Greek church, as well as the extensive possessions of Spain and Portugal in the two Indies, received their share of this new impulse, and each, on the strength of it, started anew upon the course of religious action.

In narrating what is known, or rather what is presumed to be known, of the personal history of the founder of jesuitism, a perplexity stands in our way; for these incidents of a story, of which scores quite as remarkable are found in the calendar of the saintly orders, offer to our curiosity little indeed which seems to indicate that we are coming into the presence of a mind of commanding and originative power. One is tempted to ask if it be so that this devotee, this untaught and passionate soul, can indeed be the man who was able to counterbalance the moral weight, and to circumvent the gigantic force, of Luther and his colleagues on the field of religious strife. In seeking a solution of this problem, the preliminary question presents itself—Are we indeed possessed of the *authentic* memorials of Loyola's personal history? do we know what were the doings, the sayings, the actual performances, of Ignatius Loyola in the creation and the government of the order of which he is the reputed founder? To this preliminary question an uncertain answer is the best that can be given. Loyola—let not the apparent solecism of the phrase be blamed—is one of those worthies who has suffered canonization; and it was a canonization enacted under very peculiar influences, and brought about for effecting unusual purposes. In any instance, when the Church of Rome confers upon one of its favourites a diploma of aristocratic rank in the upper skies, the real man, or the real woman, is removed in this process from the domain of ordinary and veracious history, and is led forward to take his position within a circle where the distinctions between truth and fiction, between the genuine and the spurious, are not only lost in a glare, but are screened from reasonable inquiry. If it be so in any hundred instances of the canonized, it is peculiarly the case as to the few heroes of sanctity who head the monastic orders: so it is that Loyola stands on this unapproachable elevation, where the *nimbus* that encircles his head serves not merely as a glorification, but as a defiance of gainsaying.

Who those authors are on whom we must rely, and of what sort they are as to their trustworthiness, we shall presently say; meantime it is our only course to accept their narratives, such as we find them.

Inigo de Recalde Loyola, born in the year 1491, was of an ancient family, possessed of estates and a castle in Guipuscoa, one of the Basque provinces. In conformity with the usages of Spain in that age, the youth, handsome and aspiring, was sent to court, where he obtained position as a page to Ferdinand and Isabella. Ardent and ambitious, he quickly distinguished himself among his comrades in every accomplishment proper to his destined course of life; excluding, however, it is said, those false recommendations which would imply a laxity of moral principles. Correct he was in his conduct, scrupulously regardful of truth, and always respectful in his language and behaviour towards the church and its ministers. It is reported of him also that at a very early age he acquired a reputation for that sagacity and tact which brings other men to cluster around the possessor of those qualities, and to look to him as their chief. Ignatius, athirst always for glory, joined the Spanish forces in

the war then raging between Spain and France, and at the siege of Pampeluna he was struck by a ball, which so shattered the leg as to threaten permanent disfigurement, the thought of which was intolerable. Unskilful surgery in the first treatment of his hurt, could be remedied in no other way than by a new fracture and a new setting of the bone, and to this torture the young soldier cheerfully submitted himself. After all, an imperfect cure was the best that could be effected—imperfect, notwithstanding the miraculous intervention (visibly afforded, so the sufferer affirmed) of “the Prince of the apostles.” The wearisome hours of several months' confinement to his couch, the young soldier diverted by the perusal of books of romance and of piety; and among these were the lives of the saints, those “warriors of the faith” whose conflicts and triumphs in combating invisible powers of evil, turned his thoughts away from the pomps and perils of material warfare, and fixed his soul upon the glories and honours of the world unseen. The reality of this conversion need not be doubted. The chivalrous spirit of the youthful and court-bred Spaniard, emulous, most of all, of honours awarded by the smiles and plaudits of beauty, followed Ignatius onward through the crisis of his conversion, and thus it was that from the very first hour of this change to the last day of his public life, a romantic devotion to the “blessed Virgin” came to be emphatically his religion. This spiritual gallantry was at once the marked characteristic of the piety of the man, and it was the determinative feature of the religious system which he bequeathed to the church and the world. By the acknowledgment of its leaders at a later time, jesuitism is—“the religion of Mary.”

In the year 1522, a year memorable in the history of the German reformation, Loyola, in the most solemn manner, devoted himself to the service of the “blessed Mother of God;” and about the same time, so it is said, he composed the noted manual, the “*Spiritual Exercises*,” on which, as its basis, the society takes its stand. Soon afterwards a burning zeal to convert mahometan nations induced him to visit Palestine as a pilgrim, where his adventures, and they were many, ended in his discomfiture and his return to Spain in 1524. He had attained his thirtieth year when a new ambition—that of founding an order differing in principle and in practices from any which hitherto had been organized—possessed itself of his soul; and to this project his after years were devoted, and upon this every energy of his nature was concentrated. A very decisive proof of the intensity of this purpose was afforded when, for accomplishing it, he submitted himself to the humiliating drudgery of acquiring the elements of learning, classical and theological. With this view he graduated at the university of Paris, where he passed the required terms of years in assiduous study, in religious exercises, and in forming and cementing friendships with men of his own age and turn of mind, whom he selected as best fitted for the part he assigned them in realizing the proposed institute. Some of these, his colleagues, must be thought of as greatly his superiors, not only in learning, but also in worldly wisdom and intelligence. The most noted of these were Peter Faber, a Savoyard; the truly heroic Francis Xavier, the so-called apostle of India; James Lainez, who succeeded Loyola as general of the order; Alphonso Salmeron; Nicolas, surnamed Bobadilla; Simon Rodriguez, a Spaniard of noble birth; and, at a later time, Claude le Jay. It is this band of men—seven, Loyola himself included—who stand possessed of whatever honour is due to them as the authors and fathers of the order of jesuits. To two of them—Lainez and Faber—the society, as it seems, owed its constitutional structure and its internal coherence, much rather than to Loyola himself.

It was in the year 1534 that the society constituted itself as a religious order; but it then remained with the sovereign pontiff, Paul III., to give his sanction to the enterprise; and this warranty was not obtained until after the papal court had been wearied by often-repeated importunities. When at last granted in 1540, Loyola, by the unanimous vote of his colleagues, became general of the order, which in fact he governed with great tact and ability to the hour of his death. This occurred at Rome in 1556; he was then in his sixty-fifth year. In the course of these sixteen years the society had established itself in every European state which then adhered to the papacy; and it had, moreover, in consequence of its foreign missions, gained a footing wherever Spain or Portugal had conquered or colonized in India and in America. The centre establishment of this



extensive spiritual empire was at Rome, where Loyola himself, as is affirmed, held the reigns of power; and yet, while doing so, he did not cease to exercise his functions as physician of souls, and as a popular preacher, and as the administrator of charities in the city. The society, by means of its perfect knowledge of every individual member, as to abilities, acquirements, and dispositions—and its members, drawn from all countries, were very numerous—was at all times able to find accomplished and devoted men, fit for every service or function which might come within its view. Thus it was that the jesuit professor in universities—the jesuit teacher in schools of a lower grade—the jesuit confessor of princes—and even the jesuit manager of trading enterprises—seldom if ever failed to approve himself to his employers, or to win the admiration and to secure the confidence of those who witnessed his performances. The jesuit who was a *regular* in relation to his superiors of the order, was at the same time a *secular* man in relation to the busy world around him; and thus he stood in a position which never before had been occupied, or even attempted to be realized, by any of the ancient monastic orders. Some of these institutions had indeed carried the principle of passive obedience to almost an equal degree of individual abnegation: but then this sort of obedience, which left to the individual monk no will, no reason, no conscience of his own, was exacted of a recluse who for the most part passed his days in the deep shade and the monotonous routine of the monastery; but the same passive obedience of the jesuit was that of a man who was conversant with the world, and was ever acting a part in the crowded resorts of common and of political life. Toward his superior he was always obedient and unreservedly communicative; toward all others—toward high and low alike—he was reticent, keenly observant, list of hearing, retentive of impressions, bland and insinuating in behaviour; and even when this jesuit was the most sincere and well-intentioned, yet so observant was he of that conventional demeanour which merges the natural characteristics, as well of honesty as of guile, that men of the world the most penetrating and cautious could never trust themselves in deciding whether the man whom they had admitted to their confidence was cordially their friend, or was in fact a spy and an enemy plotting their ruin. Suspicions of this kind, which too often were proved to be well founded, at length brought the society into disrepute in every country in which it had established itself. Especially had it aroused the jealousy of governments; and from each of these countries therefore, sooner or later, was it expelled and its establishments overthrown. Again and again it has recovered its footing in those same Roman catholic countries; but never has it been able to relieve itself from the obloquy of having furnished a new ethical term to every European language; for whenever in modern times there is occasion to denounce any course of conduct as guileful, disingenuous, or traitorous, the speaker or the writer gladly saves himself circumlocutions, and uses a phrase which is well understood, and within which all these meanings are condensed; and with sarcastic terseness he calls such a course of conduct—*Jesuitical*.

Whoever wishes to inform himself authentically as to what this far-famed jesuitism is, must seek the information he needs in those documents which the society itself has recognized, and which it appeals to as the exemplars of its doctrine and its discipline. These authorized canons of the society are the following:—The first to be named of these canons of the Jesuit Institute is the small book entitled “*Spiritual Exercises*,” and which is believed to be Loyola’s own composition, and which he put into the hands of his colleagues when first they engaged themselves in his service. The second is that epistle to the Portuguese members of the order, in which the doctrine of obedience, as it is understood within its pale, is advanced in terms the most explicit, and which are astounding to common sense. This epistle, as we have said, was understood to be Loyola’s own, and it was written toward the close of his course and life. The third place in this list is due to the book of the Constitutions, with the comment or *Directorium*, which, as appears, were composed, or at least were digested and reduced to a system, by the fathers—Lainez, Faber, and Aquaviva. At a later time produced, and unadvisedly published, were the *Moneta Secreta*, in which jesuit confessors found their guidance on difficult occasions when they were charged with the consciences of notable persons. These books are not scarce, either in catholic

or protestant countries. The sources of so much information as may now be accessible bearing upon Loyola’s personal history are the following books—or they are these chiefly:—The Bollandists, in their vast collections entitled *Acta Sanctorum*, brought together those materials of jesuit history which were then available. These materials were afterwards digested and amplified by Orlandinus; and his memoir of the founder of the society, which is very ample, has been accepted as authentic by the society itself. The jesuit John Peter Maffei, known as the author of a *History of the Indies* and of a *Life of St. Francis Xavier*, has left a *Memoir of Loyola*, which is agreeable in its style, and is condensed within moderate limits. He appears to have made use of the notes of Polancus, who had been on terms of intimacy with his master. This book appeared in 1585, and copies may still be obtained. Another of Loyola’s personal friends—Ludovico Gonsalvo, a Spaniard—left memoirs of the earlier years of his master, which are recommended by their apparent truthfulness and simplicity. These memoirs were at a later time made use of by the jesuit Pietro Ribadeneira, whose *Life of Loyola* is the one most in esteem as authentic. Modern compilations on the same subject have been many.—I. T.

LUCA SANTO, an old Italian painter, who lived at Florence at the end of the twelfth century; he is said to have been commonly called Santo or the Saint from his piety; and to him has been ascribed the old black pictures of Christ (in the Lateran palace), and of the Virgin (in the church of Santa Maria in Cosmedin in Rome), which vulgar tradition supposes to have been painted by St. Luke the evangelist. This painter is styled by Lami, “*Uno servo di Dio, e di santa vita, nostro Fiorentino, il quale aveva a nome Luca, Santo volgarmente chiamato.*” The tradition, however, that St. Luke was a painter is older than the twelfth century; it is mentioned in the eighth century by Johannes Damascenus. There was also, it appears, a Greek hermit of the name of Lucas, who used to paint images of the Virgin; and hence the confusion of Luke the evangelist with Luke the hermit. It is very probable that the Byzantine picture of the Madonna on a panel of cypress, venerated as the work of St. Luke the evangelist in the church of Ara celi at Rome, is by this old Greek anchorite. So far from the Jews being painters, artists themselves were, according to Origen, excluded from the Jewish provinces. It is to this tradition that is due the fact of St. Luke being the common patron of painters; there are few academies of art that are not under his protection. The first was that of Florence, and it was founded in 1349 under the name of *Compagnia di San Luca* (Company of St. Luke). D. M. Manin, Tiraboschi, and Lanzi have all written on this subject. The first to oppose the absurd tradition was Manin in his treatise, *Dell’ Errore che persiste di attribuirsi le Pitture al santo Evangelista*; but he committed the mistake of making Luca Santo the source of the tradition.—(Lanzi, *Storia*, &c.; Wornum, *Epochs of Painting*, &c., 1859.)—R. N. W.

LUCANUS, MARCUS ANNÆUS, the son of Annæus Mella, a Roman knight, was born at Cordova in Spain, A. D. 38, and was instructed at Rome in philosophy and literature by the most eminent preceptors of the age. Even in boyhood his talents were remarkable, and Seneca styles him “*blandissimum puerum, ad cuius conspectum nulla potest durare tristitia.*” His first poetical efforts brought him under the notice of Nero, who treated him with familiarity and favour, and bestowed on him the office of quaestor. But the imperial kindness was only short-lived. It could not be expected that two natures so dissimilar as those of the patron and the protégé should long remain united by the bond of friendship. The ardent love of freedom that inspired the one, and the despotic passions that debased the other, came at last to an open rupture. Prompted by envy, indignation, and policy, Nero suppressed the writings of Lucanus, and peremptorily commanded him never to write poetry again. Listening to the whisper of revenge, the offended poet assumed a conspicuous part in the conspiracy of Piso for Nero’s assassination. The plot being detected, Lucanus was condemned to death, on which he opened his veins, and died repeating some verses of the “*Pharsalia*” which describe the decease of a wounded soldier in circumstances similar to his own. This event occurred A. D. 65, in the twenty-seventh year of his age. Lucanus wrote many poems; but his only extant production is the well-known “*Pharsalia*,” founded on the civil war between Cæsar and Pompey. Quintilian justly terms Lucanus “*more of an orator than a poet*,” and the “*Pharsalia*” is not properly a poem, it is



rather rhetoric in rhythm. Yet that rhetoric is of the most impassioned kind. The reader is borne irresistibly along on the stream of fervid and fiery declamation; and withal there are occasional glimpses into the deeper life of poetry, which seem to indicate that, had his life been spared, his genius would have outgrown that tendency to the turgid, extravagant, and unnatural, which is so painfully apparent in many portions of the work.—J. J.

LUCAS, CHARLES, M.D., was born on the 16th September, 1713, probably in Dublin, where his father had come to reside from the county of Clare. Of the details of his early life little is known. He graduated in Trinity college, Dublin, and set up first as an apothecary, but afterwards took out a degree in medicine, and practised as a physician with considerable success. He was also a fellow of the Royal College of Surgeons, London. It is, however, as a politician that he is best known. His first appearance in that character was as a writer; and some of his opinions against the despotic principles of his day were expressed with such freedom, that he found it necessary to withdraw for a time to the continent. On his return to Dublin he was elected one of the common council in the corporation, and set himself to resist the illegal encroachments of the board of aldermen. A series of spirited exertions on the part of Lucas made him so popular, that in 1740 he was invited to stand for the representation of the city. In the progress of the contest Lucas, both in his speeches and writings, made himself so obnoxious to the government that he and his printer were ordered to attend to be examined before a committee of the house of commons. Resolutions were passed affirming his guilt, and an order was made for his imprisonment for violating the privileges of the house. To escape this and a threatened prosecution, Lucas once more fled, and remained in England till the storm passed over. After some time a vacancy again occurred in the representation for his native city; and once more returned, he offered himself as a candidate, and was successful. He at once signaled himself by his advocacy of popular rights. On the first day of the session of 1761 he obtained leave to bring in a bill to limit the duration of parliaments, in analogy to the English septennial bill; and though the bill was lost, he did not relax his efforts, but procured a bill to be passed for better securing the freedom and independence of parliament, which, however, was modified in England. The rest of his life was spent in the endeavour to introduce measures for the benefit of his country, both in the house and as a writer. He died on the 4th November, 1771, and received the honour of a public funeral and a statue erected to his memory. As a politician Lucas was honest, fearless, and firm; his patriotism was untainted and unassailable. Frank, simple, and energetic, his want of coolness and caution often exposed him to just censure for violence and discourtesy; but his honesty has never been successfully impeached amidst all the rancour of political enmities. In his profession he was a successful and skilful practitioner, and has left several treatises, especially one upon the mineral waters of Bath, published in 1756.—J. F. W.

\*LUCAS, CHARLES, principal of the Royal Academy of Music, was born at Salisbury in 1808, where his father was a music-seller. At six years old he became a singing boy in the choir of Salisbury cathedral. In March, 1823, he entered the Royal Academy as a pupil of Lindley for the violoncello, and of Dr. Crotch for harmony and composition, and a year afterwards he was appointed a sub-professor of the latter study. He was made director of the academy orchestra in 1832, and was placed at the head of our national musical seminary in 1859. He has been organist at Hanover chapel since 1839, and for many years he took advantage of his position in the academy to maintain a choir, consisting of the pupils, for the service of this church, which was, however, broken up on the appointment of a new incumbent. While yet a student, he played the violoncello in the orchestras of the Italian opera and of the Philharmonic Society; and he succeeded his master Lindley as principal violoncellist in both of these establishments. Also while in the academy, he was much distinguished as a composer; he gained a prize given by the present king of the Belgians for the finale of an Italian opera, and wrote three symphonies, which were tried, but not performed, by the Philharmonic Society, the production of which elsewhere showed their merit to the world. Since his period of studentship he has written and published an opera called "The Regicide," which has not been given on the stage. On the organization of Queen Adelaide's private band in 1830, he was appointed composer and chief-violoncellist, which offices

he held until the band was dissolved at King William's death. In 1856 he became a partner in the publishing firm of Addison & Co., and he is thus as closely identified with the commercial affairs of music as he is with its artistic pursuit. Lucas' qualifications for his important position as principal of the academy consist in his very extensive theoretical and practical knowledge of music. A sound harmonist, a good executant, having familiarity with the mechanism of almost every instrument, being greatly experienced in public performance of music of every school and style, he is a skilful teacher and an able director.—G. A. M.

LUCAS, FREDERICK, journalist and politician, was born in Westminster in 1812 of a well-known Quaker family. He was called to the bar in 1838, and in 1839 became a Roman catholic, publishing in the same year his "Reasons for becoming a Roman Catholic," addressed to the Society of Friends. Founding, and until his death editing in very strenuous fashion, the *Tablet*, a vehement organ of Roman catholicism (its place of publication was transferred in 1849 from London to Dublin), he opposed the insurrectionary schemes of his personal friends of the "Young Ireland" party, while warmly co-operating with them in their demands for such measures as tenant-right. He was for some time one of the secretaries of the Irish tenant-right league. His estimate of the high value of the political action of the Roman catholic priesthood was not approved by the ecclesiastical heads of Irish Romanism; and, like Lamennais, Mr. Lucas proceeded in 1854 to Rome to invoke in behalf of his views the influence of the pope. He died in the October of 1855. From 1852 he had represented Meath in the house of commons.—F. E.

LUCATELLI or LOCATELLI, ANDREA, a distinguished Italian landscape painter, was born at Rome about 1660, and was the son and pupil of Pietro Lucatelli, a scholar of Ciro Ferri. He imitated Van Bloemen or Orizzonte in his landscapes, but he painted also genre pictures and battle-pieces, and excelled in views of ruins. Some of his works are in the Doria gallery in Rome, and some are in the Dresden gallery. Lucatelli sometimes painted in conjunction with Paolo Anesi at Milan. He died in Rome in 1741.—(Lanz.)—R. N. W.

LUCHETTO DA GENOVA See CAMBIASO, LUCA.

LUCIAN, a Greek writer, was born at Samosata, the capital of Commagene, about 120. His parents were poor, and he was apprenticed to an uncle who was a statuary. But he ran away, after having been severely chastised for his first unsuccessful attempt in the art. Having wandered about for some time in Ionia, we find him afterwards at Antioch, practising as an advocate. A good part of his life was spent in travelling through Greece, Italy, Gaul, and other places, where he carried on the profession of a rhetorician with considerable success. He seems to have remained longest in Athens, and to have gained most emolument in Gaul. It is unlikely that he continued long at Rome. When he was about forty years of age he returned to his native land, and abandoned his former profession. His love of foreign travel, however, did not forsake him, as he visited Achaia, Ionia, and Paphlagonia; in which last place he went to the oracle of Alexander the impostor and tried to detect his artifices. He incurred his hatred by advising Rutilianus not to marry his daughter. After being dismissed by Alexander with gifts, and provided with the loan of a vessel, he learnt at sea that the master and crew had received orders to throw their passenger into the deep. But the master saved his life. He was put ashore at Egialus, and afterwards got on board a ship to Amastris. In the latter part of his life, having lost all his property, he obtained the situation of procurator of Egypt from Severus; and held it under Commodus till his death. It is thought that he was married; he himself mentions a son. We cannot tell whether he died of gout or not; but it is certain that he lived to old age. That he was torn to pieces by dogs as a punishment for his impiety, or that he was an apostate from christianity or ridiculed the scriptures, are statements which appear to be the pure invention of enemies. Gesner has proved that he was not the author of Philopatrias, and therefore he was no apostate. If his own account of himself is to be believed, he hated pride, falsehood, vain-glory; and loved truth, simplicity, and plain speaking. But we cannot rely on this statement implicitly; that his taste was rather impure, may be inferred from some of his pieces. His works are very numerous, though some have been falsely attributed to him. They have been classed under different heads, the rhetorical, the critical, the biographical, romances, dialogues,



miscellanies, poems. The most important, and those on which his fame rests, are the dialogues, which were meant to throw ridicule on philosophy and religion. Lucian possessed an inexhaustible fountain of humour and wit to expose the crimes and follies of his age, particularly the moral degeneracy and superstition of the people, as well as the pride and imposture of the philosophers. With severe mockery he holds them up to ridicule; and does not spare even the most prominent characters. His language is simple, graceful, and tolerably pure; a most successful imitation of the best attic. Among the later Greek writers his style is the purest. The best edition of his works is that of Bekker, in 2 vols. 8vo, 1853.—S. D.

LUCIUS, Bishop of Rome or Pope, in 252–53 is said to have suffered martyrdom under Gallus. A letter of Cyprian addresses him as a confessor; and one Isidorian letter is attributed to him. Nothing is known of his life or proceedings.—S. D.

LUCIUS II., Pope, 1144–45, had to encounter the storms which Arnold of Brescia raised against the temporal power of the papacy. He was killed by a paving-stone at the attack upon the capitol; for he felt obliged to lead out troops against the people. Some letters of his are extant.—S. D.

LUCIUS III., Pope, 1181–85, born at Lucca, ascended the chair at a time when Rome was internally agitated by commotions. While Frederick I. was strengthening his power in Italy, Lucius was often compelled to wander as a fugitive. The conflict between him and the emperor was increased by the choice of a bishop at Treves. A conference between them in 1184 at Verona came to no result; and Lucius increased the disturbances in the church by pronouncing sentence of excommunication on the Waldenses.—S. D.

LÜCKE, GOTTFRIED CHRISTIAN FRIEDRICH, was born at Egeln, near Magdeburg, 24th August, 1791, and was educated at the universities of Halle and Göttingen. At Halle he derived most impulse from the teaching of Knapp, and at Göttingen from that of Planck; and under these two masters he developed an early preference for the exegetical and historical branches of theology. In 1816 he went to Berlin as privat-docent; and in the following year he published his "Grundriss des Neutestamentlichen Hermeneutik und ihrer Geschichte"—a work which marks him out as one of the founders of that modern believing school of German theology which derived its earliest inspiration from the teaching of Schleiermacher. In 1818 he was appointed professor extraordinarius in the new university of Bonn, where he continued till 1827, when he was removed to Göttingen. He had subsequent offers of chairs in six other universities, but he preferred to remain at Göttingen till the end of his days. He died there, 14th February, 1855. His principal work was his commentary on the writings of the apostle John, which appeared in successive portions between 1820 and 1832, and the several editions of which were all in part new works. He wrote also a good many occasional pieces, which were all of permanent value. One of these was on the "original form and true sense" of the famous irenic maxim, "In necessariis unitas, in dubiis libertas, in omnibus caritas." He contributed largely to the theological journals, and took a lively interest in the practical ecclesiastical questions of his age. His influence as a teacher and writer upon the evangelical churches of Germany was highly important, and that influence was all on the side of faith and the revival of christian and ecclesiastical life. His dogmatic views were materially defective, though a great improvement upon those of Schleiermacher. But his spirit and tone were quite opposed to a hard and heartless and unbelieving rationalism. His ground tone was love; his soul was in deep accord with the soul of "the disciple whom Jesus loved;" and to find "the Logos—the Word made flesh"—in the scriptures, was the one great aim of his strictly scientific and exact exegesis.—P. L.

LUCRETIVUS, TRIVS CARUS, a Roman poet, was born about 99 B.C., and died, according to some, in 52 or 51; according to others, in 55 B.C. It is said that he put an end to his own existence during a fit of melancholy into which he had fallen. Others, however, say that his death was caused by a love potion. He died in the forty-fourth year of his age. There is little foundation for these tales, which seem to have been fabricated by some enemy of the Epicureans. Lucretius devoted himself almost exclusively to the study of the Epicurean philosophy; and probably went to Athens with that view, where he laid a good foundation. He is known to fame as the author of a philosophical, didactic poem, in heroic hexameters, divided into six books,

and addressed to C. Memmius Gemellus, who was prætor 58 B.C. The poem is entitled "De Rerum Natura." In it the metaphysical principles of the Epicurean philosophy are unfolded with great perspicuity and skill. His object was to show that there is nothing in the condition or history of the world which does not admit of explanation, without having recourse to the interposition of the gods. He maintained that the gods lived in perpetual and absolute peace, unmoved by the passions which disturb mankind; alike indifferent to their virtues and vices. He meant to remove the apprehensions which fear of the gods produced, and thus to promote the tranquillity of the mind. The views advocated are material and atheistic; but the skill and ability with which they are set forth is great. The language is animated, lofty, dignified, noble, and musical. Never were the thoughts of an uninspired man clothed in finer verse. The materials he had to deal with were abstract and unpoetical; but he has thrown attractive colours about them, and clothed them with the charms of a sonorous and powerful diction which a master of the Latin language alone could produce. The description of human misery, and the frightful plague in Greece, are masterly specimens of the poet's power. The first edition was published at Brescia about 1470 in folio, by Thomas Fernandus. By far the best edition is that of Lachmann, with his critical commentaries, Berlin, 1850, two volumes. Metrical translations into English were published by Creech, Goode, and Busby, and into German by Knebel. De Pongerville made a French, and Marchetti an Italian version. Cardinal Melchior von Polignac published a poem in Latin in opposition to the "De Rerum Natura," entitled *Anti-Lucretius*, 2 vols., Paris, 1747; but it has no poetical merit.—S. D.

LUDLOW, EDMUND, one of the principal leaders of the republican party during the great civil war, was descended from an old and wealthy family, and was born at Maiden-Bradley in Wiltshire about 1620. He was educated at Trinity college, Oxford, and then removed to London to study law. His father, Sir Henry Ludlow, member for Wiltshire in the Long parliament, having embraced the liberal cause, his son attached himself to the democratic party, and joined as a volunteer the life-guards of the earl of Essex. He fought with distinguished courage at the battle of Edgehill; commanded the force which besieged and took Wardour castle, of which he was made governor; and was subsequently taken prisoner when the castle was regained by the royalists after a siege of ten months. He was afterwards nominated high-sheriff of Wiltshire, and fought at the second battle of Newbury and various other engagements. He was chosen member for his native county in 1645, in the room of his father, and took an active part in the councils and proceedings of the republican party. He was a strenuous promoter of the expulsion of the presbyterian members by Colonel Pride; was one of the king's judges; and zealously aided in the abolition of the house of lords. He refused, however, to countenance the ambitious designs of Cromwell, who sent him to Ireland in 1650 as lieutenant-general of the horse, probably for the purpose of keeping him out of the way. When Cromwell assumed the office of Protector, Ludlow protested against his elevation, and on leaving Ireland refused to promise unconditional submission to the Protector's authority. His brother, Thomas Ludlow, however, privately gave security that Edmund should not take any hostile steps against the government, and he was in consequence permitted to retire into Essex, where he resided until the death of Cromwell. He then returned to public life; joined the Walingford house party; became a member of the committee of supply and of the council of state; and was induced to resume his command in Ireland. At the Restoration, knowing that he was highly obnoxious to the royalists, he made his escape to the continent, and ultimately took up his residence at Vevay in Switzerland, where, through his own precautions and the vigilance of the magistrates of Berne, he was shielded from the vengeance of the Stewarts. After the Revolution of 1688 he ventured to leave his asylum and to return to London; but the commons requested the king to issue a proclamation for his arrest, and he was compelled to take refuge again at Vevay, where he died in 1693, and where his tomb is still shown. Over the doorway of his house he placed the inscription, "Omne solum forti patria quia patris." Ludlow was possessed of indomitable courage and a vigorous though narrow understanding. He was a thoroughly honest man, "firm as brass or oak timber," says Carlyle; and true to his principles through good report and through bad report. His "Memoirs," in 3 vols.—two of which



appeared in 1698, and the third in the following year—are interesting and valuable.—J. T.

LUDOLF, HEINRICH WILHELM, nephew of Job Ludolf, was born at Erfurt in 1655. His uncle directed his education, and he was attached to the Dutch embassy to London as secretary. He was also secretary to Prince George of Denmark. He travelled in Russia and in the East, and laboured earnestly to promote the welfare of the Greek church, not only by his own writings, but by printing the New Testament in modern Greek. He died in London in 1710.—B. H. C.

LUDOLF, Job, an eminent German orientalist, was born at Erfurt, 15th June, 1624. Almost without the assistance of teachers he acquired the principal ancient and modern languages, and in 1645 went to Leyden, where he devoted himself to the study of law and medicine. As tutor to a young nobleman he travelled in France, whence he was sent to Rome on some literary mission. He then followed the Swedish ambassador at Paris to Stockholm, and after an absence of seven years returned to Gotha. Here the duke appointed him governor to the young princes, from which office Ludolf retired to Frankfort-on-the-Maine, where he acted as commissioner to the duke of Gotha, and other German princes. Being convinced that an alliance and commercial intercourse with Abyssinia, the language and history of which country had always formed his favourite study, would prove of the greatest advantages, he addressed the emperor on this subject, but was referred by that monarch to the English and Dutch governments. He accordingly in 1683 proceeded to England and Holland, but did not succeed in his plans. He returned to Frankfort, where he died, 8th April, 1704. He is said to have understood no less than twenty-five languages, and has left a number of most important works on the Abyssinian language and similar subjects. We mention his "Historia Æthiopica," which was translated into English, French, Dutch, and Russian; his grammars of the Ethiopic and Amharic languages; his "Lexicon Æthiopico-Latinum," &c. He also translated the Psalms into Ethiopic, and published several addresses to the Abyssinians, written in their language. The correspondence of Ludolf with Leibnitz has been edited by A. B. Michaelis, 1755. (See *Vita Ludolfi*, by Christian Juncker, Leipsic, 1710).—K. E.

LUINI or LOVINI, BERNARDINO, one of the most distinguished of the Milanese painters, was born at Luino on the Lago Maggiore, about the year 1470. He is assumed to have studied in the school of Leonardo da Vinci at Milan, but this is doubtful. He was, however, one of the followers of Leonardo, and of these the most distinguished; and so close an imitator of that great painter, that many of his works have long passed for works of Leonardo, though Luini wants Leonardo's exquisite tone and grandeur of style. Such is assumed to be the case with "Christ disputing with the Doctors," in the National gallery; and "Vanity and Modesty," in the Sciarra palace at Rome. He excelled in painting women, and in representing the more amiable qualities of human nature. This is true of Luini's frescoes as well as his oil pictures. But in his frescoes his style resembles more that of Mantegna than Leonardo, in his earlier works; and in some he has approached the style of Raphael. His colouring is rich, and his light and shade forcible; but that want of freedom which characterizes Luini's oil pictures, altogether disappears in his frescoes. As a fresco painter he was one of the very greatest artists that has appeared in Italy. His execution is skilful, and must have been very rapid; his shadows are the pure colour laid on thickly, while his lights are the same colours driven very thinly with a little white, the outlines being strongly indicated in a dark warm colour. In his faces the features are often merely indicated by straight lines, and yet many of his female heads, painted upon such a slight basis, are among the most beautiful in the Italian frescoes. Luini was also a great decorator, as may still be seen in some of his work of this class preserved in the Certosa di Pavia. The comparative obscurity of his name hitherto, or within the last few years, is partly owing to his having been overlooked by Vasari, or only slightly mentioned under the designation of Bernardino da Lupino; and partly to his best works being attributed to Leonardo da Vinci. The gallery of the Brera at Milan possesses some excellent examples of his oil pictures, and many fragments of his frescoes transferred to wood or canvass from their original walls for which they were painted. There are other frescoes still well preserved in some of the palaces of Milan, as in Casa Silva. But his principal works are the series from the History of the Virgin and

the Life of Christ in the church of the Madonna at Saronno, some of which were completed in 1525. There is another great series in the Franciscan convent at Lugano, but now somewhat injured. Several of the European galleries, foreign and Italian, possess good examples of Luini's oil paintings. The date of his death is not known; he was still living in 1530, and may have survived that date several years.—His son, AURELIO, who is said to have assisted his father in some of his works, was also a good painter—the best of his time in Milan, according to Lomazzo—and was skilled in perspective and landscape. He died in 1593, aged only sixty-three, according to tradition.—EVANGELISTA, another son, was a good decorative painter, who was still living in 1585. If these two painters assisted their father in his works, they must have been born long before 1530, or their father must have long survived 1530.—(Lomazzo, *Trattato*, &c.; Lanzi, *Storia Pittorica*, &c.).—R. N. W.

LUITPRAND. See LIUTPRAND.

LULLIER. See CHAPELLE.

LULLY or LULLI, JEAN BAPTISTE DE, the musician pre-eminent in the foundation of the French opera, was born at or near Florence in 1633; he died at Paris, March 22, 1687. Guichard, who was concerned with Cambert and Perrin in the original establishment of the Academie Royale, and was interested to depreciate Lully because the patent had been transferred to him, states him to have been the son of a poor miller. He is, on the contrary, mentioned in the *Gazette de France* of May, 1661, which announces his appointment as "surintendant et compositeur de la musique du roi," as Sieur Lully, a Florentine gentleman; which account is corroborated by his letters of naturalization dated in the following December, wherein he is stated to be the son of Laurent Lully, a Florentine gentleman, and of Catherine del Seta; and is further confirmed by his marriage contract of July, 1662, which is signed by the king, the queen, and the queen-mother, and which gives the same description of him. While we make due allowance for the resentment of Guichard, we must also admit the possibility of Lully's having misrepresented his own genealogy, in order not to shock the sensitiveness of his royal patron, by acknowledging the obscurity of his family. As an Italian, his name of course must have been Lulli; but he always signed himself Lully, and his name is so spelled in the documents above referred to, and in the contemporaneous prints. Lully learned to read and write of a Franciscan friar, who taught him also the rudiments of music, and showed him how to play on the guitar. The boy's natural vivacity attracted the notice of the Chevalier de Guise, who was travelling in Italy in 1644, and who induced Lully's parents, whether gentle or simple, to let him take him to Paris, to serve as page to the king's niece, Mlle. de Montpensier. The princess, little pleased with the appearance of the young Italian, would not allow him to be about her person, and so made him, instead of a page, an under scullion. He solaced himself in this menial condition with an old fiddle, on which he used to play song and dance tunes for his own amusement, and to the diversion of his kitchen comrades. He was overheard by a courtier, who described his musical talent to the princess, and she had him placed under proper instruction. Besides practising the violin, Lully now applied himself to the study of the clavicin and of composition, in which his teachers were Metru, Roberdet, and Gigault—all organists of the church of St. Nicolas-des-Champs. His progress was rapid and he was soon admitted into the princess' band of musicians; but he lost this appointment, for setting to music an indecent epigram upon his mistress. Lully's disgrace did not long hinder his preferment. In the year 1652 he was appointed one of the king's "Grande bande de 24 violons," and he so signalized himself in this capacity by his playing and by his composition of airs for the performance of the band, that a new band was instituted, to be under his direction, which, for distinction from the other, was called "Les petits violons." He was a severe taskmaster over this band, whom he had to teach almost entirely from the commencement; and was so violent in his temper, that he would break a player's instrument about his shoulders, who played out of tune. But his ambition was so great, and his teaching so effectual, that before long this new band more than rivalled the other. He composed the music for several Diverissements—a species of masque comprising singing and dancing, in which the king and the court used to perform; and he occasionally took part in the representation of these, either as a dancer on the stage (when he appeared under the name of



Baptiste), or as a player in the orchestra. He became a great favourite of Louis XIV., who appointed him his private secretary, besides conferring upon him the important advantages before cited. He married the daughter of Michel Lambert, a lutinist and teacher of singing, whose lessons were immensely in vogue; he was also a composer of chansons, greatly esteemed at that time. He was born in 1610, and died in 1696. In 1664 Lully made the friendship of Molière, and wrote from that time the music for his comedies. He also occasionally acted comic parts in these pieces, for which he evinced great talent; his effective performance of *M. de Pourceaugnac* having once been the means of his regaining the king's countenance, when he had been for a time out of favour. The successful attempt of Cambert, in conjunction with the Abbé Perrin and the Marquis de Sourdiac, in 1669, to institute a French opera on the model of the Italian performances which Cardinal Mazarin had introduced in Paris, was naturally a stimulus to Lully's ambition. Accordingly, he took advantage of a quarrel between the marquis and his partners, to obtain a reversion of the patent in his own favour, which is dated March, 1672, and which rendered permanent the establishment of the Académie Royale de Musique. The first production of Lully's undertaking was the opera of "Les Fêtes de l'Amour et de Bacchus," which seems to have been put together in haste for the opening of the theatre, since it is chiefly composed of pieces that had been written for Molière's comedies. This was followed in successive seasons by eighteen other works of the same class, none of which were unadmired, and some obtained the utmost popularity, and held possession of the stage for at least a hundred years. It was of course an advantage to the composer to have the co-operation in these operas mostly of Quinault; and when not of him, of Corneille or Fontaine, whose literary pre-eminence gave importance to every production in which they were concerned. He was, however, so despotic in the enforcement of his own views of dramatic effect, that he would oblige even these distinguished men sometimes to rewrite a scene again and again—it is said to the number of twenty times—before he would set it to music; and to this positive requisition of words which entirely suited his purpose, may largely be attributed the great merit of his dramatic productions. It must have been sufficiently vexatious to men whom the world acknowledged as poets, after having passed through the twofold ordeal, first, of the king's approval of their subject, and second, of the approbation of their finished poem by the Académie de France, to be obliged to reconstruct their work; and the more so, as their credit for the production was to be almost wholly absorbed in that of the composer. No musician, however, can work conscientiously upon an opera who has not free range for his ideas, and the concessions of these famous dramatists is therefore an example to all lyrical writers for the stage. Lully further exerted himself to secure completeness and unity of effect in his operas, by designing the dances and teaching the dancers. He arranged also the scenic contrivances, and instructed the singers, who, at a time when music was not generally cultivated, had scarcely any qualifications for performance besides their fine voices, until the composer had fitted them for the task. When he was thus extensively occupied, it was his practice to write only his voice parts and basses, and to make his pupils Lalouette and Colasse (who both acquired reputation as composers) fill up his scores. It must be remembered that the art of instrumentation was utterly undeveloped at the period, and thus it detracts nothing from the composer's merit, that he employed such assistance. Lully's operas, though they were the origin, and are indeed the models of the modern French grand opera, are of extremely simple construction. Their dramatic element is almost entirely confined to the recitative and the incidental ballets; the numerous songs, which are chiefly episodic, having a conventional character of grace calculated rather to meet the taste of the court than to realize the action of the scene. He is to be particularly noticed for the great advance upon all previous instrumental music displayed in the form and in the character of his overtures. These attained to such wide esteem, that for a long time it became common for Italian composers to adopt them as preludes to their operas. Lully wrote extensively for the church; but his ecclesiastical music, though greatly admired in France, seems never to have been played out of that country. Rigorous and exacting as he was in his capacity of director, he appears to have played the part of courtier to the king, with almost servile deference. He behaved, however, with the greatest

haughtiness to the ministers and other men in authority, save only if he happened to be out of favour with the monarch, and needed their influence to regain him his position. He is said to have been avaricious, the proofs of which are, that he left an immense sum of money at his death; and that though he received large parties of persons in the highest rank, he spent nothing on their entertainment, alleging that it would be unbecoming in him to attempt to vie with the magnificence of the nobility. He was eminently superstitious, but could still accommodate his conscience to his convenience: for example—he had a severe illness in 1686, when, despairing of his life, he sent for his confessor, who refused him absolution except he would, as an act of penance for the past, and in token of his renunciation of all earthly vanities, destroy the score of his opera of "Armide," which he had lately finished, and which was in course of rehearsal. He burned the MS.; his sins were absolved; but he kept a transcript of the opera, and recovered in time to direct its successful production. He was addicted to the pleasures of the table, the effect of which upon his constitution was such as to render him susceptible of injury, from causes which might else have been harmless. To this may be ascribed his death, which was thus induced: he had written a Te Deum to celebrate the king's restoration from sickness; being greatly excited at the rehearsal of this work, he was beating the time vehemently with a stick upon the floor, and accidentally once struck his foot instead. The blow produced mortification; he refused to have his limb amputated; an empiric undertook his cure for a large reward that was offered by the Marquis de Carette, but failed in his attempts, and Lully expired after great suffering. Lully left three sons—LOUIS, born in 1664, succeeded his brother, Jean Louis, as superintendent of music and composer to the king; he wrote an opera in conjunction with each of his brothers, and some other pieces of small effect. He died in 1713.—JEAN BAPTISTE, born in 1665, after sharing with Louis the composition of the opera of *Orphée* in 1690, was presented by the king with the abbacy of St. Hilaire, near Narbonne, for which his education had qualified him. He died in 1701.—JEAN LOUIS, born in 1667, succeeded to his father's appointment, which his early death left vacant for his brother; he died in 1688. Lully had also three daughters.—G. A. M.

LULLY, RAYMOND, surnamed DOCTOR ILLUMINATUS, was born at Palma in the island of Majorca in 1234 or 1235, where his father, a Spanish nobleman, held the office of seneschal to James I. of Arragon. Entering the army, he became celebrated at once for his valour and his gallantries. All at once he threw up his military rank, withdrew from court, and gave himself up to science and devotion. He graduated at the university of Paris, and studied alchemy under Arnold de Villanova. He appears to have made very extensive chemical researches, and to have been acquainted with a considerable number of important bodies. He had some crude notion of chemical analysis, and is reported to have invented the kind of furnace known as *athanor*, of which modifications are still in use. He came forward also as a philosophic reformer, having been connected either as pupil or friend with Roger Bacon. Though devoutly religious, according to the light of his age, he sought to free philosophy from the sway of theology. He contends that reason, instead of being chained to faith, should set out from doubt, and seek to know rather than to believe. In opposition to the doctrines of the schools, he issued his "Ars Magna," a system of mechanical logic or process by which men might argue upon all imaginable topics without laborious thought or a knowledge of the facts, and yet arrive at truth. It need scarcely be said that this was a delusion. Amidst these philosophic pursuits he travelled by land and sea, visiting not only the whole of civilized Europe, but many parts of Africa and the East, and meeting with strange adventures. Sometimes he preached a new crusade to Palestine, and sometimes he made missionary expeditions in mahomedan countries, and engaged in public discussion with the doctors of Islam. Some say that he was stoned to death in Algeria in 1315; others that he died peaceably in his Majorcan home, having previously fallen into dotage; others again maintain that he was alive in England as late as 1332. He is said to have given one of the three first kings, Edward of England, six million pieces of gold—the fruits of his alchemical labours—to defray the cost of a crusade against the Saracens, a story which scarcely needs refutation. From the vast extent and heterogeneous character of his writings, joined to his varied



and adventurous life, some have supposed that there were two Raymond Lullys, whom tradition has fused into one. The works ascribed to him, however, agree in style; and, as Dumas observes, his studies were not more heterogeneous than those of Dr. Priestley. His works have been collected and published by Salzinger under the title—"Raymondi Lullii Opera Omnia," 10 vols. folio, Mainz, 1721-42.—J. W. S.

LUNA, ALVARO DE, favourite and minister of John II. of Castile, was born about 1392, being the illegitimate son of a gentleman of rank in Arragon, Don Alvaro de Juvera. At eighteen he became a page in the household of the king, then only three years old, and soon gained that ascendancy over his weak mind which endured through life. On the king's being declared of age in 1418, the power of the favourite was assailed by the Infante Don Enrique, and his brother Juan, afterwards king of Navarre. The king fled with his favourite to the castle of Montavan, and a struggle ensued, the result of which was that De Luna was elevated to the post of constable of Castile, in the place of Davalos, one of the conspirators, in 1423. Ere long the king was compelled to banish the favourite, but speedily recalled him. The wars in Italy gave some degree of tranquillity to Castile. In 1429 a war against the Moors was decided upon, and De Luna prepared to take the chief command; but once more the quarrels between the three kingdoms broke out, and the kings of Arragon and Navarre invaded Castile. A truce was, however, agreed on, through the exertions of the queen of Arragon, and from 1430 to 1439 the peace of the kingdom and the influence of the constable continued. In that year the Infante Enrique and the king of Navarre, reinforced by the king's son, Prince Enrique, formed a league which compelled the monarch to banish his minister for a term of six years. It is probable that the real strength of the confederacy lay in the discontent which had been excited among the Castilian nobles by the constant aggressions attempted by the king and his minister on the prerogatives of the Castilian parliament. Another demerit, though less obvious, was De Luna's neglect of his trust as tutor and afterwards governor of the young Prince Enrique, whose vices and incapacity are to be traced to his education. The prince at first took part against the favourite, but in later years was active in bringing about his restoration. The king of Navarre soon reduced the unfortunate John to an honourable captivity; but Prince Enrique, in conjunction with the constable, raised a force sufficient to defy the usurpation, and at the battle of Olmedo the Infante Don Enrique was mortally wounded, and several of his principal supporters killed. The return of De Luna to power was not signalized by any act of revenge against his opponents, but the last stretch of his authority proved fatal to him. The king having lost his first wife, was on the point of concluding a match with the daughter of the king of France; but the minister had already, without consulting him, arranged a union with Isabel of Portugal, which would appear to have been in a political sense far more eligible. The king submitted, and married the Portuguese princess; but the constable failed to rule the king's domestic relations as he had done in the time of the first queen. He soon lost the favour of the sovereigns, and a plot was already matured against him when he gave but too valid a pretext for his condemnation, by causing Alonzo Perez, who had been unfaithful to him, to be thrown headlong from a tower. A speedy arrest and a mock trial followed; and after much vacillation on the part of the king, he was publicly executed at Valladolid, June, 1453. The reputation of Alvaro de Luna is literary as well as political; he was a patron of literature, and wrote many of the *entremeses*, or interludes, which were then in vogue; also a short poem, and an unpublished work on virtuous and famous women. The chronicle of his life, by an unknown ecclesiastic, is a master-piece in its kind.—F. M. W.

LUSIGNAN, GUY DE, King of Jerusalem and first king of Cyprus, was born about 1140, and was descended from the ancient French family of Limousin. Like several of his ancestors he took part in one of the crusades, and was selected in 1186 by Sybilla, sister of Baldwin IV., king of Jerusalem, for her second husband, after the suspicious death of her infant son, Baldwin V. As Guy's only recommendation was his handsome person, this choice excited general dissatisfaction; and even his own brother was heard to exclaim—"Since they have made him a king, surely they would have made me a god." War soon after broke out between the crusaders and Saladin. The mahomedans laid siege to Tobenas, and the christians, in an attempt

to relieve that important place, were defeated with the loss of thirty thousand men, and Lusignan himself and many other knights were taken prisoners. He regained his liberty on surrendering the stronghold of Ascalon; but Jerusalem soon after, October 2, 1187, fell into the hands of Saladin. In 1192 the weak and unfortunate Lusignan resigned his regal honours to Richard Cœur de Lion, and received in return the sovereignty of Cyprus, which he re-peopled with refugees from Syria and Palestine. He died in 1194 after a reign of only two years, but the dynasty which he founded lasted for three centuries.—J. T.

LUTHER, MARTIN, the great German reformer, was born at Eisleben on the evening of the 10th of November, 1483. As he was born on St. Martin's Eve, and baptized on the following day, he received the christian name of Martin. His mother, Margaret, a peasant, and his father a poor miner, left Eisleben for Mansfeld when their babe was but a few months old. Here the industrious labourer so prospered that he became possessor of two furnaces, and was enabled thereby to give his son a good early education. After attending the Latin school he was, at the age of fourteen, sent to Magdeburg, to the seminary of the Franciscans. During his residence in this city his poverty forced him to traverse the neighbouring villages, and sing hymns for bread. Next year he removed to Eisenach, and was still pinched with similar straits, till a lady named Cotta, attracted by his appearance and singing, took him under her roof. No wonder that the memory of this early period deeply impressed the mind of Luther, and that many years afterwards he sometimes requested his hearers not to despise the poor boys who sing from door to door and ask bread for the love of God. The elder Luther, who saw the rising talent of his son, was anxious that he should study law, and accordingly he entered the university of Erfurt in 1501. The classics and the schoolmen divided his attention—"the whole university admired his genius"—and he took his degree in 1505. But in the second year of his sojourn at Erfurt, as he was ransacking the volumes in the college library, he found a copy of the Vulgate, a book which he had not seen before, and which contained greatly more portions of scripture than were found in the church lectionaries. He read it, and again and again returned to read it, with strange and rapturous sensations. The spiritual conflict commenced within him; a new realm, lying far beyond intellectual pursuits and gratifications, was laid bare to his vision; and the cravings of his soul were awakened, though for a period they were not to be satisfied. About this time, too, his severe studies threw him into an alarming illness, which quickened all his serious impressions, and these again were deepened through the sudden death of a fellow-student and friend by a stroke of lightning. His religious convictions grew so overpowering that he resolved, according to the custom of the time, to abandon the world and devote himself as a monk to God. After a very brief interval, he summoned his friends to a jovial supper, at which there was no lack of student merrymaking; and no sooner had his companions gone, than, leaving the rest of his property, and taking his Virgil and Plautus under his arm, he entered the convent of the hermits of St. Augustine. Having been enrolled as a novice he soon felt the degradation of his lot; but he shrunk not from it, for he had deliberately chosen it. The master of arts was forced to be a menial drudge, sweeping the rooms, acting as porter, begging for bread, and doing other unnameable offices for his lazy and exacting superiors. By the patronizing interference of the university he was at length enabled to resume his studies, comprising the scholastic philosophy and the diligent perusal of the Bible and Augustine. But he was far from obtaining that spiritual peace and sanctity which he had so earnestly anticipated. He worshipped, prayed, fasted, and did penance in vain. His melancholy grew yet gloomier, so that on one occasion, and because of his non-appearance for some time, the door of his cell was burst open, and the poor pale monk was found on the floor in helpless and unconscious exhaustion, out of which he was charmed only by the song of the choir. So much did "the sorrows of death compass him, and the pains of hell get hold upon him," that his fancy bodied out his guilty fears in the shape of some awful tormentor who was ever haunting him day and night—and ever ready to arraign him or summon him to judgment and doom. There was no salve for his soul in monastic routine or ascetic services. In thorough earnest was he all the while, for his salvation was felt by him to be at stake; and long afterwards he would honestly say—"If ever monk could have won



heaven by monkey, that monk was I." But clouds and darkness were not always to lie in thick folds on his spirit, and the conversation of Staupitz, the new vicar-general, who had come on an official visit to Erfurt, greatly relieved him. Yet though the day had dawned, the mist often returned. The letters and counsels of Staupitz, however, had their influence, and at last the kind and pointed words of an aged monk so truly went home in peace and joy to his heart that he exclaimed—"I felt as if I had been born anew." In his twenty-fourth year, in 1507, Luther was ordained a priest, and celebrated his first mass. Thus ends the first period of Luther's life, his formal consecration to the service of that system which he was soon to challenge and overthrow in Germany and northern Europe.

About this period Frederick, the elector of Saxony, had founded a university in Wittenberg; and in 1508, and by the influence of Staupitz, Luther was invited to fill the chair of philosophy in it. The dialectics which he now taught had little charm for him. They might furnish a salutary mental discipline; but theological truth entranced him. It was no evanescent subtlety, but a living and fresh reality, which scripture unfolded, and his soul could apprehend and rely on. So that in the second year of his professorship, Luther, on becoming a bachelor of theology, set himself to the exposition of the divine word, obtaining at the same time more spiritual serenity and deeper and more comprehensive views of the plan of redemption. His new opinions startled not a few among his colleagues; but as long as they were confined in their utterance to the chair they were comparatively harmless in result. His good genius Staupitz again interfered; and seeing his popular gifts—his earnestness, imagination, and fire—urged him to preach. At length, with great reluctance, and with a solemn sense of responsibility, he rose from the chair into the pulpit. At last had he reached his right place—his throne of power, as a public teacher of a christianity drawn directly from the word of God and realized in his own spiritual history—a christianity fresh as spring leaves when contrasted with the faded foliage and dry faggots of the mediæval theology. His popularity was great and immediate; the college chapel was found at once to be too small; and on the invitation of the civic council he removed to the parish church. His audiences were enchained while they were startled; the oratory of the open-minded and noble-souled Teuton could not but tell on the masses; for his words, born in his own heart, reached with magnetic quickness and sureness the responding sympathies of all hearts before him. But as yet, like Staupitz, he was only an evangelist within the church, and imagined that the gospel as proclaimed by him was the true lesson of that church to the people, though, as he innocently supposed, many preachers had not risen to the full proclamation of it.

Luther had now got his first lesson as to evangelical freedom, and he had longed and striven for it; but his next lessons, which led him to revolt against what he felt to be ecclesiastical delusion and domination, were in providence forced upon him. Either in 1510 or 1511 he was sent to Rome, probably on business connected with the religious order he belonged to, and perhaps, as some say, in fulfilment also of some religious vow. His ardent mind longed to see the metropolis of Christendom, and to join in that august worship which his Holiness, his cardinals, and the highest prelates and dignitaries glorified by their presence or participation. But his visit left deep and solemn impressions upon him. The monasteries he visited on his journey revealed the luxury of the inmates, and even on Friday they practised no abstinence from animal food. Herrings and bread had been his usual repast, and he could in no way sympathize with the sumptuous fare of his Benedictine entertainers in Lombardy. As he approached the city his spirit bounded with emotion; and at his first glimpse of it he threw himself in transport on the ground, crying, "Holy Rome! I salute thee." The pilgrim devoutly made a circuit of the churches, drank in all the legends, and thought himself privileged beyond measure; nay, he almost wished that his parents had been dead, so that by masses and prayer he might then and there free them from purgatory. But the profanity of the priests annoyed and disgusted him. On one occasion seven masses were said around him before he had said one. "Get on," cried one of the priests, "and let our Lady have her son again." Prelates were as deficient in faith and gravity as common priests. Luther could hardly credit them when he found them boasting that, instead of the

awful words of the sacramental formula, some of them had said, *Panis es, et panis manebis; vinum es, et vinum manebis*—Bread thou art, and bread thou shalt remain; wine thou art, and wine thou shalt remain. How shocked he was at finding hypocrisy and profanity, idleness and sensuality, where he had expected holiness and faith! The *Scala santa*, or holy stair of twenty-eight steps, is said to be that on which Jesus ascended when he appeared before Pilate, and to have been transported by angels from Jerusalem to Rome. Luther joined the bands ascending it, kissing each step as they mounted; but he soon felt the degradation, and his conscience awoke with a voice shouting in his ear, "The just shall live by faith." This visit to Rome had a decided formative power on Luther's mind. "Not for a hundred thousand florins would I have missed seeing Rome;" for his experience had been, "the nearer one gets to Rome, the more bad christians does he find." On his return to Wittenberg he was, much against his will, made a doctor of divinity, the vicar-general Staupitz insisting that "the Lord had need of young and vigorous doctors." The expense, fifty florins, was defrayed by the elector. He was made Doctor Biblicus, his oath being "*Juro me veritatem evangelicam viriliter defensurum*"—an oath which he kept at all hazards, and against all forms of scholastic and Pelagian errors. Luther now preached with renewed ardour, kindling into still greater eloquence, exhibiting still mightier energy, and basing his statements, appeals, and denunciations more and more closely on the holy scriptures. At this period, and in room of Staupitz, he made an inspection of forty monasteries in Misnia and Thuringia, his old abode at Erfurt being among the number. He found much during this six months' tour to appal and move him; the impression made on him at Rome was sadly confirmed; the corruption had spread from the heart to the extremities.

The crisis had now come. The court of Rome, to aid in building St. Peter's, had commissioned agents to sell indulgences in Germany. The traffic was carried on with the utmost effrontery, and under a regular tariff. In particular a trafficker, named John Tetzel, a Dominican friar, carried on this commerce with unblushing levity and volubility of tongue, affirming that "repentance was unnecessary to forgiveness;" "that as soon as the money chinked in the strong box the soul escaped from purgatory;" and that he had "saved more souls by his indulgences, than Peter had done by his preaching." Rumours of such scandals were spreading on all hands; and some citizens of Wittenberg, who had been in the habit of confessing to Luther, refused to abandon their sins and pleaded the power of the indulgences which they had bought at Tetzel's sales. The spirit of Luther was fired, and he thundered against indulgences. Tetzel replied; the reformer waxed in boldness, and on the 31st of October, 1517, the eve of All Saints, he nailed to the church door ninety-five theses against the doctrine of indulgences, and declared his eagerness to defend them against all impugnors. In this challenge Luther did not question the authority of the pope, but believed sincerely he was doing loyal service to the church. The news spread everywhere. Discussions followed. Tetzel published counter-theses. Erasmus, Hutten, and others, were filled with joy at the commotion. Dr. Eck of Ingoldstadt next challenged Luther, and was not sparing in his denunciations. "Friar Martin," said Leo at first, "was a man of genius, the outcry against him being monkish jealousy." In the meantime Luther went down to Heidelberg, and, according to the fashion of the time, held a disputation there against five doctors, and in defence of several theses which he termed "paradoxes." Bucer, then a Dominican friar, listened to the dispute, and became a convert to Luther's opinions. But alarm at length prevailed in the papal court, and Luther was summoned to appear at Rome within sixty days; Sylvester Prierias, a virulent opponent, being put at the head of the tribunal appointed to try him. But it was claimed by the elector, who was well aware of what would be the fatal result if Luther should venture into Italy, that he should be tried in his own country; and accordingly he was ordered to appear at Augsburg before the papal legate, Cardinal Cajetan, who, while professing to conduct a fair inquiry, had secret orders to treat him as a heretic, without mercy, and to invoke for this purpose the secular arm. Luther attended; and his earnest convictions perplexed the courtly Italian. Unless the German would say, "I retract," the cardinal could show him no favour. "Revoce," cried the cardinal at length, or "return no more." The four days' dispute came to an end; no power could dislodge the intrepid German from his



position. "I leave the place," writes Luther to his Eminence, "in the name of the Lord, and appeal from Leo misinformed to Leo to be better informed." The cardinal was confounded; "the beast," said he, "has deep eyes, and his head is full of speculation." The monk returned in safety to his cell and lecture-room. The sensation created by the occurrence was deep and overawing, and Luther thought of France as a place of refuge. "I am," said he, "in the hands of God and my friends." But the elector would not hear of his leaving Wittenberg, as his departure would be a sad blow to the rising university. Another attempt at conciliation was soon made; Miltz, a Saxon, was appointed to preside at the conference, and a meeting took place at Altenberg. The legate at the end of a repast kissed the monk—"a Judas kiss," thought Luther; but he was so wrought on that he framed a humble and apologetic letter to the pope. He did not see his way as yet to break off finally; nay, he did not contemplate such an issue. But his letter was unheeded; he became more keenly alive to the errors of the church, and his dispute with Eck at Leipsic urged him onward to attack the primacy of the pope. Luther now took advantage of the press, and his works flew into wide circulation. The heart of the nation was roused; his voice was heard in huts and palaces, colleges and monasteries; and his address to the "Christian Nobles of Germany," 26th June, 1520, pealed like a thunder-clap over the country. During October of the same year he published the "Babylonian Captivity of the Church," a book of trenchant assault, showing that the breach had become so wide as to admit of no compromise. Miltz met Luther privately at Lichtenberg and strongly urged him to silence, which Luther agreed to in the meantime if his enemies would let him alone. But the bull anathematizing him was already in Germany. After being posted up in several of the towns, Eck, who had been intrusted with the publication of it, boasted at Leipsic that now he would bring that "strange fellow to his senses;" but the students mobbed him, and he was glad to escape with his life. Tumultuous excitement was felt everywhere. The bull was brought to Wittenberg, and in presence of a notary and five witnesses Luther protested and said, "I appeal from Leo as a rash and unjust judge who condemns me unheard, to a future universal christian council." The bold monk rose into sublime defiance, when on the 10th of December, and at nine in the morning, he led a band of professors, doctors, and students to the gate of the city, and threw into a bonfire, kindled for the purpose, the canon law, the decretals, the Clementines, and the Extravagantes of the popes, tossing after them into the flames the papal bull, with the declaration—"As thou hast grieved the saints of God, so mayest thou be consumed in everlasting fire." In an address he added—"Hitherto I have merely jested with the pope; the serious struggle now begins." Thus ended the second great epoch of Luther's life, in a defiant separation from the Church of Rome.

Charles V. had been recently crowned at Aix-la-Chapelle, and his first Germanic diet was summoned to assemble at Worms in 1521; one avowed object of the meeting being to "check the progress of new and dangerous opinions." The papal party, headed by Aleander, induced the young emperor to issue an edict for the destruction of Luther's books. But the Estates refused to publish the decree unless Luther were heard in his own defence, and a safe-conduct granted under which he might come to Worms; Aleander meanly pleading that he should not be put under the protection of the public faith. Luther was therefore summoned to Worms by the emperor under the titles, *honorabilis, dilecte, et devote*—mere words of form. This was what Luther longed for—to proclaim the truth to the congregated princes and nobles of Germany. While his friends hesitated and trembled, and conjured up all manner of dangers, he at once resolved to go, though he learned that he had just been cursed at Rome with great ceremony. On seeing the suspense and anguish of his advisers, he bravely exclaimed, "It is not my coming to Worms, but my condemnation and death that the papists want. I despise them while I live, and by my death I will triumph over them." In the resolute spirit of a martyr he bade his colleagues farewell, and on the 2nd of April set out on his journey, a carriage being provided for him by the civic authorities. His journey from town to town resembled a triumphal procession; even Pallavicini admits that the crowds everywhere rushed to him during his progress. His enemies were alarmed at his coming, for they scarcely expected it, and strove in various ways to prevent or

intimidate him. Spalatin also ventured by a messenger to forewarn and remonstrate, but Luther's intrepid reply was, "Go tell your master, that though there were as many devils in Worms as there are tiles upon the houses, I will enter it." On the 16th of April he reached the city, and attired in his monk's frock, passed through its streets attended by two thousand persons. On the morning of the 19th his faith seemed to fail him, for men of his temperament are liable to such recoils; bitter thoughts rose in his mind, but prayer gained the ascendancy. Alone he wrestled—"Stand by me, O God, the cause is thine. . . . Hast thou chosen me for this? I ask from thee assurance. . . . My soul is thine, O God, keep thou me." These and other broken sentences fell upon the ears of his friends. Luther was at length ushered into the august presence. The assembly was the most magnificent that Europe could furnish. Two hundred and four judges were there; the emperor, six electors, eighty dukes, eight margraves, thirty prelates, seven ambassadors, and hosts of princes and deputies. Alone he faced this tribunal; pale and emaciated, he stood before them in solitary grandeur. The combat began. Luther's calmness returned, nay, his courage rose to the occasion. Boldly and fully did he vindicate his past procedure, uniformly appealing to the authority of scripture. As Luther himself describes the scene, the contest turned on two questions—"Are those writings yours?" Yea. "Will you retract them?" Nay. "Begone then!" At the close of one of his answers he uttered those mighty words, "Here am I; I cannot do otherwise; so help me God. Amen." On the 26th Luther left Worms. An imperial edict was immediately issued against him—styled in the writ the "evil fiend in human form"—and he was put under the ban of the empire. But his friends had concerted measures for his safety, and he was warned that for a season his liberty might be abridged. Leaving Worms, he went to Mora to see his aged grandmother, and one can easily imagine the mingled awe and admiration with which she must have regarded her grandchild, who had single-handed been a match for pope and emperor. Next day he resumed his journey, and when he was in the depths of the Thuringian forest he was roughly seized by five horsemen and carried off from his companions to the castle of Wartburg. Here he assumed the dress of a knight, and spent a year in its solitude, mourned by many of his friends who were not in the secret. Yet this period of forced retirement was not misspent; several tracts were composed by him, and he did a portion of his great work—translated the New Testament into German. The version was published in 1522. But he had to wrestle with morbid and nervous sensations produced by his confinement and sedentary life. The Evil One, as he imagined, often troubled him; and on one occasion, in the form of a buzzing moth, so annoyed him as he was in the act of translating, that he hurled his inkstand at the tempter, and the strange missile left a mark on the wall of his chamber which the visitor is still invited to inspect. Leaving his Patmos, he returned to Wittenberg; his unquailing energy carried all before it, and in 1524 he abandoned the monastic dress—the last relic of his connection with Rome. Carlstadt and his party were driving matters to an extreme and damaging the cause, and he had to crush them. Henry VIII. of England answered his "Babylonish Captivity," and Luther replied in his own fierce style. A set of enthusiasts, Stubner and the prophets, rose up in and around Zwickau and in other places, who soon turned liberty into licentiousness, and in a brief space excited the peasants to war—a political revolt resting, however, on many grievances, which Luther strove hard to moderate. He bewailed these excesses as far more hurtful to his cause than papal persecution, and his enemies blamed him and his doctrines as being the source of them. On the 11th June, 1525, Luther was married by Pomeranus to Catherine von Bora, who had left her convent about two years before. According to some accounts the lady herself had some hand in forwarding the arrangement. Luther had destined her for another person, but that person she bluntly declared she would not have, adding that she far preferred Luther to him; and to him such an appeal was irresistible. His friends were alarmed at this step, and many critics and historians have needlessly condemned it. It was his father's will, he argued, and God's will too. His lovely "Ketha" proved an excellent wife, and the happiness of Luther was vastly increased, though he sportively calls his spouse occasionally "my Lord Kate." A new fountain of tenderness was opened in his nature by the domestic relationship of wife and ultimately four children.

The controversy with Erasmus on the Will was an unhappy



one. The technical dispute may cease to interest us, but its nature and tendency are quite palpable. The great scholar felt not the spiritual want of the age—its deep craving was for something more than literary taste and classic refinement, which might, indeed, coexist with scepticism and sensuality. Erasmus played upon the surface of the waters, and tossed about the laughing billows; Luther went down into the depths, in which it is true he sometimes lost himself before he hastily emerged. The one was expert at external appliances—the herbs and flowers of Parnassus—the other strove to reach the inner seat of the moral malady, and heal it with the balm of Gilead.—(See ERASMUS.) Luther's labours from this time forward were incessant. The publication of the new German translation of scripture embodied the divine word to princes and people, and forms an epoch in the formation and history of the German tongue. By the year 1533 seventeen editions of it had been printed at Wittenberg; thirteen at Augsburg; thirteen at Strasburg; with reprints at Erfurt and Leipsic. "The care of all the churches" was now upon the reformer, for many of the German states were embracing his doctrine. From 1517 to 1526 every year saw some book or tract from his pen. The translation of the Hebrew scriptures occupied a large portion of his time, and he wrote commentaries on nearly all the books of the Bible. In 1525 a council was held at Augsburg, which adjoined to Spire in 1526, and at it a general council was demanded. In 1529 another diet met at the same place; and the imperial and popish party having got the mastery, resolved to suppress the Reformation by force. Against this decree the deputies solemnly protested, and acquired thenceforth the appropriate name of Protestants. At this period occurred the famous sacramentarian controversy about the presence of Christ in the eucharist. Luther held to the traditional dogma of a real bodily presence, and when worsted in argument still repeated the words, "This is my body." By appointment of the landgrave of Hesse, Luther and Zwingle met at Marburg for discussion. But it was fruitless; Zwingle's arguments as to bodily locality Luther contemptuously called "mathematics." It was found that prior to the conference, Luther had chalked on the velvet table-cloth, "This is my body." Luther's dislike of the Swiss reformers was wholly unworthy of him. The famous diet of Augsburg took place in 1530; the confession prepared by Melancthon was laid before it and was formally accepted. To be in the neighbourhood if any crisis arose or consultation was needed, Luther went to sojourn at Coburg for a season. To animate his drooping friends on the occasion, Luther composed and sang his noted hymn, "Ein feste Berg ist unser Gott." The highest point had been gained. Protestantism, at first a secret conflict in the soul of an unknown and solitary monk, and which had demonstrated its vitality by conquering so many obstacles and triumphing over so many dangers—which had not quailed at the curse of the pope, nor been paralyzed by the ban of the emperor—was now established among the German nations. The excesses of the anabaptists vexed the reformer greatly, and his heart was smitten at the thought of war—a religious war waged by the emperor against the German princes. Then came the scandal with the landgrave of Hesse, who wished to repudiate his wife and marry another. Whatever Luther's fault in this matter or in the advice he tendered, it is wholly contrary to his own repeated statements to maintain, as Sir William Hamilton does, that he held "polygamy as a religious speculation." Luther remained at Wittenberg amidst many labours, till, in his sixty-second year, his health began to give way. On the 23rd of January, 1546, he left Wittenberg for Eisleben, in order to compose some differences among the lords or counts of Mansfeld. This last journey brought upon him the blessing of the peacemaker, a fitting prelude to his retirement to that land where all is serenity and love. The river Issel being swollen he was five days on the road. On the 17th of February, 1546, he complained of excessive pain in the chest; only three days before he had written to his wife that his work of peace was well-nigh brought to an end. Some presentiment appears to have haunted him, for, according to Jonas, he said—"I was born and baptized here at Eisleben; what if I should remain or even die here?" In the night he was attacked again, and next day he gradually sank. Thrice he offered the prayer, "Into thy hand I commend my spirit; O God of truth, thou hast redeemed me." Jonas asked him, "Do you die in the faith of Christ, and the doctrines you have preached?" "Yes," was the reply, as his great spirit

departed. His disease is supposed to have been angina pectoris, but according to others, cancer in the stomach. The most absurd stories were circulated about his death by his popish enemies. On the 19th his body was inclosed in a leaden coffin and carried into the church prior to its removal, and on the 22nd the hearse arrived at Wittenberg, where the whole city stood around in the deepest sorrow and lamentation. Luther was buried in the Schlosskirche, and Melancthon pronounced the funeral oration amidst the sobs and wailings of the vast assemblage. Many a traveller has read the simple inscription on his tomb.

Luther was one of the mighty; his earnest and manly nature was a stranger alike to dissimulation or cowardice. That he spoke roughly sometimes, and wrote harshly too, no one knew better than himself. "I was born," said he, "to fight with devils and storms, and hence it is that my writings are so boisterous and stormy." His life not only marks, but makes an epoch in the world; for though many previous causes had been in operation, the German reformation was the work of one age, and to a great extent of one man. He had a far more adequate conception of the work needed for his period, than either Erasmus and the revivers of learning on the one hand, or Hutten and the political patriots on the other. In his broad and balanced theology in which objective and subjective have each its place and position, he passed beyond the earlier mystics, who, in doing so much to foster the spiritual life, perpetuated a protest against dead ecclesiasticism. Providence had largely endowed him for his gigantic enterprise; and when the time was ripe, the man was ready, brought step after step unconsciously to his awful position. Even his culture in childhood was full of stern discipline. The restless and unruly boy is said to have been sometimes flogged above a dozen times in a day, and at home the rod was applied to him with such severity, that as himself confesses, "the blood came." He did not indulge in speculation; largeness, breadth, or profundity of thought, did not characterize him. He had neither the classic culture of Melancthon, nor the logical mastery and sobriety of Calvin. He was a man of action, and his quick sense of duty was coincident with the doing of it. True to every conviction, he shrank not from the expression of it, or from embodying it in a decided and unwavering course of conduct. Intellect and passion were powerful by turns within him; his conclusions were sometimes the fruit of irresistible impulse, rather than of calm and logical thought. So much was he formed to lead opinion that he could not easily bear contradiction. When he could not see through a hard problem, he knit his brows and scowled. At those moments he uttered and wrote those extreme opinions which have the semblance of paradoxes, and of which Hallam and Hamilton have given us a one-sided and depreciatory criticism. Luther was no recluse; his voice was the sound of no hidden oracle. He was a genial, hearty man; and after his marriage some of the noblest traits of his nature were fully developed; more tenderness, more sympathy with what was human, and less of that isolated and mere intellectual individuality which monkery tends to foster. He liked hilarity, and rejoiced to unbend. How happy and cheerful was he with his wife and family; how playful and loving are his letters to her and his children! He denies being "on fire" prior to his marriage, probably understating it against some objector desirous to trace his union to violent attachment. But his affection never slept, and it sheds its fragrance over many of his letters. Not long before his death, he sends his wife "his poor old love in the first place"—"I love her more than I do myself," said he on a previous occasion. The humour that so often accompanies genius flashes now broadly, and now peeps out slyly, through his conversation and writings. Fond of music from boyhood, he composed many hymns and set them to music; forty-two original tunes were composed by himself and his associates. Luther's system of theology is not perfect, yet the theology of the Augsburg Confession is in its most essential points based on scripture; and if the words of scripture are to be interpreted in their plain significance, the great Lutheran dogma of justification by faith, or that man becomes right before God through his personal acceptance of the righteousness of Christ, is beyond cavil or suspicion. His imperishable monument is the translation of the scriptures. He asked assistance from all quarters, from the physician Sturciac on plants and animals, and from Spalatin on minerals. He attended the manipulations of the butcher in order to comprehend more distinctly the sacrificial terms in the Mosaic code. In their meet-



ings for the translation of the Old Testament, Luther presided over his theological colleagues, with his Bible and the Vulgate before him; Melancthon at his right hand being appealed to for assistance from the Greek version, Cruciger on his left throwing in the aid of the Targums, while Pomeranus gave them help from the rabbinical writings. That band of scholars did their work so faithfully that they have been known to return fourteen successive days to the reconsideration of some obscure clause or doubtful word. In a word, Luther excelled in many spheres; his mind was many-sided. Well might Melancthon say—"Pomeranus is exegetic, I am a dialectician, Jonas is an orator; but Luther surpasses us all." Luther, after recovery from monkish emaciation, stands before us as a man of compact, physical frame, with a firm set mouth and a massive brow, broad shoulders, and a "brave rotundity" in his more advanced years. His *Tischreden* or Table Talk, so well known, is not all genuine. The best edition of his letters is by De Wette. Many lives of him have been written, and the last edition of his works occupies sixty volumes.—J. E.

LUTTRELL, NARCISSEUS, a diarist and collector of some note, was descended from the ancient family of the Luttrells of Dunstan castle in Somersetshire. He lived very privately and penuriously, and died at Little Chelsea on the 27th of June, 1732. He had collected a curious library of English history, antiquities, and miscellanies, and had purchased for it as each came out every poetical tract from the time of Charles II. to that of George I. This collection is referred to by Sir Walter Scott as having been turned to account by him in his edition of Dryden. Seventeen volumes of Luttrell's MS. diary of public events and gossip, commencing in September, 1678, and terminating abruptly with the 1st of April, 1714, are preserved in the library of All Souls college, to which they were bequeathed by Dr. Luttrell Wynne, a relative of the writer, and a former fellow of the college. In its manuscript form it was much consulted by Lord Macaulay, who frequently refers to it in his *History of England*. The celebrity thus bestowed on it led to its publication at the press of the university as "A brief historical relation of State Affairs, from September, 1678, to April, 1714," 6 vols., Oxford, 1857.—F. E.

LUXEMBURG, FRANÇOIS-HENRI DE MONTMORENCY, Duc de, one of the greatest generals of his age, was descended from the ancient and famous house of Montmorency, which has given to France a long and splendid succession of constables and marshals. He was born in 1628, and was the posthumous son of the Count de Bouteville, who was beheaded for fighting a duel. The Princess de Condé took a deep interest in young De Bouteville, introduced him at court, and obtained for him the appointment of aid-de-camp to her son, the great Condé. Under that famous soldier, whom he resembled in many of his best qualities, young De Bouteville learned the art of war, and soon showed that in ability and courage he was not inferior to any of his illustrious race. His first campaign, which was in Catalonia in 1647, under the Duke d'Enghien, was unfortunate; but he greatly distinguished himself at the battle of Lens in 1648, and was rewarded with the rank of major-general when he was little more than twenty years of age. His connection with Condé involved him in the political quarrels of that erratic genius. In the civil wars which distracted France during the minority of Louis XIV. he fought under Condé against Mazarin and the Fronde, was wounded and taken prisoner at the battle of Rethel in 1650, and was for some months confined in a dungeon at Vincennes. He fought with Condé on the side of Spain in the war with France in 1654-59; but after the treaty of the Pyrenees in 1660 he made his peace with Louis, and was allowed to return to his native country. He served as a volunteer under Turenne in the conquest of Franche-Comte in 1667, and was elevated to the rank of lieutenant-general. In 1671 he married the heiress of the great house of Luxemburg, and united her name and arms with his own. In the following year he was commissioned by Louis to chastise the Dutch; he gained several battles, took many towns, and inflicted upon them such cruelties as greatly to tarnish his reputation. At the close of the campaign in 1673, at the head of twenty thousand men, opposed by more than three times that number, he effected a masterly retreat which added greatly to his reputation. He distinguished himself in another campaign in Franche-Comte in 1674, and took part in the battle of Senef. In the following year he was created a marshal of France. He obtained several brilliant successes in the campaign of 1677, but he was disliked, both by

Louis and his powerful minister Louvois; and at the instigation, it is alleged, of the latter, the victorious general was accused of trafficking with sorcerers and with vendors of poison, and was confined in the Bastille for fourteen months. But when France was involved in war with the allied powers in 1690, Louis was fain to avail himself of the services of the general whom he had ill-used, and whom he detested. Luxemburg revenged himself on his ungrateful master and his minister, by rendering the most signal services to the state. He defeated Prince Waldeck in a decisive engagement at Fleurus, 1st July, and King William in the famous and bloody battle of Steinkirk, July, 1692, and again at Landen in 1693, when nearly twenty thousand men were left on the battle-field. In the following year he made a forced march in the presence of a superior army—the last important act of his life—which excited the admiration of military critics, and frustrated the plans of his opponents. Worn out by his toils and by vicious indulgences, he died 5th January, 1695, in the sixty-seventh year of his age. The death of Luxemburg put an end to the success of Louis. He left no equal or worthy successor among the French generals. His stature was diminutive, his features harsh, and his person deformed. But he was possessed of unerring sagacity, a clear judgment, great energy and presence of mind, and wonderful military skill. He was deficient, however, in vigilance and diligence, and is alleged not to have had the art of improving a victory.—J. T.

LYCURGUS, the Spartan legislator. The life of this celebrated man is hopelessly surrounded with fable. According to Aristotle he lived 884 B.C.; but Xenophon places him upwards of two hundred years earlier. At a time when Sparta was distracted by the tyranny of its kings and the restlessness of the people, Polydectes, Lycurgus' brother, died, leaving his queen pregnant. After she had given birth to a son, Lycurgus proclaimed him king, and became the child's guardian. He afterwards left Sparta in order to silence the insinuations of his enemies charging him with ambitious designs, and travelled over many countries, Crete, Asia Minor, Egypt, Libya, Iberia, India, &c. Having returned to Sparta with great knowledge of laws, manners, philosophy, and human nature, he was intrusted with the task of rectifying the disorders of the state. In doing so he met with considerable opposition; but he had a powerful party on his side, who aided him in the work of reform. A new constitution, civil and military, was established; on which Lycurgus, having got a promise from the citizens not to change any of his laws, left Sparta and died in some unknown place. After his death he was worshipped as a god in a temple where sacrifices were yearly offered. It is difficult to determine the exact nature of the Spartan constitution, which is always assigned to Lycurgus as its founder. It had the aristocratical and democratic elements in different proportions; the latter however predominated. All authority was ultimately derived from the people. The popular assembly included all Spartans, of thirty years of age, of good character. Though the senate originated measures, they had always to be submitted to the assembled people, who either approved or rejected them. At the same time, the Spartans were a nation of soldiers; military life overpowered the more peaceful and beneficial occupations of the agriculturist and trader. Yet the Spartan wars were defensive, having for their object the maintenance of what was already acquired. There is little doubt that far too much has been ascribed to Lycurgus. Most of the regulations and laws he is said to have originated, were independent of him. The essential part of the Spartan constitution did not proceed from him; it was a gradual development. But that he improved the constitution, we cannot reasonably doubt. He was a judicious, wise, and patriotic counsellor, to whom his countrymen looked up with respect. He amended old laws, and exerted a permanent influence on the Spartan institutions.—S. D.

LYCURGUS, an Attic orator, was born at Athens about 396 B.C. He studied philosophy in the schools of Plato and Isocrates; and was three times manager of the public revenue; the duties of which office he discharged most faithfully. He exerted himself against Philip and Alexander; and when the latter demanded that the Athenians should deliver him up, the Macedonian was met by a refusal. It would appear that he was always intrusted with responsible public offices, in which he acted with disinterestedness, integrity, and justice. He died in the year 323 B.C., leaving three sons by Callisto his wife. Of his numerous orations only one is extant entire; there are but fragments of others. His style seems to have been inelegant; but the moral tendency of



the orations is a fair reflection of the man. The best edition is Maetzner's, Berlin, 1836.—S. D.

LYDGATE, JOHN, an old English poet, one of the immediate successors of Chaucer and Gower, was born probably about 1370, and, as he has recorded in his testament, at Lidgate, from which presumably he derived his name. He was a monk of the benedictine abbey of Bury St. Edmunds; and it is also certain that he was ordained a subdeacon in 1389, a deacon in 1393, and a priest in 1397. After studying at Oxford, he repaired to the universities of Paris and Padua, and mastered French and Italian,—his favourite authors in which languages were Alain Chartier, Dante, and Boccaccio. He was a man of varied learning and accomplishments, and after his return to England opened in his monastery a "school of humanity" for the sons of the nobility. He died probably about 1460. Of his works, extremely numerous, there is a list of no fewer than two hundred and fifty-one in Ritson's *Bibliographia Poetica*. "He was," says Warton, "not only the poet of his monastery, but of the world in general." His chief works are his "Fall of Princes," his "Story of Thebes," and his "Troy-book"—the last a paraphrase of Guido di Colonna's *Historia Trojana*, as the first is of a French version of Boccaccio's *De Casibus Virorum*. Of his minor poems, a selection from which was edited in 1840 for the Percy Society, by Mr. J. O. Halliwell, one of the most curious is the "London Lyckpenny," a picture of metropolitan life in the first half of the fifteenth century. Lydgate is prolix, but clear. "An easy versifier," says Mr. Hallam, "he served to make poetry familiar to the many, and may sometimes please the few."—F. E.

LYE, EDWARD, an English clergyman of great celebrity as an Anglo-Saxon and Gothic scholar, and an antiquarian of a superior order, was the son of a schoolmaster at Totnes in Devonshire, where he was born in 1694. His early education was conducted by his father, who sent him to Hertford college, Oxford. Having taken orders, in 1719 he was nominated incumbent of Little Houghton, near Northampton. In this retreat he found time to prosecute without interruption his study of the Anglo-Saxon and other languages. Here also he prepared for publication the *Etymologicum Anglicanum* of Francis Junius from the author's original manuscript preserved in the Bodleian library. To this work he added numerous observations of his own, and prefixed a grammar of the Anglo-Saxon language. By this publication Lye conferred an immense boon upon the learned world, who received it with much favour. In 1750 he was elected a fellow of the Society of Antiquaries, and the earl of Northampton presented him to the living of Yardley Hastings, on which occasion he resigned his charge at Houghton. Benzeliu, archbishop of Upsal, next stimulated him to publish an edition of the remains of the curious Gothic version of the New Testament by Ulphilas, which appeared at Oxford in 1750, preceded by a grammar of the Gothic language. His last great labour was the compilation of a comprehensive dictionary of the Anglo-Saxon and Gothic languages. This work he lived to complete, but not to publish; it was in the printer's hands when he died in 1767, leaving it to the care of his friend, Owen Manning, who brought it out in 1772, in two folio volumes, with grammars of both languages and other matter.—B. H. C.

LYELL, CHARLES, of Kinnordy in Forfarshire, a Scottish botanist, was born on 7th March, 1767, and died on the 8th of November, 1849. He was educated first at St. Andrews and then at Cambridge. He resided for many years in England, where he cultivated botany and made a collection of British plants. He also studied the mediæval literature of Italy, and published several editions of Dante's lyrical poems with English translations. He was vice-lieutenant of the county of Forfar, and a fellow of the Linnean Society. A genus of mosses was named after him by Brown. His eldest son is the distinguished geologist Sir Charles Lyell.—J. H. B.

\* LYELL, SIR CHARLES, son of the preceding, was born at Kinnordy in the county of Forfar, Scotland, in 1797. He received his early education at Midhurst in Sussex, and afterwards entered Exeter college, Oxford, where he took his degree of M.A. in 1821. Agreeably to the wishes of his parents, he studied law, and in due time was called to the bar. He practised his profession for a short time; but finding legal studies dry and uninteresting, and not having any necessity for following out a profession, he soon abandoned it for a more congenial pursuit. While at Oxford he had the advantage of attending the lectures of the celebrated geologist, Professor Buckland, and to the study

of geology he now turned with the greatest ardour. To extend his knowledge in this department of science he travelled during the year 1824, and again in 1828–31, over the greater part of the continent of Europe, and made himself personally acquainted with the most prominent points of the geology of the regions he visited. After his return from his first excursion, a number of papers in the Transactions of the Geological Society of London, Brewster's *Edinburgh Journal*, and the *Quarterly Review*, attest the zeal with which he had prosecuted his favourite science, and announced in the young writer powers of observation and comparison of a high order. In 1830 he published the first volume of his great work, the "Principles of Geology," which was amazingly well received by the public, and this was followed in the succeeding year by a second volume. His reputation as a scientific geologist was now established, and in 1832, at the opening of King's college, London, he was appointed professor of geology in that establishment. This post, however, he very soon relinquished, though without in any degree abandoning his scientific investigations. The third volume of his "Principles" appeared in 1833; but such an impression had this work produced upon the public mind, that a second edition of the two first volumes was called for before the third and concluding volume was printed. In 1834 a third edition was published, and the work extended to four volumes; and in 1840 it was translated into French by Madame Tullia Meulian, under the immediate superintendence of M. Arago. A fourth edition in 1835 was quickly succeeded in 1837 by a fifth, which contained numerous alterations and additions. This work was divided into two parts, which, as materials accumulated and rendered new editions necessary, the author was induced to separate and publish as two distinct works; the one retaining the name of the "Principles of Geology," and containing a view of the modern changes of the earth and its inhabitants; the other, taking the title of the "Elements of Geology," and relating to the monuments of ancient changes. The former has now gone through ten editions, and the latter, after going through two editions, has been recast and enlarged, and entitled the "Manual of Elementary Geology." Of the scope and bearing of these two works, which have more than any other influenced the progress and development of geological science, and which he is particularly anxious should not be confounded with each other, the author himself thus speaks—"The 'Principles' treat of such portions of the economy of existing nature, animate and inanimate, as are illustrative of geology, so as to comprise an investigation of the permanent effects of causes now in action, which may serve as records to after ages of the present condition of the globe and its inhabitants. Such effects are the enduring monuments of the ever varying state of the physical geography of the globe—the lasting signs of its destruction and renovation, and the monuments of the equally fluctuating condition of the organic world. They may be regarded as symbolical language, in which the earth's autobiography is written. In the 'Manual of Elementary Geology,' on the other hand, I have treated briefly of the component materials of the earth's crust, their arrangement and relative position, and their organic contents, which, when deciphered by aid of the key supplied by the study of the modern changes above alluded to, reveal to us the annals of a grand succession of past events—a series of revolutions which the solid exterior of the globe and its living inhabitants have experienced in times antecedent to the creation of man." The main object of the "Principles" is to show "that the past changes of the earth's surface result from causes now in operation," and has received the appellation of metamorphism, or gradual transformation. This theory, when first broached, met with great opposition from many conscientious men, who imagined that it interfered with the authoritative declarations of scripture, and who appealed from human observation to infallible authority. It led to considerable controversy, but it has gained ground, and men like Hugh Miller have been won over to its side, and have striven, not without effect, to reconcile the doctrine with the Mosaic account of the creation. Of the theory of the "Progressive development of organic life," Lyell is a consistent opponent. It has often been maintained that the various forms of animals and plants which inhabit or have inhabited the earth are modifications of one common form, and that the more complicated have grown out of, or been developed from, the simpler forms of animal and vegetable life. Lamarck and Oken, amongst the more modern writers



on the continent, and the author of the *Vestiges of Creation*, and, still more recently, Mr. Darwin in this country, maintain this view. Lyell not only combats this theory, but contends that the exploration of the various strata of the earth have not furnished proof that the inferior animals appeared only at the commencement of creation; but that, on the contrary, we actually find vertebrate animals and plants of the most perfect organization in strata of very high antiquity. Since the first edition of the "Principles" was published, reptiles have been found in the lower silurian in Canada, in the old red sandstone of Morayshire, in the devonian of Scotland, and in the lower carboniferous rocks of the United States of North America; whilst mammalia have been discovered in the bone breccia of Würtemberg, between the lias and the keuper; gasteropodous molluscs in the chalk of Denmark and France, and dicotyledonous plants in the lower cretaceous strata. The only fact which can, he thinks, be alleged in favour of the hypothesis of development, is the tardy appearance of man upon the globe. In 1851 he thus briefly sums up in regard to this question:—"I shall conclude by observing, that if the doctrine of successive development had been palæontologically true, as the new discoveries above enumerated show that it is not; if the sponge, the cephalopod, the fish, the reptile, the bird, and the mammifer had followed each other in regular chronological order, the creation of each class being separated from the other by vast intervals of time; and if it were admitted that man was created last of all, still we should by no means be able to recognize in his entrance upon the earth, the last term of one and the same series of progressive developments. For the superiority of man, as compared to the irrational mammalia, is one of kind—rather than of degree—consisting in a rational and moral nature, with an intellect capable of indefinite progression, and not in the perfection of his physical organization or those instincts in which he resembles the brutes. He may be considered as a link in the same unbroken chain of being, if we regard him simply as a new species—a member of the animal kingdom—subject, like other species, to certain fixed and invariable laws, and adapted like them to the state of the animate and inanimate world prevailing at the time of his creation. Physically considered, he may form part of an indefinite series of terrestrial changes past, present, and to come; but morally and intellectually, he may belong to another system of things—of things immaterial—a system which is not permitted to interrupt or disturb the course of the material world, or the laws which govern its changes." In addition to his scientific travels and geological explorations in various parts of continental Europe, Sir Charles Lyell has twice visited North America. His first journey was to the Northern States, Canada, and Nova Scotia, during which his attention was particularly devoted to the geology of these countries. The results of his observations were at different times published in the *Proceedings and Transactions of the Geological Society of London*, in the *Reports of the British Association*, and in *Silliman's Journal of American Science*; and soon after his return to England in 1841 he published an account of his travels in 2 vols. 8vo. These volumes contained his impressions of the various parts of the country he visited, mingled with personal incident, and reflections on the institutions of the country. In 1845 he published his "Second Visit to the United States." In this work he records his views, particularly of the Southern States, and treats the subject socially as well as geologically. We have not space, nor would it be of much interest, to enumerate the great number of papers which Sir Charles has published at various times and in various journals. He may be said, however, to be one of the most engaging and popular writers on geology we possess. In 1836 Sir Charles was elected president of the Geological Society, and was re-elected in 1850. He has been ever since its origin an active member of the British Association, and is a fellow of the Royal Society, as well as many other learned associations in this and foreign countries. Since 1831 he has been a deputy-lieutenant of Forfarshire; in 1848 he received the honour of knighthood on account of his scientific labours, and in 1855 the university of Oxford conferred upon him the degree of doctor of laws.—W. B.-d.

\* **LYNDHURST, JOHN SINGLETON COPLEY**, first baron, a veteran politician and lawyer, who has been thrice lord chancellor of England, is the son of the late Mr. Copley, the eminent historical painter.—(See **COPLEY, JOHN SINGLETON**.) He was born at Boston, U.S., on the 21st of May, 1772, and brought when two years old to England by his father. Educated privately, he

went to Trinity college, Cambridge, where in 1794 he was second wrangler and Smith's junior mathematical prizeman. After being elected a fellow of his college, he was appointed one of the travelling bachelors of the university, and as such visited the United States. On returning to England he studied for the bar, to which he was called in 1804 by the Society of Lincoln's inn. He went the midland circuit, and rose, although slowly, to be its leader. He was first brought into general notice as counsel with the late Sir Charles Wetherell for the defence in the trials of Watson and Thistlewood for high treason in 1817, when his clients were acquitted, and "Copley and liberty" became a popular cry. In the same year, however, he was employed by the government in the prosecution of Brandreth and his associates, executed at Derby for rioting; and Mr. Copley, whose politics had previously been liberal, was marked out for promotion by Lord Liverpool. Under the auspices of the ministry he was elected member for Ashburton in 1818. In the same year he was appointed chief justice of Chester, and in July, 1819, solicitor-general. As solicitor-general he was prominent in the prosecution of Thistlewood, who, for complicity in the Cato Street conspiracy of 1820, did not on this occasion escape; and in the proceedings against Queen Caroline. In 1824 he was appointed attorney-general, and master of the rolls in 1826, when he became for a brief period the colleague of Lord Palmerston in the representation of the alma mater of both, the university of Cambridge. In 1827 he was raised to the peerage and appointed lord chancellor, and retained the office until the fall of the Wellington ministry in November, 1830. On the eve of this event he introduced a regency bill, so ably framed and explained by him that it was unhesitatingly adopted by Lord Grey and accepted by parliament. Lord Lyndhurst's legal ability was so incontestable that he was appointed by Lord Grey in 1831 chief baron of the exchequer, which did not prevent him from delivering in his place in the house of peers the most effective speech made in that assembly against the first reform bill. It was on his motion that the consideration of the disfranchising clauses of the bill was adjourned on the 7th May, 1832; and on the consequent resignation of Earl Grey, he was invited to form a new ministry, even making an ineffectual attempt in that direction. Reinstated in the chancellorship during Sir Robert Peel's short ministry of 1834-35, he found himself after the fall of the Peel administration unfettered by judicial duties, and until Sir Robert Peel's return to power in 1841 was the virtual, though the duke of Wellington might be the recognized leader, of the opposition in the house of lords. The sarcastic eloquence of his annual reviews of the results of each session, will long be remembered by those who heard or read them. On Sir Robert Peel's reaccession to power in 1841, Lord Lyndhurst became once more lord chancellor, and when he quitted office with his colleagues in 1846, he declared his public life to be at an end. He has since, however, delivered several most effective speeches; has given a powerful though unofficial aid to the later policy of Lord Derby, and is understood to exert a great influence in the councils of the conservative party. During the war with Russia he strenuously advocated the vigorous prosecution of the contest, and in an elaborate oration denounced the vacillating policy of Prussia. Among the more prominent of his later oratorical displays were the appeal in which he raised a warning voice after the peace of Villafranca against the aggressive designs (as he considered them) of the emperor of the French on this country; the long and elaborate argument against life peerages in the case of Lord Wensleydale; and the speech in which he opposed in 1860 the repeal of the paper duty, supporting the right of the house of lords to reject the measure which embodied it. This last display of argument and eloquence was made on the very day on which he attained his eighty-eighth year. Lord Lyndhurst has been twice married, first in 1819 to the daughter of Charles Brunson, Esq., and widow of Lieutenant-colonel Charles Thomas (she died in 1834); and again in 1837 to the daughter of the late Lewis Goldsmith, Esq., the once well-known political writer. His lordship is a fellow of the Royal Society, and in 1840 was elected high steward of the university of Cambridge.—F. E.

**LYNEDECH, LORD.** See **GRAHAM**.

**LYON, GEORGE FRANCIS**, an English naval officer, was born in 1795 at Chichester in Sussex. Devoted to the naval service from early boyhood, he was engaged in the Mediterranean under Lord Exmouth, when in 1818 he obtained permission to accompany his countryman Ritchie on a journey into the interior



of Northern Africa, by way of Tripoli. Lyon then held the rank of lieutenant. Ritchie fell a victim to the African climate; but Lyon—after eighteen months of African travel, in the course of which he visited Mourzook, and other little-known localities—returned to England in 1820. In the following year he sailed with Captain Parry in command of the *Hecla*, on occasion of that officer's second voyage of Arctic discovery.—(See PARRY, SIR W. E.) In the year following his return home, 1824, Lyon again sailed, in command of the *Griper*, with the hope of finding a passage through the icy region on the north-western side of Hudson Bay; but insurmountable difficulties compelled his return, after passing up the channel known as Sir Thomas Rowe's Welcome to the latitude of  $65\frac{1}{2}^{\circ}$ . Lyon was promoted to the rank of captain during his absence on this voyage. In 1825 he married a daughter of Lord Fitzgerald. A journey to Mexico, at the instance of an English mining company, engaged the year 1826. On his return, in January of the following year, the vessel in which he sailed was wrecked off the isle of Anglesea, and Lyon, though escaping with life, lost some of his effects. He made a subsequent tour, in connection with mining adventure, to South America, and died at sea in the course of a return voyage from Buenos Ayres to England in October, 1832. Highly interesting narratives of his adventures proceeded at various periods from his pen.—W. H.

LYONS, EDMUND, first baron, Admiral, a distinguished naval officer and diplomatist, was born at Burton House, near Christchurch, Hampshire, on the 21st of November, 1790. The second son of a Hampshire gentleman, he made his first cruise at the early age of eight; and at nineteen was lieutenant of the *Barracouta*, long employed in the Indian seas against the Dutch. In the capture of the island of Banda Neira in 1810 he distinguished himself at the escalade of the castle of Belgica, and still more highly the following year by storming, with a handful of men, the strongly garrisoned and defended fortress of Murrack on the coast of Java. A post-captain in 1814, in 1828 commanding the *Blonde*, he shared in the blockade of Navarino, and co-operated very bravely and energetically with the French in reducing Morea castle, the last stronghold of the Turks in the Peloponnesus. In July, 1835, he was appointed English minister at Athens, his urbanity and hospitality in which position are still remembered; and for his diplomatic services there he was created a Baronet in 1840. In February, 1849, he was transferred to Berne as English minister in Switzerland; and in January, 1851, to Stockholm, where he represented England until October, 1853. With the approach of the Russian war his naval services were called into requisition, none the less readily that a quarter of a century before, when he commanded the *Blonde*, his had been the first ship of war to enter the Black Sea, and that in her he had visited Odessa and Sebastopol. He was appointed second in command of the Black Sea fleet under Admiral Sir Deans Dundas, and he both planned and decided the arrangements by which the English forces destined for the invasion of the Crimea were transported from Varna and disembarked at Eupatoria in September, 1854. The sinking by the Russians of their ships in the harbour of Sebastopol did not allow him an opportunity of a grand naval engagement, but he displayed the most signal bravery in the sea attack on the great forts. To his advice, it is said, was due the non-abandonment of Balaclava after the battle of that name. He planned the Kertch expedition (August, 1855) which opened the Sea of Azoff; the flying squadron in it being commanded by his son, Captain Lyons, whose death from a wound received at Sebastopol, was a heavy blow to his father. Appointed to the chief command of the fleet on the resignation of Admiral Dundas, June, 1855, he was prevented by a strong gale from co-operating in the final and successful attack on Sebastopol in the September of that year. In June, 1856, he was raised to the peerage—the last of a long series of honours conferred on him by his queen and country. He died at Arundel castle on the 23rd November, 1859.—He was succeeded by his son, RICHARD BICKERTON PERELL LYONS, born in 1817, who was transferred in 1856 from Florence, where he was secretary of legation, to represent England at Washington as envoy to the United States.—F. E.

LYRA, NICHOLAS DE, was born in the village of Lyre in the diocese of Evreux in Normandy. The year of his birth is unknown; but in 1291, when he entered the convent of the Franciscans at Verneuil, he was still young. From Verneuil he removed to Paris

to complete his studies; and there he took the degree of doctor of theology and became a distinguished teacher of the science. In 1325 he was made provincial of his order in Burgundy, and as such his name appears in the last testament of Queen Johanna, the consort of Philip the Tall. He died at Paris, 23rd October, 1340. He wrote a commentary on the "Sentences," a treatise on the Mass, and a treatise on the Messiah, containing a reply to the arguments of the Jews against the truth of the gospel. But his fame chiefly rests on his exegetical writings, which took the form of "Postillæ perpetuæ in V. et N. Testamentum." They were first printed at Rome in five volumes folio in 1471–72, and afterwards at Venice in 1480, under the title of "Biblia Sacra Latina cum Postillis." A French translation of the Postills upon the New Testament appeared at Paris in 1511. By this work Lyra acquired the honourable title of "Doctor planus et utilis." It is the only important monument of mediæval exegesis previous to the revival of letters; it departed from the scholastic method of interpretation which had long prevailed, and entered upon paths altogether new. Very few of the scholastic divines knew Greek; still rarer among them was a knowledge of Hebrew; but Lyra was well acquainted with both, and was thus able to bring out the literal and grammatical sense of the scriptures. He was the first christian expositor who was bold enough to make use of the commentaries of Jewish scholars side by side with those of the Fathers; and he was specially an admirer of Rabbi Salomon Jarchi. He did not reject the fourfold sense of scripture taught by the divines of the Church of Rome; but he laid down the sensible principle, "omnes expositiones mysticæ præsupponunt sensum literalem tanquam fundamentum; ideo necessarium est incipere ab intellectu sensus literalis, maxime cum ex solo sensu literali et non ex mysticis possit argumentum fieri ad probationem vel declarationem alicujus dubii." Lyra, however, appears to have had little influence upon his contemporaries or upon the immediately succeeding age. But in Luther he found a congenial spirit in the matter of Bible interpretation. The reformer was a diligent student of Lyra's Postills, although the well-known saying goes much beyond the truth of the case—"Si Lyra non lyrasset, Lutherus non saltasset."—P. L.

LYSANDER, a celebrated Spartan general, was born of poor parents, but belonging to the gens of the Heracleidæ. In the year 407 B.C. he was appointed to the command of the Peloponnesian fleet, stationed on the coast of Asia Minor. He prosecuted with great energy the war with Athens, and brought it to a termination in September, 405 B.C., by the overwhelming victory which he gained over the Athenian fleet at Ægospotami, not without strong suspicion of treason on the part of some of its commanders. This defeat annihilated the supremacy of Athens; and in the spring of the following year the city was compelled to surrender to Lysander on most humiliating terms. The long walls and the fortifications of the Piræus were destroyed, and the domination of the Thirty Tyrants established. Lysander on returning to Sparta received the most imposing triumph that ever fell to the lot of any Grecian commander, and now wielded an amount of power such as had never been possessed by any individual Greek. Altars were erected, and sacrifices offered to him as a god. His pride and arrogance became insupportable, and the ephors, dreading his ambition, recalled him from his command. He subsequently engaged in an intrigue to change the constitution and make himself king, but the project was broken off by his death in the Boæotian war. He fell in a battle fought under the walls of Haliartus, 395 B.C. Lysander was both a great general and an able politician, and was free from personal corruption; but he was selfish, cunning, ambitious, vain, utterly unscrupulous, and notorious for his falsehood and perjury.—J. T.

LYSIMACHUS, one of the generals of Alexander the Great, and afterwards king of Thrace, was the son of Agathocles, who had been originally a serf in Sicily. At an early age he distinguished himself by his great bodily strength and undaunted courage, and ultimately rose to high rank in the Macedonian army. On the death of Alexander, 323 B.C., Thrace and the neighbouring countries, as far as the Danube, fell to the share of Lysimachus. He joined the league which was formed against Antigonus in 315 B.C. by Ptolemy Seleucus and Cassander; and in 300 B.C., in conjunction with Seleucus, gained a decisive victory at Ipsus over Antigonus, who fell in the battle, and his son Demetrius. The conquerors divided the territories of the vanquished. In 291 B.C. Lysimachus undertook an expedition



against the Getae, but was defeated and taken prisoner. He afterwards regained his liberty, and united with Ptolemy Seleucus and Pyrrhus in a league against Demetrius; and he ultimately obtained possession of the European dominions of Alexander, as well as of the greater part of Asia Minor. His wife Arsinoë, daughter of Ptolemy Soter, exercised a most baleful influence over him in his old age, and prevailed upon him to put to death Agathocles, his eldest son by a former marriage. This atrocious crime excited universal abhorrence among his subjects, and Seleucus availed himself of the favourable opportunity to invade the dominions of his rival. In a great battle fought between the two princes on the plain of Corus in Phrygia, Lysimachus was defeated and slain, 281 B.C., in his eightieth year.—J. T.

LYSIPPUS, a famous Greek sculptor or statuary in bronze in the time of Alexander the Great, was a native of Sicyon. Alexander is said to have been so pleased with a statue of him by Lysippus, that he accorded the same privilege to him that he had accorded to the celebrated painter Apelles; that is, that no other sculptor should represent him, as Apelles alone was allowed to paint him. Lysippus was quite at the height of his reputation at the time of the battle of the Granicus, 334 B.C.; an equestrian group of officers killed in that battle was among the most celebrated of his works, and he must have been then considerably advanced in age, as Pausanias mentions a work by him executed in the 103rd Olympiad, or about forty years before. His bronze statues of the gods and heroes were very numerous; among the most celebrated were colossal figures of Jupiter and Hercules at Tarentum; the latter was removed to Rome by Fabius Maximus, whence it is said to have been taken to Constantinople by Constantine. Lysippus is said to have found fault with the famous equestrian portrait of Alexander by Apelles, in which the king was represented with the lightnings of Jupiter in his hand, asserting that he should have held a lance instead; this was evidently the criticism of a sculptor who altogether overlooked the value of colour and light and shade, which the treatment of Apelles gave him a great opportunity of displaying, which the substitution of a lance would have destroyed. Lysippus is said to have forsaken the generic style of Phidias, for what we may term the naturalist. This, says Pliny, was the advice given him by the celebrated painter Eupompus of Sicyon, who said to the young sculptor, when consulted by him as to whom of his predecessors he should imitate—"Let nature be your model, not an artist," at the same time drawing his attention to the surrounding crowd, and pointing out the distinctions of individuality. Lysistratus, the brother of Lysippus, was the first artist to take plaster-casts from the human face; he, like his brother, setting more importance on truth and likeness than generic beauty. Of the several scholars of Lysippus, the most celebrated was Chares.—(Junius, *Catalogus Artificum*).—R. N. W.

LYTTELTON, GEORGE, Lord, an English statesman, historian, and writer, was born in 1709. He was descended from the celebrated Judge Lyttelton, and was the eldest son of Sir Thomas Lyttelton, who took a prominent part on the whig side in the debates in the house of commons at the Revolution of 1688. Young Lyttelton was educated at Eton and Christ church, Oxford, where his promising talents and classical attainments gained him a high reputation. In 1718 he visited France and Italy, and during his residence in Paris was employed in several political negotiations. On his return to England he entered parliament in 1730; and having connected himself with the opposition to Walpole's administration, he was regarded as one of their most effective debaters and zealous partisans. In 1732 he was appointed principal secretary to Frederick, prince of Wales. After the retirement of Walpole, Lyttelton was made one of the lords of the treasury in 1744. He subsequently held in succession the offices of cofferer of the household; privy councillor in 1754; and chancellor of the exchequer in 1756. The latter, for which he was not peculiarly qualified, he resigned in less than a year; and on the dissolution of the government in 1759 he went out of office altogether, and was elevated to the peerage by the title of Baron Lyttelton of Frankley. The remainder of his life was chiefly devoted to literary pursuits. He died in 1773. At an early period of his life he displayed a taste for poetry, and published "Blenheim," "Progress of Love," "Persian Letters," and some other poetical effusions, which are elegant and tasteful, but do not display much genius. His best known work is a treatise on the conversion of St. Paul, 1747, which continues to hold a prominent place among

works on christian evidence, and to which Johnson says "infidelity has never been able to fabricate a specious answer." He wrote also "Dialogues of the Dead," 1760, a popular and amusing, though slight work; "History of Henry II.," 1764, a laborious, but somewhat prolix production, the fruit "of the researches and deliberations of twenty years" (to insure accuracy the work was printed twice over, a great part of it three times, and many sheets four or five times); and miscellaneous works, 1774. A complete collection of Lyttelton's works was published after his decease by his nephew, Mr. George Ayscough. Lord Lyttelton was a man of high principle, exemplary character, and excellent abilities, to which his indolence prevented him from doing justice. Junius says his integrity and judgment were unquestionable. His speeches are distinguished by sound judgment and ready eloquence. He was twice married. His first wife, the mother of his children and eminent for her many virtues, died at the age of twenty-nine. His son and successor—

LYTTELTON, THOMAS, second lord, born in 1744, gave early promise of fine parts and an energetic disposition; but this fair prospect was soon overcast. It speedily became apparent that he was intensely selfish, vain, and envious; and his profligate conduct wasted his great abilities, ruined his character, and embittered, if it did not shorten the life of his father. He died in 1779 at the age of thirty-five. He is said to have been warned by a vision, three days before, of his dissolution, which was very sudden. This ghost story—which has been noticed by Boswell, Scott, Hugh Miller, and many other writers—attracted great attention at the time.—J. T.

\* LYTTON, SIR EDWARD GEORGE EARLE LYTTON BULWER, Baronet, the Right Honourable, author and politician, born in 1805, is the third and youngest son of the late William Earle Bulwer of Heydon Hall and Wood Dalling, Norfolk, by Elizabeth, sole daughter and heiress of the late Richard Warburton Lytton of Knebworth, Herts. The Bulwers—Bölvors, Bulvers—are of Scandinavian origin, and have been settled in Norfolk since the Conquest. The family of Lytton, of which the representation now vests in Sir Edward, is not less ancient. Sir Edward Bulwer Lytton was an infant when he lost his father, who had been a brigadier-general in the British army, and one, it seems, of the four officers commissioned to arrange for the defence of the kingdom when threatened with invasion by the first Napoleon. His mother, an intellectual and accomplished as well as opulent and many-acred widow—she resumed in 1811, by royal license, her maiden name of Lytton—watched with peculiar care over the education of her youngest son, and aided to develop a taste for poetry, which showed itself not only in a fondness for reading such books as Percy's Reliques, but in an early habit of rhyming. Educated at one or two preparatory, and afterwards at several private and more advanced establishments, Sir Edward is described as having combined in his school days a slight frame and delicate health with eagerness and energy in juvenile sports and the exhibition of an ever-ready boyish courage. Meanwhile his intellectual, and among them his poetical tendencies, were not dormant, and in his sixteenth year, 1820, he became the author of "Ismael, an oriental tale," printed though not published. Entering Trinity college, Cambridge, he migrated after one term to Trinity hall, where he graduated B.A. in 1826. Poetry, oratory, and general reading appear to have engrossed him more than the traditional studies of the university. He did not take high honours, but he was foremost among the debaters of the Union, which elected him its president; and in 1825 he gained the chancellor's prize for English verse, awarded to his poem of "Sculpture," which was printed, and which concludes with an apostrophe to Italy to renew her national life. At college, moreover, he had not only cultivated socially the most distinguished of his university contemporaries, but had enlarged his knowledge of his country and countrymen by vacation rambles made on foot through the length and breadth of England and Scotland. After leaving Cambridge he accepted a cornetcy in a cavalry regiment, which, however he never joined—abandoning the sword for the pen. A visit to Paris and to France was followed by the publication of "Falkland," a tale with a Byronic hero, striking enough to induce its publisher—Colburn—to commission the composition of a larger fiction. The result was "Pelham," 1828, the success of which, though not immediate, was immense. "Pelham" was succeeded by the "Disowned," 1828; by "Devereux," 1829; and by "Paul



Clifford," 1830—the last being the earliest of the author's fictions with a distinct social aim, that, partly, of exhibiting the connection between circumstances and crime. To 1831 belongs the publication of a satire, "The Siamese Twins," and of his novel of "Eugene Aram," the hero of which had taught in his grandfather's family, and had thus peculiarly interested him. Conjointly with "Eugene Aram" was composed "Godolphin," published anonymously. The "Mr. Bulwer" of those days was a very busy, as well as a celebrated man. The year of the publication of "Eugene Aram" and "Godolphin" was also that of his acceptance, as successor to the poet Campbell, of the editorship of the *New Monthly Magazine* (entailing labour not only as editor, but as contributor), and of his entry into parliament. Returned to the house of commons as member for St. Ives in 1831, after the passing of the reform bill he represented Lincoln until 1841. Although entering parliament a leader of the section of philosophical radicalism of which the late Sir Henry Ward was his fellow representative, yet so early as 1834 he voted against the repeal of the corn-laws, the question which ultimately led to the severance of his political connection with the liberal party. During the earlier years of his parliamentary career Sir Edward was active and prominent in the house of commons. He procured the appointment of a committee on the state of the drama, and both originated and carried that most useful measure the Dramatic Authors' Act; he contributed effectively to an important modification of at least one of the so-called "taxes on knowledge," the heavy newspaper stamp of those times; and his speech on negro apprenticeship is said to have hastened the complete emancipation delayed by the act of liberation. The new experiences gained in public life supplied an important element to his "England and the English," 1833. But of all this varied activity the strain upon his health was too great; and surrendering the editorship of the *New Monthly Magazine*—a memorial of his connection with this periodical is the "Student," consisting of papers collected from it—he sought relaxation abroad. To a tour in Germany we owe the "Pilgrims of the Rhine," 1834; and to a residence in Italy the "Last days of Pompeii," and "Rienzi." Returning to England he found the nation in a state of excitement, caused by the dismissal of Lord Melbourne and William IV.'s summons of the tories to power. It was towards the close of 1834 that Mr. Bulwer published in the interest of liberalism his political pamphlet, "The Crisis," which went rapidly through twenty editions, and even influenced the results of the ensuing general election. Lord Melbourne on resuming power offered the author of the "Crisis" a place in his government, which was declined. Some three years later, however, he accepted one of the two baronetcies with which on the occasion of the coronation Lord Melbourne advised her Majesty to recognize the claims of literature and science, and to our list of baronets were added the names of Bulwer and Herschell. In 1836 the successful novelist had sought dramatic laurels with "The Duchess de la Vallière," withdrawn after a run of thirteen nights; had published not only one of the most careful and elaborate of his fictions, "Ernest Maltravers," followed by its sequel, "Alice, or the Mysteries," but an instalment of a historical work planned at Cambridge, "Athens, its rise and decline." With 1838 he became the editor of a new periodical, the *Monthly Chronicle*—intended to unite scientific information with literary criticism—to which he contributed, among other things, a series of papers on the theory and practice of his own art, "Prose fiction;" and in connection with criticism it may be added, that he has written occasionally in the *Edinburgh*, the *Quarterly*, the *Westminster*, and the *Foreign Quarterly Review*. To this period belong his two chief dramatic triumphs, the "Lady of Lyons," and "Richelieu," eliciting two of the greatest histrionic triumphs of his friend, Mr. Macready, to aid whom in his management of Covent Garden, both were partly written. In "Money" he has also attempted pure comedy with success; we note the appearance of "Night and Morning," 1841; the reconstruction, 1842, from the *Monthly Chronicle*, of the mystical romance "Zanoni;" and the publication of his historical novel, "The Last of the Barons," 1843. He had now resolved on the completion of "Athens," and the preparation of a great work on English history, "The Lives and Times of the Planta-

genet Kings," when the death of his mother, 1843, left him possessor of Knebworth and large estates. It was in conformity with the conditions in her will that in 1844, and by royal license, he assumed her name of Lytton. In the meantime he contributed to *Blackwood's Magazine*, and anonymously the translation, with elucidations, of the Poems of Schiller, published in 1844, with an interesting and original biography of the great German. In 1845 the publication of the "Confessions of a Water Patient," testified to shattered health, of which he was advised to seek the restoration in foreign travel, or in tranquillity at home. But wherever he was, varied literary activity seems to have been indispensable to him. The year of his "Confessions" of ill health and its attempted cure by hydropathy, was that of his kindly editorship of the remains of a humble brother man of letters, Laman Blanchard, to which he prefixed a biographical sketch of their author; and preceded that of the anonymous publication of his poem, the "New Timon," 1846. "Lucretia, or the Children of Night," a novel of 1847, was so sharply criticised for its accumulated horrors as to elicit from its author an expository and expostulatory "Word to the Public." Curiously enough, along with "Lucretia," was begun the tranquil and genial "Caxtons," the first of a series which have perhaps secured the favour, if not of a wider or a higher, at least of a more fastidious public than any which had previously admired his fictions. "Harold, the last of the Saxon Kings," 1848, preceded, however, the publication of the "Caxtons," which first appeared anonymously in *Blackwood's Magazine*, 1848; and was followed similarly in the same periodical by "My Novel," 1850; and by "What will he do with it?" 1857. In 1849 he began the publication of "King Arthur," a romantic epic, and his own favourite work, published anonymously to secure an impartial criticism. In 1850 the formation of the Guild of Literature and Art was first broached at Knebworth, when Sir Edward offered to present to it the ground for the erection of a building to shelter the decayed veterans of pen and pencil. For the same institution he wrote the drama of "Not so bad as we seem," performed for the first time at Devonshire-house in the presence of her majesty and Prince Albert, and all the parts in which were played by gentlemen of high standing in literature and art. Sir Edward Lytton's latest poem, "St. Stephens," was published in *Blackwood's Magazine* in 1860; and his latest fiction, "A Strange Story," was contributed to *All the Year Round* in 1861. From this literary career, the mere industry of which would do honour to a professional man of letters, we revert to his political biography. Not enough of a free-trader for the advanced liberals, and not enough of a protectionist for the agriculturists, Sir Edward lost his election for Lincoln after the return of Sir Robert Peel to power in 1841, and during a decade he was absent from parliament. In 1851 he reappeared in the literature of politics by the publication of his "Letters to John Bull on the management of his landed estates," an argument for the adjustment of the corn-law question on the basis of a fixed duty. The following year he re-entered the house of commons as member for Hertfordshire, the county in which his estate of Knebworth is situated. Supporting the general policy of Lord Derby by his speeches and votes, he took at once a prominent position in the conservative ranks. After Lord Derby's second summons to the premiership he was appointed in May, 1858, secretary of state for the colonies, during his tenure of that office creating and organizing our youngest colonies, British Columbia and Queensland. In 1853 he received from the university of Oxford the honorary degree of D.C.L., and in 1854, being elected president of the Associated Societies of the University of Edinburgh, he visited the Modern Athens, and delivered an elaborate inaugural address. In 1856, and again in 1858, he was elected lord-rector of the university of Glasgow. Sir Edward married, in 1827, Rosina, daughter of the late Francis Massey Wheeler, Esq., of Lizzard Connell, county of Limerick. His only son by this marriage, Mr. Robert Edward Bulwer Lytton, is now first paid attaché at the court of Vienna, having previously served in the diplomatic profession at Washington, Florence, and the Hague. Under the pseudonym of "Owen Meredith," Mr. Robert Lytton has published several volumes of successful verse, and has been credited with a share in the authorship of the striking poem of Tannhäuser, 1861.—F. E.



## MAA

**MAAS** or **MAES**, **NICOLAS**, an excellent Dutch painter, was born at Dort in 1632, and studied with Rembrandt in Amsterdam. He excelled both as a portrait and *genre* painter; his earlier works, executed much in the taste of his great master, being the best. Maas settled in Amsterdam in 1678, and died there in 1693. He etched a few plates. The National gallery possesses three examples of this painter, one, a "Girl Scraping Parsnips," of the early date of 1655.—R. N. W.

**MAAS.** See **MAES**.

**MABILLON**, **JEAN**, was born on the 23rd November, 1632, at Piérremont, a village of the diocese of Rheims, and was educated for the Church of Rome in the college and priests' seminary of that city. In 1654 he joined the congregation of St. Maur, in the abbey of St. Remi, and was soon after, though not yet an ordained priest, made master of the novices in that house. In 1660 he was ordained at Amiens, and returned to the abbey of Corbie (to which he had been sent two years before for the improvement of his health), to occupy himself with the manuscript treasures of its library. In 1663 he was appointed treasurer of the abbey of St. Denis, in which capacity it was his duty to show the tombs of the French kings and other remarkable objects of the abbey, to the numerous visitors who repaired to that celebrated spot. It was during his residence there that he began his labours upon the works of St. Bernard, on hearing that it was the intention of his order to bring out a new and corrected edition of the writings of the Fathers. In 1664 he was removed by his order to the abbey of St. Germain in Paris, to assist D'Achery in the preparation of his *Spicilegium*, and to take part in the great undertaking just referred to, by preparing an edition of St. Bernard's works, corrected by the aid of ancient manuscripts. From this time till his death in 1707 his whole life was devoted to literary pursuits; and during the whole of that time, with the exception of five months which he spent in visiting the great libraries of Germany, and fifteen months which he employed in the same manner in Italy, he lived a quiet and ascetic life in the abbey of St. Germain. His visit to Germany was for the purpose of collecting materials for the history of France; and he was sent into Italy by Louis XIV. to purchase books and manuscripts for the royal library, of which he brought home no fewer than three thousand volumes. He gives an account of his travels and acquisitions in his "*Museum Italicum, seu collectio veterum scriptorum ex bibliothecis Italicis eruta*." In 1667 he brought out two editions of St. Bernard, the one in two volumes, folio, and the other in eight octavo volumes; after which he was intrusted with a "Collection of the Acts of the Saints of St. Bernard," which should be so arranged as to form a continuous history of the order. This immense undertaking extended to nine folio volumes, and was not completed at his death; the tenth volume, which contained the seventh century of the history of the order, being added by Franzle Tessier. He farther gratified his own pride as a benedictine, and that of his brethren, by drawing up "*Annales ordinis Sti. Benedicti, occidentalium monachorum patriarcharum, in quibus non modo res monasticæ, sed etiam ecclesiasticæ historiæ non minima pars continetur*," of which he was able to complete five volumes. His other writings upon points of monastic, ecclesiastical, or general history, were very numerous. But of all his works, the most celebrated and important was his "*De Re Diplomatica libri vi*," which appeared at Paris in 1681, and in which he gives explanations and illustrations of everything relating to the age of ancient manuscripts, their material, writing and style, seals, monograms, subscriptions, &c. The idea of the work was quite new, viz., to reduce what has

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been called diplomatic knowledge to settled rules, and establish it upon fixed principles. The importance of such an object for literary, antiquarian, and forensic purposes is obvious; and it was the distinguished merit of Mabillon not only to suggest the idea, but to realize it; and the utility of his work has been gratefully acknowledged by all subsequent labourers in the same field. In 1701 he was made a member of the Royal Academy of Inscriptions, and read a paper soon after on the tombs of the kings of France. In 1707 the pope sent him a cardinal's hat, but before it reached Paris he died, in his seventy-sixth year. The titles of his works amount to twenty-four, and have procured for him the distinction of one of the most learned men of the period of Louis le Grand, and the chief ornament of the benedictine order of St. Maur.—P. L.

**MABLY**, **GABRIEL BONNOT**, Abbé de, one of the fathers of French socialism, was born at Grenoble in 1709. He was the elder brother of Condillac, and a connection of Cardinal de Tencin. Educated for and entering the church, he went to Paris; and after publishing in 1740 his "*Parallèle des Romains et des Français*"—a political disquisition, temperate and rational, of which he was afterwards ashamed—he became secretary to Cardinal de Tencin when the latter entered the ministry. He resigned his secretaryship after a disagreement with the cardinal on the subject of mixed marriages—a question on which he leaned to the protestants; and he then devoted himself to literature. In some sections of his "*Droit public de l'Europe*," 1748—otherwise a useful work, epitomizing the public treaties of Europe subsequent to the peace of Westphalia—he first broached his socialistic theories, further developed in several works, especially in his treatise "*De la législation, ou principes des lois*," 1776. Complete equality of condition was the keynote of his political philosophy, which powerfully influenced the development of the French revolution. Mably was disinterested, independent, and sincere. He died in 1785. Several editions of his collective writings have been published. A selection from them entitled "*Mably, Théories sociales et politiques*," was published at Paris so late as 1849.—F. E.

**MABUSE**, **JAN DE**, the name by which Jan Gossaert, of Mabuse (now Maubeuge), is commonly known; he was born about 1470. He came young to England, and in 1495 painted the three children of Henry VII. at Hampton court. He spent also some years in Italy; returned to his own country, where he lived first at Utrecht, and after 1528 at Middleburg, where a fine work by him, an altar-piece representing the "Descent from the Cross," was destroyed by lightning, January 14, 1568. Mabuse died at Antwerp, October 1, 1532. He painted history and portrait; and his works are carefully drawn, elaborately modelled, and highly coloured, but somewhat Gothic in their taste. A magnificent representation of the "Adoration of the Kings," at Castle Howard, is one of the masterpieces of this painter; and there is also a fine portrait of a man, in the National gallery, ascribed to him. He sometimes signed himself **JOANNES MALBODIUS**, from the ancient name of his native town.—(Van Mander *Het Schilder-Boek*, 1604; *Catalogue du Musée d'Anvers*, 1857).—R. N. W.

**MACADAM**, **JOHN LOUDON**, the great improver of the art of making roads, son of James MacAdam, Esq. of Waterhead of Deugh, in the stewartry of Kirkcudbright, was born at Ayr on the 21st of September, 1756, and died at Moffat in Dumfriesshire, on the 26th of November, 1836. He was educated at the parish school of Maybole. On the death of his father in 1770, he was sent to learn the business of a merchant under an uncle, who had for some time been settled at New York. About four-



teen years afterwards he returned to his native district, where he lived as a country gentleman and magistrate until 1798. In that year he was appointed an agent for victualling the navy, in consequence of which he removed to Falmouth; and he subsequently lived much in the south of England. It was while acting as a road-trustee in Scotland that he was first led to turn his attention to the condition of roads in general, which, as then constructed, were for the most part very bad, being at once loose, rough, and perishable, expensive, tedious, and dangerous to travel on, and very costly to repair. By many years of careful observation and study, he discovered the method of making broken stone roads, which ever since has been known as "Macadamising." It consists in raising the surface of the ground on the track of the intended road slightly above the adjoining land, forming suitable drains alongside of it, and covering it with a series of thin layers of hard stone broken into angular fragments of a nearly cubical shape, and as nearly as possible of the same size; no piece being of a greater weight than about six ounces. Each layer of broken stone is gradually consolidated by the traffic passing over it; and when that process is complete, the covering of the road becomes a firm and solid platform, nearly impervious to water, and durable in proportion to the hardness of the stone of which it is made. MacAdam first published an account of his method of road-making in a communication addressed to a committee of the house of commons in 1811: he afterwards wrote a treatise on the subject, which ran through several editions, and was translated into various foreign languages. In 1815 he was appointed general surveyor of the roads in the Bristol district; and he thus obtained an opportunity of applying his discovery to practice. His success in the improvement of the roads under his charge was complete from the first, and the use of his method of road-making in consequence gradually spread, until it extended all over the kingdom; and thus was effected the greatest improvement in the means of inland communication subsequent to the introduction of canals and before the great extension of railways. Between 1798 and 1814, it appears that MacAdam had spent two thousand days in studying the condition of roads, travelled thirty thousand miles, and laid out about £5000 of his private means in expenses. These facts having been proved before a committee, the house of commons, in 1823, voted a grant in repayment of his expenses, and a further grant of £2000 in consideration of the great service he had done to the country. Besides that slender reward, he was offered the honour of knighthood; but at his own request this was conferred instead upon one of his sons, SIR JAMES MACADAM, who assisted and succeeded him as a road-engineer. He was twice married, and left several descendants. His private character is spoken of in terms of the highest esteem by those who knew him.—W. J. M. R.

MACARTHUR, JOHN, of Camden, New South Wales, to whom, as the introducer of Merino sheep-breeding into Australia, and the founder of the Australian wool trade, the unparalleled progress and prosperity of the Australian colonies is mainly due, was born near Plymouth in Devonshire in 1766. His father, a native of Argyleshire, had, with several brothers, joined the Pretender in 1745, and was the only one of them that escaped with life from the field of Culloden. Forced to quit Scotland on account of the part he had taken in the cause of the Stewarts, he first sought refuge in the West Indies; but returning to England, he settled at Plymouth. His son John, after receiving the ordinary education afforded by a private country school in those days, entered the army as an ensign at a very early age. Placed on half-pay while yet a subaltern, he went to reside at a farm-house on the borders of Cornwall and Devonshire, where he made himself practically acquainted with agriculture in its various branches. At this time he contemplated retiring from the army and going to the bar; an idea which he, however, abandoned on being offered a company in the regiment (afterwards the 102nd) then forming for service in New South Wales. Shortly before resuming active military duties, Captain Macarthur married the daughter of a country gentleman named Veale, residing near Holsworthy in Devonshire. In January, 1790, the young couple embarked for Sydney, where, after a tedious and perilous voyage, they arrived in June, 1790. On landing they found the young settlement (founded scarcely eighteen months before, January 26, 1788, by Governor Phillip) reduced to a state bordering on famine, from which, however, it was in some degree relieved by the arrival in the following year, 1791, of

some vessels from England. Captain Macarthur became possessed of two hundred acres adjoining the township of Parramatta, which he named, after his wife, "Elizabeth Farm." Here was initiated the experiment which has had so great an influence upon the subsequent history of the colony, viz., of converting *hair* into fine *wool*, by crossing hair-bearing ewes from the Cape of Good Hope and Bengal, with sheep of English breed. The success of that experiment led Captain Macarthur to make efforts to obtain the Merino or Spanish race of sheep, in which with the aid of Captains Waterhouse and Kent, R.N., he succeeded in 1796. He visited England in 1803, at a time when the cloth manufacturers were seeking some changes in the statute law for regulating the employment of artisans; and it was material to their case to show that fine wool then imported chiefly from Spain in comparatively small quantities (from three to four million pounds annually) was, like cotton, capable of unlimited production. Having inspected Captain Macarthur's samples of wool, and heard his explanatory statement, they induced him to place before the privy council, in detail, the capabilities of Australia for the growth of fine wool. The lords of the council, impressed with the importance of the subject thus brought under their notice, recommended it to the attention of the colonial minister, Lord Camden, by whom it was decided, that in consideration of his devoting himself to the production of Merino wool in New South Wales, Captain Macarthur should, after the sale of his commission, obtain a grant of ten thousand acres, in the Cow pastures, upon which to graze his flocks. Having sold out of the army, Macarthur purchased a ship to return to the colony, which he appropriately named the *Argo*, and placed a golden fleece upon her prow. In this vessel he returned to New South Wales in 1805, taking with him two ewes and three rams from the Merino flock of his majesty George III. He also carried with him the olive, and many valuable fruits, trees, plants, and other useful objects. Governor King did everything in his power to promote Macarthur's views; but his successor, Governor Bligh, pursued the opposite policy. After the dismissal of the latter and during Colonel Johnstone's provisional administration of the colony, Macarthur acted as secretary to the government. The arrival in the colony of a senior officer enabled Colonel Johnstone to return to England, whither he was accompanied by Mr. Macarthur. After the peace of 1814 Mr. Macarthur determined to visit the continent, in order to make himself practically conversant with the culture of the vine, the olive, and other products which might probably be grown with advantage in New South Wales. He accordingly set out for Paris in March, 1815, and travelling through Burgundy to Lyons, and thence to Geneva, settled for some time at Clarens, in order to profit by the instruction of a practical vine cultivator. In May, 1816, after visiting the vineyards of the south of France, he reached London with the ample collection made during his continental wanderings. A large transport was provided by government for his return to New South Wales, and he arrived safely at Elizabeth Farm in 1817, after an absence of eight years. In 1825, when colonists holding no office under the government were first admitted as members of the legislative council of New South Wales, Mr. Macarthur was appointed to that body as the senior non-official member. The duties thus devolving upon him, with other affairs public and private, were of a nature to afford him ample occupation. In 1831, however, his second son John, just as he had attained a position as an equity barrister in the London courts, which would soon have led to high professional distinction, was suddenly cut off in the prime of life; and after this severe and unexpected bereavement, Macarthur passed his time chiefly in retirement on his Camden estate, where, on the 10th of April, 1834, he died in his sixty-eighth year. The realization of all that Mr. Macarthur had predicted with reference to the export of fine wool from the Australian colonies, took place long before his death. From a statistical report on Australia, presented by the delegates from that country, among whom was his son Mr. James Macarthur, to the International Congress held in London in July, 1861, it appears that, beginning with two hundred and forty-six pounds in 1807, the export of wool from the Australian colonies had risen in the year following the death of Macarthur (1835) to five and a half millions of pounds, and in 1859 amounted to nearly fifty-four millions of pounds. The wines from the vineyard he formed at Camden, took the first rank amongst the Australian wines exhibited at the Paris Industrial Exhibition of 1854 (at which his son Sir



William Macarthur was commissioner from Australia), bearing a favourable comparison even with the choice wines of Europe. Various writers who have visited New South Wales, have not without reason expressed surprise that in the capital, Sydney, no monument has been erected in honour of the man whose noble spirit, rare foresight, enterprize, and perseverance, contributed in so eminent a degree to the development of the resources, and consequently to the wealth, not only of that colony, but also of the whole Australian group. The colonists may indeed have felt that no memorial, whether written in brass or engraved upon granite, could be other than fleeting, compared with the lasting influence of that patriotic and virtuous career, which procured for John Macarthur, the proud but well-earned title of "The Father of the Colony."—J. O. M'W.

MACARTNEY, GEORGE MACARTNEY, Earl of, remembered chiefly by his embassy to China, was born in Ireland in 1737, of a family originally Scotch. Educated at Trinity college, Dublin, he entered public life under the auspices of the first Lord Holland, and was sent soon after she had ascended the throne of Russia, to negotiate a commercial treaty with the Empress Catherine. After his return in 1767 he sat both in the Irish and British parliaments, and was Irish secretary from 1769 to 1772. In 1775 he was appointed governor of Grenada, which he defended bravely but unsuccessfully against D'Estaing in 1779, and after capitulating was sent a prisoner to France. Liberated by exchange (in 1776 he had been raised to the Irish peerage as Baron Macartney), he was appointed governor of Madras in 1780. He distinguished himself highly in the management of the war with Tippoo; and after being superseded as governor of Madras, 1785, was offered but declined the governor-generalship of India. Six years after his return home he was appointed in 1788 ambassador extraordinary to China. His mission, though not politically or commercially successful, had the important result of greatly increasing our knowledge of the Celestial empire. He had been made an Irish viscount in 1792 and an Irish earl in 1794; in the year of his return from China, 1794, he was created Baron Macartney in the peerage of England, and appointed governor of the Cape. He returned home in ill health in 1798, and lived in retirement until his death in 1806. A formal account of his embassy to China, the work of the secretary to the embassy, Sir George Staunton, was published in 1797. Lord Macartney's own private journal of the mission was printed, with others of his papers, in Barrow's *Life of the Earl of Macartney*, 1807.—F. E.

MACAULAY, afterwards GRAHAM, CATHERINE, a female politician and historian, was born in Kent in 1733. She was the sister of Alderman Sawbridge, the "patriot" of last century; and her own politics were violently republican. It was this that gave a temporary piquancy to the "History of England, from the accession of James I. to that of the Brunswick line," 8 vols., 1763-83, which she began to publish a few years after her marriage in 1760 to Dr. Macaulay, a physician. In 1778 she married a Mr. Graham, brother of Dr. Graham of "celestial bed" notoriety. In 1785 she visited America and Washington, with whom she had corresponded; she died in 1791. She published various pamphlets, political and miscellaneous. Of her "History of England from the Revolution to the present time," only one volume appeared, in 1778. Mrs. Macaulay was one of the early intimates of Dr. Johnson; and differing as they did in politics, the two seem to have lived in a state of friendly quarrel.—F. E.

MACAULAY, THOMAS BABINGTON, the Right Honourable, first and only Baron Macaulay of Rothley, was born on the 25th October, 1800, at Rothley Temple, Leicestershire, the seat of Mr. Thomas Babington, who had married his father's sister, and from whom he derived his baptismal name. He was the eldest child of Zachary Macaulay (q. v.); and his mother Selina, whose maiden name was Mills, was the daughter of a quaker merchant of Bristol, where she had been educated by the sisters of Hannah More. Mrs. Macaulay was a woman of mild accommodating temper, good sense, and piety; her husband, taciturn, persistent, and indefatigable, belonged to the Clapham sect, the organ of which, the *Christian Observer*, was edited by him; and with Wilberforce and others he aided in producing the evangelical reaction of the early part of the nineteenth century, and was most energetic in the movements for the abolition of the slave-trade and the emancipation of the negroes. Macaulay's earliest education was received chiefly at home, where, with such parents and in such a circle as theirs of Clapham, his upbringing was

austere and religious. The Macaulays were intimate with Hannah More, then living in retirement at Barleywood. For his father and mother's sake, she took an interest in the young Macaulay, which was enhanced as the child's disposition and intellect developed themselves. Thanks to the friendship between Hannah More and his parents, there are preserved in her correspondence with them, printed since her death, ample memorials of his childhood. She calls him "a jewel of a boy," has never seen "so fine a capacity joined to such a lively yet tractable temper," and the only fault she has to find with him is, that he will not read prose; poetry being a passion with him from his earliest years. At twelve he was placed under the care of the Rev. Mr. Preston, a clergyman of the Church of England, resident in the neighbourhood of Cambridge, who received pupils, and was a friend of Simeon's. The young Macaulay of this period is described as a boy of large head, pallid countenance, and stooping gait, indisposed to join in the sports of his school-fellows, and finding his chief amusement in penning and reciting verses. But under Mr. Preston he laid the foundations of the classical scholarship which distinguished him among the popular writers of his age. The influences, political and religious, to which he had been subjected at home, were not weakened by the tutelage of the friend of Simeon. Some of the earliest verses of his preserved, belong to his fourteenth year. One set is a panegyric upon Pitt, a biography of whom was among his latest works; another is an epitaph on Henry Martyn, the missionary. Home again at fifteen, he is beginning to read the literature of the day—the day of Byron, Scott, and Wordsworth. He writes to his friend, Hannah More, of the new works of all the three, and of his own first appearance in print as the compiler of an index to the thirteenth volume of the *Christian Observer*! During a visit to her about this time she describes him as an immense reader, loquacious and docile, an endless composer of verses—among them being a satire on radical reform, a development of liberal politics which he disliked to the end of his days. At eighteen he went to Trinity college, Cambridge. He had not been prepared for the contests of that academic arena by the preliminary training of a great public school, and he had no love for mathematics, the chief of Cambridge studies. But he read largely and widely; he distinguished himself as an orator at the Union, nor was his university career without considerable successes. He twice carried off the chancellor's medal for English verse—in 1819 for a poem on Pompeii, in 1821 for another on Evening; both of them pieces far above the average mark of university prize poems. In 1821 he was elected to the Craven scholarship, and in the following year, after taking his B.A. degree, he was made a fellow of Trinity, a financial aid as well as an academic distinction. It was now that, though at first he wrote anonymously or pseudonymously, he began to be known as an author beyond his domestic circle or the college walls. Between the June of 1823 and the November of 1824, he contributed a number of pieces—grave and gay, in prose and verse—to *Knight's Quarterly Magazine*, an early enterprise of the founder of the *Penny Magazine*, and among the contributors to which were Praed, Moultrie, and Nelson Coleridge. Macaulay's verse included the spirited "Songs of the Huguenots" and "Songs of the Roundheads," and a fragment of the "Armada"—preludes of the "Lays of Ancient Rome." Among the prose were essays on Dante and Petrarch, an imaginary conversation between Cowley and Milton, which showed that the young Cambridge scholar had carefully weighed what could be said on the Puritan, as well as on the Cavalier side. In the last of his contributions to *Knight's Quarterly*, a review of Mitford's *Greece*, he was heard making his first protest against that theory of "the dignity of history," which fills the annals of mankind with the details of wars and battles, while the chronicles of the people, of their habits, manners, industry, of art and science, are left a blank. In the twelvemonth which first announced Macaulay as a writer of nervous, eloquent, pointed prose, and of an insight above the common, he made his first public appearance as an orator. In the June of 1824, at a meeting, in Freemason's Hall, of the Society for the mitigation and abolition of slavery, he seconded an anti-slavery resolution proposed by Baptist Noel, in a speech full of the characteristics, though somewhat exaggerated, of the later and maturer oratory which the house of commons crowded to hear.

It was in the August of 1825 that appeared the first of Macaulay's contributions to the *Edinburgh Review*, the celebrated



article on Milton. Long afterwards its author wrote of it as containing scarcely a paragraph "such as his matured judgment approves," and as "overloaded with gaudy and ungraceful ornament." Not such, however, was the verdict of the public, and the essayist at once took rank among the foremost writers in one of the first periodicals of the kingdom. It was not merely the brilliancy and vigour of the style that attracted, but the handling of the subject-matter. In one respect the essay on Milton has never been equalled by Macaulay himself. No other of his essays combines with the same singular success vivid literary criticism with acute political disquisition. Here was a writer who could pass from criticism at once vigorous and subtle on the relations of Dante and Milton, from a discriminating contrast between the lazar-house in *Paradise Lost* and the last ward of Malebolge, to combat Clarendon and Hume on their own ground, and who seemed equally at home in *Æschylus* and in the *Petition of Right*. To one section of the reading public, for which the vivacity of Jeffrey and the wit of Sydney Smith had no charm, the essay on Milton was especially welcome. The noble rhetoric of the passage in which the puritans were defended, went to the hearts of many who were afterwards among Macaulay's opponents; and his courageous vindication of the character and career of Oliver Cromwell was, at least with such prominence and success, by far the earliest of the kind. On Macaulay's personal fortunes his first triumphs as a contributor to the *Edinburgh Review* had a speedy and decisive effect. At Cambridge he had entered himself as a student of law. He was called to the bar at Lincoln's inn in the February of 1826, and he so far practised his profession as to join the northern circuit. But it was on the Edinburgh reviewer, not on the barrister of the northern circuit, that Lord Lyndhurst conferred in 1827 a commissionership of bankrupts. It was to the rising genius, the critic of Milton and Machiavelli, of Hallam and Southey, that Lord Lansdowne offered in 1830 the representation of the borough of Calne, which, with political opinions already proved to be those of his patron, Macaulay could gracefully accept.

He entered the house of commons in 1830, on the eve of the reform bill agitation. The greatest, though not the first of his early parliamentary speeches, were delivered in the discussion on the reform bill. The question and the crisis were of the very kind to draw forth his powers of oratory, the results of his political philosophy, and his stores of historical knowledge. He handled them with a peculiar eloquence, which since the death of Burke had been unknown in the house of commons. Without neglecting the interests and passions of the day, Macaulay brought to bear on the absorbing question the history of two hundred years; and few modern speeches have produced a greater effect than that in which, appealing to the fears as well as to the reason of his opponents, he described the ruin in which for want of timely concession the once powerful and glittering aristocracy of France had involved itself. The effect of these speeches was even greater on the public who read them, than on the auditors who heard them. Macaulay's voice was monotonous, his delivery was like a rapid torrent, and his political philosophy and historical lore were still more attractive on the printed page than in the oral strife of an excited assembly. His speeches on the reform bill procured him at the general election of 1832 the honour of representing Leeds, the manufacturing metropolis of Yorkshire; and in the same year he was appointed secretary to the board of control—an office which strengthened his study of India under English rule by a knowledge of the details of its home administration. Thus prepared, he delivered in the July of 1833, on the second reading of the bill for the renewal of the East India Company's charter, one of the most remarkable of his speeches, the Indian policy developed in which has been slowly but surely embodied in subsequent legislation. Specially noticeable in it is the courageous defence of the application of the competitive system to the filling up vacancies in the Indian civil service—an application which he lived to see triumphant, and of which he many years afterwards aided in adjusting the difficult details. One of the provisions of the government scheme was for the appointment of a commission to digest and reform the laws of India, with a view to embody them in a code. And one of the most effective passages of Macaulay's speech was his denunciation of the then no-system which made Indian law a lottery, and his exposition of the necessity for a new Indian code as the work which peculiarly belonged to a government like that of India, an enlightened and paternal despotism. By this speech

Macaulay's rose above the reputation of a brilliant essayist and debater—he showed that he could grapple with one of the greatest of imperial problems, the government of India. He was offered and he accepted the presidency of the law commission, to draw up the code which he had advocated, and with this was combined the fifth membership of the supreme council of Calcutta. Besides the obvious advantages of a personal acquaintance with India, and the distinguished employment of legislating for so vast an empire, his new office secured to Macaulay the pecuniary independence, the want of which has sometimes degraded the man of genius, if a politician into an adventurer, if an author into a hack. "It has been supposed, and indeed asserted," says Dean Milman in his memoir of Lord Macaulay (1862), "that his legislative mission was barren and without result; now, however, it is bearing its mature fruits. After much, perhaps inevitable delay, and repeated revisions, the Indian criminal code, in the formation of which he took a leading part, and which he had enriched with most valuable explanatory notes, will with some alterations, and those not substantial, from January next have the force of law throughout British India. Macaulay's share in this great work, especially his notes, is declared by those who have a right to judge on such subjects, to have placed his reputation as a jurist on a solid foundation. It is the first, and therefore the most important, of a series of operations upon the judicial system of India, which will have a great effect upon the state of society in that country, and will not be without influence upon the jurisprudence of England." Macaulay went to India in 1835. He returned to England in 1837. Intellectually, his residence in India had enriched his mind with a personal knowledge of the actual workings of the English rule, of the aspects of Indian life and scenery, of native character and manners; thus qualifying him for the composition of his brilliant biographies of Lord Clive and Warren Hastings. Financially, it secured him an income sufficient for the wants of a scholar and a bachelor, and rendered him completely independent of parties and publishers, whether he devoted himself to politics or to literature, to neither or to both.

Through all these years from the publication of the essay on Milton to his return from India—at the bar, in parliament, in Cannon Row, during the work of codification at Calcutta—Macaulay had been steadily cultivating literature and contributing to the *Edinburgh Review*. His contributions were continued until the October of 1844, when, with a second article on Chatham, he closed the series of famous "Essays;" each of them read more eagerly than its predecessor, yet the value of which he himself estimated so lightly that America preceded England in republishing them collectively. They embraced literary criticism, and the biographies of men of letters in connection with the literature of their times—as in the essays on Byron, Johnson, the comic dramatists of the Restoration, Addison, and Fanny Burney; political and politico-theological disquisitions, as in those on the civil disabilities of the Jews, Southey's *Colloquies*, the utilitarian philosophy of government, Ranke's *Reformation*, and Gladstone's *Church and State*; foreign history and biography, as in the sketches on Machiavelli, Frederick the Great, and Barrère. But the most valuable of the series are those on the history and political biography of England—from the times of Elizabeth, for which Burleigh furnished the theme, through the reign of James I., the Caroline, Commonwealth, Restoration, and Revolution periods, to the accession of George III.—in the essays on Bacon, Lord Nugent's Hampden, Sir James Mackintosh's *History*, Sir William Temple, Horace Walpole's *Letters*, and Chatham. Of the grandest episode in the section of George III.'s reign anterior to the French revolution—the conquest and settlement of India—the essays on Clive and Hastings are memorials worthy of the subject. All of Macaulay's essays are full of the good sense which surprises in the epigrammatic point and exotic glow of its expression. Apart, however, from the charm of style and powers of vivid presentation, those on English history astonish by their extraordinary familiarity with all the personages who have played a part in English politics during the last two centuries. This familiarity would not be wondered at in a French writer, who has a long series of lively and personal *memoires* to supply him with portraits. But Macaulay's political biographies, without any admixture of fiction or invention, display something almost creative in their delineations of men. With data the scantiest and the dullest, he constructs his Temples, Halifaxes, Carterets, and Newcastlees, and paints



them as vividly as if he had talked with them at Holland house, or read of them in the pages of an English St. Simon. This singular success he owed first of all of course to his lively curiosity respecting the personages of English history, and next to his multifarious reading. He had the eye of a lynx for detecting in the obscurest quarters any trait of a political or historical figure, and a memory which retained it like a vice. For the mere fulness and exactness of his information, those who knew him compared him to an encyclopædia—to many encyclopædias. He read everything; he forgot nothing. The most brilliant of English historians might have edited *Notes and Queries*, or supplied the answers to correspondents in a penny journal. From Homer to Catnach, all literature, high or humble, seems to have been familiar to him. There is a story, whether true or not, very characteristic of him, that he was once stopped by a crowd of urchins who had followed him expecting to hear him sing: he had just been buying a handful of ballads from some street-minstrels of Seven Dials. On better authority, Dean Milman's, we are told that "among the books which he carried with him to India were the many huge volumes of St. Chrysostom's works. Their still almost pure and harmonious Greek, and their importance in the history of religious opinion (always a subject of deep interest), carried him through a task which has been achieved by few professional theologians." Of all this varied knowledge, nothing was ever obtruded in his writings, and only by here and there an allusion could its existence be suspected by his readers. Were it not for the preface to the "Lays of Ancient Rome," we might not have known that he was as familiar with Niebuhr as with Burnet. Of the "Lays" themselves, published in 1842, the simplicity is as remarkable as the spirit. The master of prose-rhetoric proved that he could produce the most striking poetical effects by means the simplest.

On his return to England in 1838 he had at last the opportunity of leading the life of study and contemplation which he always preferred, or avowed that he preferred, to the noisy and agitating strife of politics. He declined the office of judge-advocate general offered him by the whigs. He was beginning to grapple with the great literary enterprise, his "History of England," which he had long meditated, when in 1839 he was unexpectedly invited by the leading liberals of Edinburgh to represent their city in parliament. The honour of representing Modern Athens overbalanced in Macaulay's mind his wish for studious repose; or perhaps—although for this suggestion we have not the slightest authority—his friends, the whig leaders, then struggling with the growing power of Sir Robert Peel, summoned their old champion to aid them and do battle for what seemed to be a falling cause. However this may be, he accepted the Edinburgh invitation. In the absence of any opposition worth the name, he was elected one of the members for Edinburgh in June, 1839. In the same year he was made secretary at war, and retained the office until in 1841 the whigs fell, and Peel once more acceded to power. After the dissolution of 1841 he was re-elected for Edinburgh without opposition. During Sir Robert Peel's second administration, and although his main work lay elsewhere, Macaulay did not neglect the house of commons. He spoke and voted with his party on most of the important questions of the time. On their return to power in the summer of 1846 he was appointed paymaster-general of the forces; and by accepting office vacated his seat. Again he was re-elected member for Edinburgh, but not this time without opposition. Since his first election the Free Church controversy had arisen, and Macaulay declined to advocate what he considered the undue claims of the new seceders. The other dissenters, too, were indignant at his support of the Maynooth grant. Sir Culling Eardley was brought forward in opposition; but Macaulay was returned by a large majority. He was less fortunate at the general election of 1847. On that occasion a coalition was formed between the Free Church and the other dissenters. The conservatives brought a candidate into the field. The spirit-dealers of the Modern Athens also were aggrieved, it would seem, because Macaulay did not take their view of the injustice of some legislative restrictions on their trade. At the election Macaulay was third on the poll. How much he felt the defeat has been revealed since his death, by the publication of some fine stanzas written after the election, and in which a Being symbolizing literature, and supposed to have smiled on him in his cradle, welcomes him back to her after his defeat. But of this feeling there was no trace in Macaulay's demeanour at the

time. In a dignified letter he bade farewell to the electors, satisfied with adding, "The time will come when you will calmly review the history of my connection with Edinburgh." Two years after his defeat at Edinburgh he was elected, 1849, lord rector of the university of Glasgow. Five years later, in 1852—without offering himself as a candidate, almost without a promise to accept the honour if it were thrust upon him—he was returned at the general election in July as one of the members for Edinburgh, and stood at the head of the poll.

It was no longer the essayist and orator merely—it was the historian of England, for whose former rejection by them the citizens of Edinburgh thus made, or sought to make, amends. Four years before, towards the close of the stormy year of revolutions, 1849, appeared the first instalment of Macaulay's long-expected "History of England." It was a time to test literary popularity, and the work stood the test. The success of the first two volumes of the history had not been paralleled since the reading public waited for a new novel by Scott or a new poem of Byron's. The style was calmer, perhaps, than that which had fascinated in the "Essays," but knew no break in the flow of its steady music. In the two volumes there was not one dull page. But while all enjoyed the result, only the discerning or experienced few saw at what expense of labour, and by the exertion of what rare artistic gifts, continuous glow and life had been given to the narrative; what masses of obsolete print, of forgotten pamphlet and ballad dying with the day producing it, had been explored for the sake of here and there a sentence or a word that added a feature to a physiognomy, a stroke to a scene, that revealed some characteristic of the social life, or some phase of the feelings of the people. To those, moreover, who felt an interest in the historian as well as the history, the presence of something absent from almost all his former writings was visible in the new work. Since the burst of enthusiasm in the peroration of the young Macaulay's essay on Milton, there had been scarcely traceable, in all the brilliant writing that followed, any warmth of human affection. There had been enough of varied painting of character, incident, and scenery; of impartial discrimination; of vigilance in weighing virtues against vices: but it was not until he came to delineate William of Orange that Macaulay seemed to have met with a hero whom he loved. This sympathy with the central figure of his history was even stronger and more effective in the second instalment of the work, and the success of which was equal to that of its predecessor.

Constitutionally a strong man, Macaulay had not long reached, by the publication of his history, the pinnacle of his fame, when physical derangement, primarily we believe an affection of the heart, began to tell upon him. Excitement was forbidden him, and he had to forego joining in the debates of the house of commons, just when that assembly would have been proudest to listen to him. Twice only, both times in the June of 1853, did he speak, and no one present on either occasion can forget what interest and excitement his rising created, in not the most impressionable assembly in the world. The first of these speeches was against a proposal to exclude the judges from the house of commons, and the bill which he opposed was rejected, chiefly through his speech, by a large majority. The second speech was in support of the India bill of the government, and closed with a masterly defence of that competition for the appointments in the Indian civil service, which years before he had been among the first to advocate. At the beginning of 1856, the state of his health compelled him to resign his seat for Edinburgh. In the summer of 1857, he received the unexpected announcement that Lord Palmerston had recommended to her majesty his elevation to the peerage—the first time in the history of England, that such a distinction had been conferred in recognition of literary eminence. Men of all parties united in approval of the honour done to one of the most successful of English writers; a mere honour it was and remained: for Baron Macaulay of Rothley never spoke in the house of peers. The last of his writings published in his lifetime was the Life of the younger Pitt, closing a series of biographies contributed by him to the Encyclopædia Britannica, and of which it was the most effective and original. He died, suddenly and unexpectedly, at his residence, Holly Lodge, Kensington, on the 28th of December, 1859. He was buried on the 9th January, 1860, in Westminster abbey, in Poet's corner, at the foot of Addison's statue, by the side of Sheridan, and not far from the resting-place of Samuel Johnson. "Lord Macaulay," says Dean Milman, "was never married; his strong domestic



affections were chiefly centred in his sister, happily married to his friend Sir Charles Trevelyan, and her family. Her children were to him as his own, and cherished with almost parental tenderness. As a friend he was singularly steadfast; he was impatient of anything disparaging of one for whom he entertained sincere esteem. In the war of political life he made, we believe, no lasting enemy; he secured the unswerving attachment of his political friends, to whom he had been unswervingly true. No act inconsistent with the highest honour and integrity was ever whispered against him. In all his writings, however his opinions, so strongly uttered, may have given offence to men of different sentiments, no sentence has been impeached as jarring against the loftiest principles of honour, justice, pure morality, rational religion." Since his death have appeared a fifth and fragmentary volume of the "History of England," closing with a rough draft of the narrative of the death of his hero, William of Orange; and two volumes of his "Miscellaneous writings," which include his prose and verse of early youth, and those of his essays contributed to the *Edinburgh Review*, for personal or literary reasons excluded by him from the collective edition of his essays published under his own superintendence.—F. E.

MACAULAY, ZACHARY, a zealous and devoted advocate of negro emancipation, was born in 1768. His father, the Rev. John Macaulay, a presbyterian minister in the Scottish highlands, is mentioned with respect in Dr. Johnson's Tour to the Hebrides. At an early age Zachary Macaulay was sent out as an overseer to an estate in Jamaica, and there witnessed the atrocities practised on the negro race under that system which he afterwards made it the work of his life to abolish. He next held an important post in the colonial government of Sierra Leone, where he was engaged in forming a legitimate commerce with the natives. He resided in Africa for some years, and, while there, became actively interested in the anti-slavery agitation in England, which may be dated from the year 1787, when Mr. Clarkson formed the first abolition association. Mr. Macaulay corresponded with Mr. Wilberforce from 1793, and throughout the long and arduous enterprise to which they were devoted, proved himself a sagacious counsellor and an unfailing authority on all matters of fact bearing on the anti-slavery question; a cordial friendship subsisted between them until the death of Wilberforce. In 1798 Mr. Macaulay returned to England, and soon after married Miss Mills, a lady of remarkable talent. His eldest son, Lord Macaulay, the historian, was born at Rothley Temple in Leicestershire in 1800. In 1807 the abolition of the slave trade was accomplished after a struggle of twenty years' duration. Although Mr. Macaulay held no public office, his labours contributed largely to this success, and his acute and accurate mind, his warm and benevolent heart, with his unswerving determination and unwearied industry, were fully appreciated by his coadjutors. He became the secretary of the Anti-slavery Association, and the editor of the first periodical ever devoted to the advocacy of the human rights of the African race. It was called the *Anti-Slavery Reporter*. He also wrote a series of political articles for the *Christian Observer*, and was ever ready to refute the false assertions and unscrupulous attacks of the slaveholders and their friends. He joined most of the benevolent and literary societies of the day, in order that he might use his influence in them to advance the object he had most at heart. He was sent by the anti-slavery committee to Paris in 1814, and to Vienna in 1815, to protest against the slave-trade, and he faithfully executed his trust, though without much ultimate effect. When the interests of the question required a more popular mode of agitation than that first adopted, Mr. Macaulay was the first to suggest the formation of a Metropolitan Anti-slavery Society, which was established in 1823, and with its affiliated societies all over the country, proved a powerful support to the earlier workers in the cause. He became secretary to the London society; his *Reporter* became its organ; and he was its editor and chief compiler. In 1829 he published a pamphlet called the "Death Warrant of Slavery," and his exposure of the barbarities committed in the Mauritius, and his "Pictures of Negro Slavery drawn by the Colonists themselves," which appeared in the *Reporter*, prepared the way, by exciting the public interest, for the first series of public meetings for advancing the cause. These were organized in 1831 by the Agency Committee, of which Mr. Macaulay was one of the founders, and by whom anti-slavery lecturers were sent forth who succeeded in arousing the moral force of the nation in the cause of humanity. In 1833

the emancipation act passed the house of commons, and Mr. Macaulay saw the completion of the work to which he had devoted forty years of his life. He was a staunch supporter of religious liberty, and a zealous promoter of liberal education. He was also instrumental in establishing the London university, now called University college, in Gower Street; and his name was one of those inscribed on the foundation stone which was laid in 1826. Mr. Macaulay lived to rejoice in the literary and political eminence attained by his distinguished son, and died in London in 1838, aged seventy years. A short time after his decease, some of his most eminent contemporaries erected a monument to his memory in Westminster abbey beside that of William Wilberforce.—R. M.

MACBETH, whose crimes and fate have been immortalized by the genius of Shakspeare, was maormor of the district of Ross, and succeeded the "gracious Duncan" as king of Scotland. Macbeth's father had been slain by Malcolm, Duncan's grandfather; and Lady Macbeth's grandfather, Kenneth IV., had been killed fighting against the same monarch.—(See DUNCAN.) Duncan was not assassinated in his own castle, but fell in fair fight, near Elgin, in 1039; and Macbeth immediately mounted the throne, to which, it has been alleged, his title was better than that of the king whom he slew. He appears to have governed the kingdom with great ability and equity, and to the general satisfaction of his subjects. But the adherents of the dispossessed family made war upon him, and with the assistance of Siward the Danish earl of Northumberland, and Macduff the maormor of Fife, defeated Macbeth in 1054, at Dunsinane hill in Perthshire. Macbeth, however, escaped to his fortresses in the north, and protracted the war for nearly two years. He was ultimately defeated and slain at Lumphanan in Aberdeenshire in 1056, in the seventeenth year of his reign.—J. T.

MACCABEES: this name was first given to Judas, son of Mattathias, who was sprung from the Asmoneans; it is derived from the Hebrew *makkab*, a hammer. In Jewish literature the appellation Asmonean or Hasmonæan is more usual, derived from Mattathias' grandfather, Asmonæus or Asmonæus (Joseph. Antiq. vi. 1). The history of the Maccabees as a family begins with the persecutions of Antiochus Epiphanes, 167 B.C., when Mattathias raised the standard of revolt at Modin, a town not far from Lydda. When Antiochus' officer Apelles arrived at the place to enforce obedience to his commands respecting heathen sacrifices, Mattathias resisted, and having killed the king's officer and his men, withdrew to the desert of Judea with his five sons, John, Simon, Judas, Eleazar, and Jonathan. A courageous band of resolute followers soon gathered round them; determined to defend their religion and freedom. They threw down heathen altars, and restored the old worship, and by sudden sallies frequently cut off numbers of the enemy. Mattathias died in the first year of the revolt; and Judas his third son took the command.

JUDAS conducted the war in the same spirit with which it was commenced. His army was small, but their bravery was great, so that his name soon became terrible to the Syrians, Samaritans, and apostate Jews; while his followers increased daily. Apollonius, governor of Judea, raised a considerable army and marched against him, but was defeated and slain. Seron, deputy-governor of Cœlesyria, then took the field; but was also defeated and killed in a battle near Bethhoron. Lysias, whom Antiochus had intrusted with the government of the provinces, next sent an army for the purpose of suppressing the revolt, under the command of Ptolemy, Nicanor, and Gorgias; but it was routed near Emmaus, 165 B.C. Timotheus and Bacchides were soon after conquered; and Nicanor fled disgracefully to Antioch. Lysias then went himself at the head of a large army and was overthrown at Bethsura, 165 B.C.; though his army consisted of sixty thousand men, while Judas had only ten thousand. Judas and his brothers were now able to enter Jerusalem, where one of their first acts was to purify the temple and restore it to its former glory. Thus the festival of purification was instituted, 163 B.C. Meantime Lysias, having collected another army, marched against Judas and besieged Bethsura; but Judas fell upon them by night unawares, slew four thousand, and withdrew. Superior numbers forced him to shut himself up in Jerusalem, and put it in a state of defence. The Jews were now reduced to distress, and must ultimately have surrendered, had not a treaty been concluded between him and



Lysias; when the Syrian general withdrew his forces from before the place. After Demetrius, the rightful heir to the throne of Syria, had escaped from Rome, and murdered both Lysias and the young king Antiochus, he proclaimed Alcimus high-priest. Judas would not allow his claims, because of his being appointed by the Syrians. Hence hostilities began afresh. Judas twice defeated Nicanor, Demetrius' general; the second time at Beth-horon, where Nicanor himself fell. On this he sent an embassy to Rome to establish an alliance with the republic; and the senate granted his request. Before the result was known he was slain. Having retired to Laish with three thousand followers, he was attacked with overwhelming numbers by Bacchides the Syrian leader; and as only eight hundred remained faithful to his cause, he fell in battle, nobly sacrificing his life to his country's welfare, 160 B.C. The command now devolved on Jonathan, the youngest of the brothers.

JONATHAN, finding it necessary to act on the defensive, took up a strong position in the vicinity of Tekoah, whence he carried on a harassing warfare. Here he evaded the first attack of Bacchides. Jonathan successfully withstood the Syrians, but his brother John fell in battle. The state of affairs in Syria soon obliged Demetrius to come to terms with Jonathan, whom he offered to make general of his forces in Judea; promising also to release the Jewish hostages retained in the citadel of Jerusalem. But Alexander Balas, a pretender to the crown of Syria, exceeded Demetrius in the liberality of his offers; for he appointed Jonathan high-priest, and sent him a golden crown and purple robe. Jonathan espoused the cause of the latter. After the decisive victory gained by Alexander over Demetrius in the year 150 B.C., Jonathan was highly honoured by the conqueror and made military commandant of Judea. Having defeated Apollonius the governor of Coele Syria, who had joined the party disaffected to Balas, Jonathan took possession of Joppa, subdued Ashdod and burned it, was triumphantly received in Askelon, and returned to Jerusalem laden with spoils. On this Balas bestowed Ekron upon him. After Balas' death, Jonathan occupied an influential position during the struggles for the Syrian throne between Demetrius Nicator and Antiochus VI., son of Balas. At first he assisted Nicator by sending three thousand well-armed Jews to Antioch, who quelled the rebellion there; but having good cause to be dissatisfied with him, he accepted the liberal proposals of Antiochus, and subdued the whole country as far as Damascus to the new sovereign. Demetrius invading Galilee, suffered a defeat; and not long after ventured on another campaign against the Jews, but hastily retreated on the eve of battle. Returning from the pursuit, Jonathan subdued the Arabians and took Damascus. Meanwhile Simon had conquered Joppa and garrisoned it. But Trypho, who had been the chief instrument in elevating Antiochus to the throne, now determined to claim it for himself; entered Palestine with an army; deceived Jonathan, who was the chief obstacle to his ambitious purpose, with assurances of friendship; decoyed him into Ptolemais with a few followers, put him in chains, and massacred the men, 144 B.C. In the following year the Maccabean prince was put to death.

SIMON now became leader of the Jews in place of Jonathan. An embassy was sent to Seleucia, where Demetrius was, to make peace with him; for Trypho had deeply injured the Jews. That prince granted all the demands of the ambassadors, acknowledged Simon as high priest and prince of the Jews, and relinquished all his claims on them for tribute or tax. Simon now improved the state of the country, repaired the military works, and formed a harbour at Joppa. In 142 B.C. he conquered Gaza, and compelled the Syrian garrison in the fortress at Jerusalem to surrender. The Jews now enjoyed a time of rest and renewed their alliance with the Romans. In the year 137 B.C., Antiochus VII., brother and successor of Demetrius Nicator, reluctant to lose Judea, sent an army under his general, Cendebeus which made incursions into the Jewish territories. The aged Simon sent his sons John Hyrcanus and Judas, who expelled them from the country. In 135 B.C. Simon came to Jericho, where his son-in-law Ptolemy was governor, who invited him into his castle, and at a feast treacherously murdered him, along with his two sons Mattathias and Judas. He had governed Judea eight years. John Hyrcanus, having narrowly escaped assassination at Gazara, hastened to Jerusalem, and was acknowledged as the successor of his father.

JOHN HYRCANUS I.—After the death of Simon and his

sons, Antiochus entered Judea with an army, wasted the country, and besieged Jerusalem. During a short armistice, John Hyrcanus sent an embassy with proposals of peace, which was granted on condition of the fortifications being demolished and the payment of an annual tribute, 133 B.C. In 131 he accompanied Antiochus in a campaign against the Parthians; but at the approach of winter led back his troops to Judea, and so escaped the destruction that befel the Syrians. As soon as he heard of Antiochus' death he took the field, conquered several cities of Syria, and made himself independent. About 129 B.C. he subdued Shechem and destroyed the Samaritan temple. At the same time he sent an embassy to Rome to complain of the aggressions of Antiochus and Demetrius. The Roman senate renewed the alliance already concluded with Simon. After the defeat and death of Demetrius, Alexander Zebina, pretender to the Syrian throne, entered into an alliance with John Hyrcanus. About 110 B.C., finding it a favourable time to extend his territories, John sent his two sons to besiege Samaria; and though Antiochus Cyziennus came with an army to its relief, the latter was repulsed and the siege continued. At last Samaria was taken, its fortifications demolished, and the city desolated, 109 B.C. It does not appear that Hyrcanus engaged in any military operation after this event. The remainder of his years was spent in peace and prosperity. Some disturbances indeed arose, causing him and his family much embarrassment; but they were not of a very serious nature. Hyrcanus belonged at first to the sect of the Pharisees; but afterwards he renounced all connection with them. He died 106 B.C., and was succeeded by the eldest of his five sons, Aristobulus.

ARISTOBULUS I., King.—The principality having been left to his mother, Aristobulus may be called a usurper. As the rightful heir refused to relinquish her claims she was imprisoned, and died of hunger. The three youngest brothers were also shut up in prison. Having thus secured the government and high priesthood, Aristobulus assumed the diadem and royal title. He was the first that bore the name of king. Taking advantage of the disturbances in Syria raised by two brothers, he endeavoured to extend his dominions, and subdued Iturea; the inhabitants submitting to the rite of circumcision and becoming incorporated with the Jewish nation. Antigonus, brother of Aristobulus, was left to complete the subjugation of the country and the proper settlement of its affairs, owing to the illness of the king, who returned to Jerusalem. When Antigonus came back and entered the temple in complete armour with his body-guard, it was whispered into Aristobulus' ears that his brother had designs on his life. A summons was accordingly sent to him to appear before the king unarmed; and a party were stationed in the dark passage through which he had to pass from the temple to the royal tower, with orders to kill him if he was armed. But the messenger was bribed to violate his instructions; so that Antigonus going in full armour was assassinated. This was a severe blow to the sick king, whose mind was ill at ease after the untimely death of his mother. He died after a year's reign.

ALEXANDER JANNEUS succeeded his brother Aristobulus, 104 B.C. His next oldest brother, who laid claim to the crown, was put to death. In the divided state of Syria he conceived the design of subduing Ptolemais, Gaza, and Doria. The citizens of Ptolemais applied for aid to Ptolemy Lathyrus, king of Cyprus; who on his arrival was denied entrance, and therefore turned towards Gaza and Doria, making himself master of the former place. Alexander was defeated in a decisive battle at the Jordan; and Lathyrus ravaged the territory, committing the most barbarous actions. But in 102 B.C. Cleopatra came to Alexander's assistance with a fleet and army; so that Lathyrus was obliged to evacuate the country. At Scythopolis an alliance was concluded between them. After Cleopatra's departure he besieged and took Gadara; Rapia and Anthedon in the south fell into his power, and ultimately Gaza, which he got by treachery, 96 B.C., and then massacred the inhabitants without distinction. At length the hatred of the Pharisees broke out into open violence against him. While officiating as high priest at the feast of tabernacles he was assailed by the people. The insurrection was quelled only by the slaughter of six thousand of the malcontents, 94 B.C. Next year he undertook a campaign into Arabia; and made the Arabs of Gilead and the Moabites tributary. In 91 B.C. his army fell into an ambush in the mountainous district, and was cut to pieces; but he himself escaped. The Pharisees, after this defeat, again rebelled against him and



took up arms. After several disasters the insurgents got Demetrius Euceres for their leader, who came with a large army and overthrew Alexander at Shechem with great slaughter; so that he fled to the mountains with the shattered remnant of his army. After Demetrius returned to Damascus and six thousand rebels went over to the king, Alexander came forth, defeated the insurgents in various battles, and finally in a decisive engagement fought in 86 B.C. Having taken the fortress of Bethone, where the remnant of the rebels had fled for shelter, he conveyed the prisoners to Jerusalem, crucified eight hundred, and massacred their wives and children before their eyes; he himself triumphing the while at a feast he gave his wives in sight of the barbarous spectacle. During the three following years he took various places, and extended his conquests beyond the Jordan. Having returned to Jerusalem, a quartan fever brought on by excessive drinking terminated his existence as he was besieging Ragaba. His reign continued twenty-seven years; and large additions were made by him to the Jewish territory. He was vindictive and blood-thirsty, unfitted for a religious office, a military aggressor, a degenerate member of the Maccabean family.

He was succeeded by his wife ALEXANDRA, who appointed her son Hyrcanus to the high priesthood, and ruled according to the counsels of the Pharisees, which sect became dominant again. Her reign of nine years was a peaceful one. She died 69 B.C., and was succeeded by—

ARISTOBULUS II. Hyrcanus, whom the Pharisees had put on the throne, was overcome in a battle fought between the brothers near Jericho, and engaged to retire from public life. In 65 B.C., Hyrcanus was persuaded by Antipater to enter into a private alliance with Aretas, a king of the Arabs. The latter, with an army of fifty thousand men, defeated Aristobulus, and took Jerusalem. Aristobulus took refuge in the temple, where he was closely besieged. But Aretas was obliged to return, because threatened by the Roman general whom Aristobulus had purchased; and thus the latter became undisputed master of Judea. In 63 B.C. both brothers were heard before Pompey in support of their claims. Aristobulus, despairing of success, retired to prepare for war; but Pompey compelled him to send orders to all the fortified places to surrender to the Romans. The Romans besieged Jerusalem, and carried off Aristobulus and his children as prisoners. In 53 B.C. he escaped from confinement at Rome, and returned to Judea, where he soon got followers; but was besieged in Machærus, retaken, and sent back to Rome. In 46 B.C. Julius Cæsar released him, and sent him into Judea to promote his cause there; but Pompey's adherents poisoned him by the way.

HYRCANUS II. came rightfully, as we have seen, to the supreme power after the death of his mother; and would probably have kept his promise to his brother Aristobulus, had not Antipater succeeded in gaining an influence over him by artifice. After Pompey became master of Jerusalem, he reinstated Hyrcanus in the office of high priest, on condition that he should submit to the Romans and pay tribute; and that he should not assume the crown. But in the year 54 B.C., Alexander son of Aristobulus, having escaped from Pompey, came to Judea, where he collected an army and ravaged the country, taking possession of various places. In these circumstances Hyrcanus applied for aid to Gabinius, who marched with a large army against Alexander, and defeated him. The proconsul of Syria confirmed Hyrcanus in the high priesthood; but changed the form of government to an aristocracy. During Gabinius' campaign against Egypt, Alexander again collected an army and made himself master of Judea. Gabinius again encountered him at Mount Tabor, and routed his forces. Crassus, who succeeded Gabinius, came to Jerusalem, and plundered the temple unopposed by Hyrcanus. On his return from Egypt, Cæsar reinstated Hyrcanus and his family in the government, permitted him to rebuild the walls of Jerusalem, and appointed Antipater procurator of Judea. From this time Antipater became the real ruler, and Hyrcanus ceased to exercise much influence. This is evident from the fact that Herod, second son of Antipater, who had been made governor of Galilee, being summoned before the sanhedrim at Jerusalem to answer for arbitrary acts he had done, set the tribunal at defiance, and even marched towards Jerusalem with an army to punish the sanhedrim and depose Hyrcanus. He was induced, however, by his father to withdraw. Antigonius having received aid from the Parthians, Hyrcanus and Phasael, Antipater's eldest son, took refuge in the fortress of Baris in Jerusalem, whence they were decoyed, made prisoners, and con-

signed to Antigonius, who cut off Hyrcanus' ears and sent him back mutilated to the Parthians, who carried him to Seleucia. The oriental Jews there treated the Maccabee with great respect. He was afterwards persuaded by Herod, now king of Judea, to go to Jerusalem, 33 B.C. When his daughter Alexandra instigated the old man to make his escape to Arabia, Herod had him put to death, 30 B.C.

ARISTOBULUS, brother of Mariamne, was made high-priest by Herod, though very reluctantly, when he was but a youth of seventeen years. But the suspicious king caused him to be drowned at Jericho, 35 B.C.

MARIAMNE, wife of Herod, may be called the last of the Maccabean family. She was put to death by her husband. According to Josephus, the Asmonean dynasty lasted one hundred and twenty-six years; terminating 37 B.C., the year in which Antigonius was put to death by Mark Antony. This Mariamne, daughter of Alexander, son of Aristobulus II. and of Alexandra, daughter of Hyrcanus II., was married to Herod at Samaria, 35 B.C. She was of the Asmonean family. After the murder of Aristobulus her brother, Herod was called to account by Antony through Cleopatra's representations at Laodicea. Before he set out, however, he gave secret orders to his uncle Joseph to put Mariamne to death, should he not return. The latter told her of his charge respecting her. On his return his sister Salome artfully excited his jealousy by informing him of Joseph's repeated visits to his wife in his absence. As soon as he heard from herself that his secret had been revealed to her, he concluded that the two had been improperly intimate, and in a fit of passion ran upon her with his drawn sword; but love checked his fury. When Herod finally deserted Antony and set out to make peace with Octavianus, he put Mariamne and her mother in the castle of Alexandrium, giving similar orders to the two commandants as Joseph had received, 27 B.C. It was not surprising, that on his return he should find her affections alienated from him; for she had discovered the cruel commission. Again did the tyrant's mother and sister, Cypros and Salome, excite his hatred against her. Yet he wished to be reconciled, and tried in vain to win back her favour. She reproached him with the murder of her relatives; and even upbraided his mother and sister with the meanness of their birth. But the latter soon compassed her death, by persuading Herod's butler to bring a false accusation against her. From some expressions the butler used under torture, Herod inferred that his secret had been again betrayed by one of the commandants who had intercourse with her. She was therefore tried before judges who found her guilty, out of base subservience to their master. The beautiful and high-spirited queen met death with unshaken fortitude, 26 B.C.; and the ferocious tyrant lived to regret her murder bitterly.—S. D.

M'CHEYNE, ROBERT MURRAY, a young divine, whose brief but brilliant career was one of eminent usefulness, was born in 1813. He was educated at the high school and university of his native city, Edinburgh, was licensed to preach the gospel by the Established Church presbytery of Annan in 1835, and was elected minister of St. Peter's church, Dundee, in 1836. His incessant labours among the crowded population of that busy town soon impaired a constitution naturally delicate, and in 1838 he was compelled to seek rest and change of scene. Shortly after he became a member of the deputation sent by the Church of Scotland to the East, for the purpose of making inquiry into the state of the Jews, the results of which have been embodied in an interesting narrative. On his return home, in November, 1839, he found Dundee in a state of great excitement on account of "a revival" which had taken place in his absence, and resumed his labours with redoubled zeal and most gratifying success. His useful life was suddenly cut short by fever, which terminated fatally on the 25th of March, 1843, in the thirtieth year of his age. His reputation as an eloquent preacher and a devoted pastor was very high, and his "Life and Remains" has obtained an extensive circulation.—J. T.

MACCLESFIELD, THOMAS PARKER, first earl of, lord chancellor of England, was the son of a provincial attorney, and born in 1666 at Leek in Staffordshire. He began his career as an attorney at Derby; and meeting with success, removed to London and went to the bar. "Silver-tongued Parker," as he was called, rose to be the leader of his circuit—the Midland—and entering the house of commons as a staunch whig became one of the managers of Sacheverell's impeachment. During its



course he succeeded Holt as lord-chief-justice, and after the accession of George I. was raised to the peerage, and in 1718 received the great seal. After the bursting of the South Sea Bubble he was accused of selling the masterships of the court of chancery and of conniving at fraudulent dealings on the part of the masters with the trust-funds committed to their charge. Impeached and tried by the house of peers in 1725, he was found guilty and fined £30,000. He lingered on, solitary and obscure, until his death in 1732.—F. E.

\* M'CLINTOCK, SIR FRANCIS LEOPOLD, was born in Dundalk in Ireland, July 9, 1819; entered the royal navy of Britain in 1831; and attained to the rank of lieutenant in 1845 for distinguished conduct during operations for recovery of H.M.S. *Gorgon*, then stranded at Monte Video. Three years later, and after intervening service in the Pacific Ocean, he first became engaged in the field of arctic adventure—sailing under Sir James C. Ross, and in company with M'Clure, in the *Enterprise*, fitted out in 1848 for the search after Franklin (see M'CLURE), and accompanied Ross in his pedestrian journey of five hundred miles and forty days along the shore of North Somerset. Thence to the date of the voyage which, conducted by himself, closed the series of the Franklin expeditions, the name of M'Clintock is intimately associated with arctic exploration. In 1850 he was first lieutenant of the *Assistance*—one of the ships which belonged to Captain Austin's squadron—and made a sledge journey on foot from Griffith's Island to Melville Island and back, over nine hundred miles, in sixty days, depositing upon Melville Island in June, 1851, a record which, discovered in the following year by M'Clure, eventually led to the rescue of the latter. It was by this expedition that the first traces of the missing navigators were found upon Beechy Island.—(See AUSTIN, HORATIO THOMAS.) The *Assistance* returned to England in 1851, to be again despatched in the following year, as one of the squadron commanded by Sir Edward Belcher. Upon this occasion M'Clintock, promoted to the rank of commander, sailed in command of the *Intrepid* steamer, attached to the *Resolute* under Captain Kellett. Two successive winters were passed by the officers and crew of the *Resolute* and *Intrepid* within the arctic regions—the former of them at Dealy Island, lat. 74° 56', long. 109° W. It was during this winter—1852–53—that M'Clintock's powers of endurance, not less than his foresight and fertility of resource, were strikingly displayed in the prolonged sledge-journeys which he conducted on the ice. Upon one of these journeys he was absent from the ship one hundred and five days; during which time he had travelled a distance of one thousand three hundred and twenty-eight miles, and explored above eight hundred miles of new coast. In May, 1854, the *Resolute* was abandoned in the ice of Barrow Strait—lat. 74° 40', long. 111° 25' W.—where she had become fixed during the preceding winter; and her officers and crew returned to England. M'Clintock's distinguishing achievement in arctic adventure was, however, yet to come. When, in 1857, Lady Franklin's final effort of search was determined on, it was felt on all hands that in placing the *Fox*—a yacht of one hundred and seventy tons—under the command of Captain M'Clintock, the surest pledge was afforded that no effort would be left untried for the successful issue of an enterprise which excited the deepest interest throughout the civilized world. How successfully the mission of the *Fox* was accomplished is told elsewhere (see FRANKLIN, SIR JOHN); but a detailed perusal of the narrative of her voyage can alone enable us to render due praise to the ability of her commander, and to the self-sacrificing spirit in which all who were engaged in the undertaking performed their allotted task. Shortly after the return of the *Fox* to England, in the autumn of 1859, M'Clintock received the well-merited honour of knighthood. In the following year he was presented with the queen's gold medal of the Royal Geographical Society of London, as well as with addresses from the Dublin Royal Society—of which he was made an honorary member—and from the corporations of the cities of Dublin and London: honorary degrees were also conferred on him by the universities of Oxford, Cambridge, and Dublin. In 1860 he was appointed to command the *Bulldog*, to take soundings in the Atlantic Ocean between the Faroe Isles, Greenland, and Labrador. In May, 1861, he was appointed to command H.M.S. *Doris*, serving on the coast of Syria.—W. H.

\* M'CLURE, SIR ROBERT JOHN LE MESURIER, was born in Wexford, Ireland, January 28, 1807. He was a posthumously

child, and in his fourth year was sent to his godfather, General Le Mesurier, governor of Alderney, where he remained till twelve years of age, whence he went to Eton and afterwards to Sandhurst. The military profession was, however, not to his taste, and at sixteen he was appointed, through the influence of his godfather, a midshipman on board Lord Nelson's old ship the *Victory*. During the next ten years he saw much active service; and in 1836, having passed his examination as lieutenant, he joined as a volunteer the expedition then setting out to the North pole under Sir George Back, and sailed with him in the *Terror*, on the 14th January. After distinguishing himself in that perilous expedition, which narrowly escaped destruction, he reached his native land in September, 1837, and was gazetted lieutenant. He next served in the *Hastings* off the coast of Canada, where he distinguished himself by dispersing a band of notorious freebooters and capturing their chief, Kelly, though the British government declined to give M'Clure the offered reward of £5000, as the capture was made on the American side of the frontier. He was, however, appointed superintendent of the dockyard, and subsequently placed in command of the *Romney*, which he retained till 1846. After a service of two years in the coast guard, he again volunteered in the expedition in search of Sir John Franklin, as first lieutenant under Sir James Ross. On this expedition the *Enterprise* and the *Investigator* sailed on the 12th of June, 1848, M'Clure being attached to the former. After enduring great hardships, they returned without success in November, 1849, and M'Clure was promoted to the rank of commander in recognition of his great services. Another expedition was at once determined upon, and M'Clure volunteered his services, and was given the command of the *Investigator*, Captain Collinson commanding the *Enterprise*. Their instructions were to proceed by the Pacific to Behring's Straits, and thence if possible to Melville Island. The two ships sailed from Plymouth, January 20, 1850, but parted company for ever in a gale in Magellan's Straits. The *Investigator* proceeded alone; and despite of an order of recall from Captain Kellett of the *Herald*, who met him in Behring's Straits on the 31st of June, M'Clure proceeded forward on his own responsibility. In a month he reached Cape Bathurst and Cape Parry, and discovered an island which he landed on and named Behring Island, thence passing up a strait which he named Prince of Wales' Strait, and the land on the other side after Prince Albert. When within twenty-five miles of Barrow's Strait, a north-west wind drifted the ice upon them, blocking up their passage. A floe grazed the ship, and it finally drifted back many miles, till it was frozen in on the 30th September, having accomplished, in the words of Sir Edward Parry, "the most magnificent piece of navigation ever performed in a single season, and which the whole course of arctic discovery can show nothing to equal." Having "housed over" the ship, M'Clure, with six of his crew and a sledge, travelled over the ice, and on the sixth day pitched their tent on the shores of Barrow's Straits, October 26th, 1850, thus establishing the fact of a north-west passage. On the 31st they had returned to the ship, having travelled one hundred and fifty-six miles in nine days. For ten months the *Investigator* was ice-bound. In July, 1851, M'Clure blasted the floe with gunpowder, and was once more free; but the northern passage was still closed with ice, so he retraced his way southwards, and turned northward round the western coast of Barrow Island, and after innumerable perils reached Mercy Bay, where they were again frozen in, on the 24th of September. The privations endured by M'Clure and his crew till their final relief in April, 1853, almost exceed credibility, and were borne with the most heroic fortitude. Their release from the most terrible of deaths was owing to the discovery by M'Clintock of a notice left by M'Clure on Melville Island, and his name inscribed on the same stone that bore that of Parry. M'Clure was still unwilling to leave his ship, looking forward to the prospect of yet accomplishing the passage with her. Part of the crew returned with Kellett; and at length M'Clure, unable to extricate his vessel, came home also. His reception in Britain was such as was due to the acknowledged discoverer of the north-west passage. The honour of knighthood was conferred on him, and the substantial reward of £5000. He has been since serving on the China station.—J. F. W.

M'CRIE, THOMAS, D.D., the biographer of Knox and Melville, was born at Dunse, where his father was a manufacturer and merchant, in November, 1772, and gave early promise of



future distinction. Before he was fifteen years of age he was able to take charge of two country schools successively; and at sixteen he commenced his studies in the university of Edinburgh, where he attached himself particularly to the teaching of Dugald Stewart. In 1795 he was licensed to preach by the Associate presbytery of Kelso; and so acceptable was his preaching that in little more than a month afterwards he was called to be minister of the Associate congregation in Potterrow, Edinburgh. This was a fortunate settlement for him in reference to the aims and labours of his future literary life, as it planted him within easy reach of the great libraries and manuscript collections, of which he was afterwards to make such admirable use. It is remarkable that his studies were first concentrated upon the early history and constitution of the Church of Scotland, by the exigencies of a controversy which arose in that branch of the Secession Church with which he was connected; and which issued, in 1806, in his separation from the great majority of his brethren. "The voluntary principle," in the sense of opposition to all church establishments, had begun to find its way into the Associate Synod, and Dr. Mc'Crie was the leader of a small minority of four ministers, who resisted the adoption of measures involving this new principle, and were formally deposed in consequence from their ministry. He removed with his attached flock to a new place of worship in the same neighbourhood, and there he continued to labour uninterruptedly till his death—

"Nor ere had changed, nor wished to change his place."

The first fruits of his historical studies had in the meanwhile begun to appear in a series of biographical and other articles, communicated to the *Christian Magazine*, from 1802 to 1806. One of these papers was—"An Account of the concluding part of the life and death of that illustrious man, John Knox, the most faithful restorer of the Church of Scotland." It was a translation from the work of Principal Smeaton, in reply to the calumnies of popish writers, and was the first indication given to the world of his being engaged in original researches upon that important subject. In truth, as early as 1803, he had conceived the design of drawing up "a selection of lives of Scottish reformers, in some such order as to embrace the most important periods of the history of the Church of Scotland, in which a number of facts which are reckoned too minute and trivial for general history, might be brought to bear upon and occasionally illustrate it. The order, for instance, might be Patrick Hamilton, George Wishart, John Knox, John Craig, Andrew Melville, &c." In these words he reveals precisely the main characteristic of his literary genius, which was neither wholly historical nor wholly biographical, but which found its most congenial employment in the composition of biographical history, or historical biography, having equal delight in the personal traits and minute facts appropriate to the one, and in the broad views and profound principles characteristic of the other. It is not often that biographers make good historians, or that great historians are equally great in biography. But the result of his labours showed that he was equally capable of both. The "Life of Knox" was commenced in 1807, and the first edition appeared in 1811. The subject was one of national interest and importance, and in that respect was happily chosen. But it was an arduous and unpromising one at the time he made choice of it. For several generations the name of Knox had been highly unpopular even in his own country and church. A series of polite writers, who were unable to appreciate and admire his greatness, owing to a total want of religious and ecclesiastical sympathy with his mighty deeds and words, had brought in the fashion of slandering one of the greatest Scotchmen that ever lived, as a gloomy, narrow-minded, and ignorant bigot; and this opinion had come to be everywhere current in both parts of the kingdom. It was a bold, as well as a noble undertaking, to grapple with a prejudice so deeply fixed in the public mind, and so universally diffused. But the author's success was complete. The critics took good time to consider their judgment; but at length they came out with a unanimous verdict of approbation and applause. Francis Jeffrey in the *Edinburgh* led the way, and the *Quarterly* for once concurred in the praise heaped upon a whig historian by a whig critic. Thus encouraged, the author applied himself to the improvement of his work for a new edition, which appeared in 1813 in a form so amplified as to be almost a new work; and in this form it has since been translated

into French, Dutch, and German. In the interval between the two editions the university of Edinburgh had conferred upon him the degree of D.D.; and he now took position in the foremost rank of Scottish authors. His "Life of Knox" became a power in the land; it did much to revive the true spirit of the national church, and to give a new impulse to the ecclesiastical life of the nation; and it is hardly too much to say that John Knox *redivivus*, called up to life again by the genius of his biographer, became once more the reformer of his own church, by infusing much of his manly earnestness and force into the Moncrieffs, and Thomsons, and Chalmerses, who were the leaders of her last religious and ecclesiastical revival. What follows of Dr. Mc'Crie's literary career must be told more briefly. In 1817 appeared his admirable review of Scott's *Tales of my Landlord* in the *Christian Instructor*, which Sir Walter found it necessary to reply to as best he could. In 1819 he gave to the world his "Life of Andrew Melville," a companion work to his "Knox," and which cost him, he tells us, a hundred times more labour. It is indeed a most rich and curious repository of historical and biographical lore, and not inferior in any respect to the other either in point of style or spirit; but its subject was less interesting, and it appealed to the sympathies of a narrower circle of readers. It was now the earnest desire and hope of multitudes of his countrymen, that he would complete the biographical series in which he had advanced so far by preparing a Life of Alexander Henderson, the leading man of what has often been called the Second Scottish Reformation. But his earliest historical studies had awakened in him a vivid interest in the progress and suppression of the Reformation in Italy and Spain—an interest which was revived and strengthened by a summer sojourn on the continent in 1822, which had become necessary for the recruitment of his health. The fruits of the laborious studies which he was thus led to apply to these painfully interesting portions of reformation history, including the labour of acquiring a competent knowledge of the Italian and Spanish languages, appeared in his "History of the Progress and Suppression of the Reformation, in Spain," published in 1827, and in his "History of the Reformation in Italy," which appeared in 1829—both of them works of extensive original research and extreme accuracy, and which have been as highly valued, and even more read on the continent, than in this country. His last publication was a pamphlet, "What ought the General Assembly to do at the present Crisis?" in which he counselled the Church of Scotland, "without delay, to petition the legislature for the abolition of patronage," and which manifested the ardent sympathy which, though a seceder, he continued to the end of his life to feel with the struggles in which that church was engaged, with the view of recovering the full inheritance of her original rights and liberties. The church took his advice, and covered the tables of parliament with petitions; but beyond the appointment of a committee in the commons, before which he was examined in May, 1834, and the preparation of a huge blue-book of evidence, the matter never went further. In 1833 he procured a search to be made by one of his sons in the ancient records of Geneva, with a view to a work upon the life of Calvin; but in this new and important undertaking he had not been able to advance beyond a few chapters, when his indefatigable and powerful pen fell from his hand. On the 4th of August, 1835, he had a sudden seizure, by which he was carried off on the following day. His remains were appropriately laid in the old historical burying-ground of Gray Friars, and were followed to the tomb by the tributary sorrow of a whole nation, who felt that in him they had lost one of the truest representatives of the national spirit and character, as well as one of the ablest and most valuable writers that had ever adorned the national literature. His posthumous works were a volume of pulpit lectures on the Book of Esther; a volume of sermons, some of them of great excellence; and a volume of miscellaneous writings—all edited by his eldest son, Dr. Thomas Mc'Crie, who published also a full and valuable Life.—P. L.

M'CULLAGH, JAMES, M.R.I.A., one of the most eminent mathematicians and physicists of his day, was born near Strabane in Ireland in the year 1809. He entered Trinity college, Dublin, in November, 1814, as a pensioner; and the following year he obtained a sizarship. Throughout his undergraduate course he was eminently successful, both in classics and science. In 1827 he was elected a scholar, and in 1832 he obtained a fellowship. In 1833 he was elected a member of the Royal Irish



Academy, and in 1838 was put upon the council; and from 1844 to 1846 filled the office of secretary to that body. The chair of natural philosophy in the university becoming vacant in 1843, M'Cullagh was elected to it without opposition. From an early age he was a distinguished scientific investigator. While yet an undergraduate he had completed a new and original theory of the rotation of a solid body round a fixed point, which he was preparing for publication when he was anticipated by Poincaré, who published a very elegant tract on the subject. By this theory M'Cullagh completely solved the case of a body abandoned to its own motion, on receiving a primitive impulse in any direction, under the action of no accelerating forces. He next turned his attention to the wave theory of light, in which he afterwards became so eminent. On this subject he communicated his first paper to the Academy in June, 1830, followed by one on the "Rectification of the conic sections." M'Cullagh's first entirely original paper was read to the Academy, February 22, 1836. In it he linked together, by a single and simple mathematical hypothesis, the peculiar unique laws which govern the motion of light in its propagation through quartz. A further advance on the subject of light was communicated in a paper, "On the laws of crystalline reflection and refraction," in January, 1837, resolving the problem—partially solved by Fresnel—and reducing it to geometrical laws of the greatest simplicity and elegance. The originality of this discovery was contested by Neumann of Königsberg; but M'Cullagh vindicated beyond all doubt his own claim; and unquestionably results of greater importance were arrived at by M'Cullagh. Both had set out independently from the same principles, and both solved the question *analytically*; but the *geometrical interpretation* of the laws had been given by M'Cullagh only. Other valuable papers on the subject of light followed at intervals; and he also produced highly original papers on purely mathematical subjects; amongst others, one on "Surfaces of the second order." M'Cullagh received in 1838 the Cunningham medal of the Academy for his essay on the "Laws of crystalline reflection and refraction." In 1846 the Royal Society awarded him the Copley medal for his investigations in the theory of light. As professor of natural philosophy M'Cullagh gave a great impetus by his lectures to the study of the severer sciences. "It was in the delivery of them," says a high authority, "that Professor M'Cullagh used to display the extensive information, the elaborate research, and the vast acquired treasures of his highly-cultivated mind. . . . Nothing could exceed the depth, or surpass the exquisite taste and elegance of all his original conceptions, both in analysis and in the ancient geometry in which he delighted." In his investigations on the dynamical theory of light—"the unaided creation of his own surpassing genius—he has reared the noblest fabric which has ever adorned the domains of physical science, Newton's system of the universe alone excepted." M'Cullagh had a high appreciation of every branch of knowledge, and was a munificent patron of Irish antiquities. In private life he was unobtrusive, modest, and utterly unselfish; charitable, generous, and religious. Severe mental application produced bodily and mental derangement; and in a moment of aberration he put an end to his life on the 24th of October, 1847.—J. F. W.

\* M'CULLOCH, HORATIO, R.S.A., an eminent Scottish landscape painter, son of a manufacturer in Glasgow, was born there in 1806. At the age of twenty-three, after studying his art devotedly in his native city and in Edinburgh, he exhibited a "View on the Clyde," and from that time continued to contribute to the annual exhibitions of the Scottish Academy some of their most attractive pictures. Elected an associate of the Academy in 1836, two years afterwards he became a member. During that period he resided in Hamilton, studying the scenery of Cadzow forest, a "View" in which, exhibited in 1838, attracted great attention. Since the latter year M'Culloch has resided in Edinburgh. His fame has been steadily on the increase, and as a painter of romantic Scottish scenery he is now admitted to be unrivalled.

M'CULLOCH, JOHN, an English physician and distinguished geologist, was born in Guernsey in 1773. His early education was received in Cornwall, whence he removed to Edinburgh to study medicine. He obtained his degree of M.D. at the early age of eighteen, and soon after received an appointment as assistant-surgeon in the army. He served for some years in the artillery, but in 1807 established himself in private practice at Blackheath. On occasional visits made to his father who had

settled in Cornwall, he had made the acquaintance of Sir Humphrey Davy, whose advice was of great use to him in his chemical studies. Some years afterwards he was employed by government in a mineralogical and geological survey of Scotland, a work which was only brought to a conclusion in 1832. In 1820 he was appointed physician in ordinary to Prince Leopold, and held till the time of his death the professorship of chemistry and geology in the East India Company's military school at Addiscombe. He died in Cornwall in 1835, in consequence of an accident. M'Culloch was remarkable for the versatility of his powers. Thanks to assiduous labour and an extraordinary memory, he acquired an extensive knowledge of geology, mineralogy, chemistry, mathematics, the natural sciences, and industrial arts. He was besides a draughtsman, architect, and musician. His greatest work, perhaps, is his "Highlands and Western Islands of Scotland," of which it has been said it has never been surpassed, scarcely even equalled, by any work of a similar kind.—W. B.-d.

\* M'CULLOCH, JOHN RAMSAY, an eminent political economist, was born in Wigtownshire in 1789. He was a contributor to the *Edinburgh Scotsman* during its early years, and also to the *Edinburgh Review*; of the former he was for a period editor. From the knowledge of political economy displayed in his writings he was twice appointed to deliver the Ricardo lectures in London; and in a criticism in the *Edinburgh Review* for November, 1825, on his "Discourse on the rise, progress, &c., of political economy," published the same year, he was recommended as a very fit person to fill a separate chair of political economy in the university of Edinburgh. Such a chair was not instituted; but in 1828 Mr. M'Culloch was appointed professor of political economy in the university of London, and held the post until 1832. In 1838 he became comptroller of the stationery-office. Of his numerous contributions to political economy, statistics, &c., among the more important are—the "Principles of Political Economy," 1825; the valuable "Dictionary of Commerce," 1834; the "Statistical Account of the British Empire," 1837; and, "Dictionary, geographical, statistical, and historical, of the world," 1842; the "Treatise on Taxation and the Funding System," 1845; and the "Literature of Political Economy," 1845—a very useful contribution to the bibliography and biography of his favourite science. Most of these works have gone through several editions. In 1853 Mr. M'Culloch collected his "Treatises and Essays on subjects connected with economical policy," 2nd edition, 1859. Among his latest works are the elaborate treatises on "Money" and "Taxation," contributed to the eighth edition of the *Encyclopædia Britannica*, and republished separately. He has edited, with a life of the author, the works of Ricardo; with supplemental dissertations, Adam Smith's *Wealth of Nations*; and the volumes of scarce early English tracts on trade, &c., privately printed by Lord Overstone. In the great controversy on the corn-laws Mr. M'Culloch advocated a moderate fixed duty on corn.—F. E.

MACDIARMID, JOHN, an unfortunate literary Scotchman, who fills a niche in the elder D'Israeli's *Calamities of Authors*, was the son of a Perthshire minister, and born in 1779. He studied at Edinburgh and St. Andrews, was tutor in a gentleman's family, and in 1801 repaired to London to become an author by profession. He contributed to periodicals; edited the *St. James' Chronicle*, then a journal of note; and in 1803 published an "Inquiry into the system of military defence of Great Britain," pointing out the defects of the volunteer system, and followed in 1804 by an "Inquiry into the nature of civil and military subordination." His later years were a battle between literary enthusiasm, on the one hand, and want and disease on the other. Mr. D'Israeli, who visited him at this period, says—"Often the day cheerfully passed without its meal, but never without its page." In this state he composed his "Lives of British Statesmen"—More, Burleigh, Strafford, and Hyde—marked by original thought and research, and published in 1807. He died of paralysis in 1808.—F. E.

MACDONALD, FLORA, a Highland lady, whose memory has been preserved by her courage and devotedness in promoting the escape of Prince Charles Stewart, was the daughter of Macdonald of South Uist, and was born about the year 1720. Her father died when she was young; and her mother having married Macdonald of Armadale, Flora spent her youthful years in the house of her stepfather in the remote and rugged Isle of Skye. After the battle of Culloden, Prince Charles found a refuge in



South Uist; but his enemies having formed some suspicion of his retreat, the island was suddenly beset with parties by sea and land, and after several hairbreadth escapes it became evident that his only hope of finally evading discovery lay in his getting away from South Uist. Flora was at this time paying a visit to her brother, who resided in that island, and she was prevailed upon to convey the prince to Skye in the character and dress of an Irish female servant. By dint of great courage, prudence, and presence of mind, and with the assistance of Lady Macdonald and Macdonald of Kingsburgh, she accomplished this difficult exploit at no small personal risk, and thus at a very critical moment contributed most important aid to the final escape of the poor prince. Flora was afterwards arrested and sent to London, but was included in the act of indemnity passed in 1747, and was allowed to return home loaded with presents from the Jacobites of the capital, who raised a subscription for her to the amount of £1500. In 1750 she married young Macdonald of Kingsburgh; but the worthy couple afterwards emigrated to America, and settled in North Carolina. When the war of independence broke out, Mr. Macdonald espoused the cause of the mother country, and suffered severe losses on account of his loyalty. He and his wife ultimately returned to Skye and ended their lives there. Flora died in 1790, and was buried at Kilmun, in a shroud made of part of the sheets in which the prince had slept at Kingsburgh.—J. T.

MACDONALD, ETIENNE JACQUES JOSEPH ALEXANDER, Duke of Tarentum, marshal of France, descended from a Scotch family which had followed the exiled James II. to France, was born at Sancerre (Berry), 17th November, 1765, and died in 1831. Entering an Irish regiment at the age of nineteen, he gained his first laurels at the battle of Jemappes in 1792, shortly after which engagement he was made a colonel. In 1795 he served under the command of Pichegru in Holland as general of brigade, and in consequence of his exploit of capturing the Dutch fleet by passing the *Wahl* on the ice, was made general of division in the following year. In 1798 he was sent to Italy, and after serving for some time under Berthier in the Roman states, he succeeded Championnet in the command of Naples. The following year, with a much inferior force, he gallantly baffled for three days Suwarrow's attempts to cross the Trebia. At Wagram Napoleon created him a marshal on the field of battle. In 1812 he commanded the 10th corps in the Russian campaign. He fought at Lutzen, Bautzen, and Leipsic, and during the campaign of 1814 he commanded the left wing of the army. At Fontainebleau he counselled the emperor to abdicate, and received from him the sabre which Murad Bey had presented to Bonaparte in Egypt. After the fall of the empire Macdonald was nominated a member of the chamber of peers, and in 1816 he was made grand chancellor of the legion of honour.

\* MACDOWELL, PATRICK, R.A., was born, August 12, 1799, at Belfast in Ireland. His father, a tradesman in that town, failed in business, and died whilst the child was still an infant. The future sculptor owed the first cultivation of his taste for art to the circumstance of his being sent to a boarding-school kept by a Mr. Gordon, an engraver, who detected and encouraged the boy's fondness for drawing. Young MacDowell was at this school from his eighth to his twelfth year, during most of which time his evenings were spent in copying prints lent him by his kind master. His mother having brought him to England, he was at the age of fourteen apprenticed to a coach-maker, who, when he had been with him about four and a half years, became a bankrupt. Mr. MacDowell now took lodgings in the house of a French sculptor named Chenu, watched him at work, and at spare hours imitated his methods. In no long time he thus taught himself to model, and subsequently to carve; and he soon found purchasers at moderate prices for small models. Having had his attention called to the advertisements for a statue of Major Cartwright, he was induced to compete. His model was accepted; but the funds subscribed proving insufficient, the statue was not executed. It was, however, the means of introducing him to the family of Major Cartwright, through whose interest he received some commissions for busts, and he now fairly started on his career as a sculptor. His first poetic piece was a small group from Moore's *Loves of the Angels*. A life-size figure of a "Girl Reading," exhibited at the Royal Academy in 1838, was very generally admired. The sculptor received a commission from Mr. T. W. Beaumont to execute in marble his model of the "Girl Reading," and two large groups.

Almost immediately afterwards the earl of Ellesmere offered him a commission for a replica in marble of the "Girl Reading." Another zealous and liberal patron at this time was Sir J. Emerson Tennant. The hitherto unknown and self-taught sculptor had in fact at a bound taken his place among the foremost men of his profession, and his talents met on all hands with help and cheerful recognition. He was in 1841 elected associate, and in 1846 full member, of the Royal Academy. As has been seen, Mr. MacDowell made his first appearance before the public with an original conception—the "Girl Reading." Later he executed, in the manner of most sculptors, various single figures and groups from the stock subjects of classical mythology. But the greater number of his imaginative works have been illustrative of passages from our native poets, or of simple original themes; and these have been always the most popular and usually the most successful. As is commonly the case with our sculptors, however, Mr. MacDowell's time has been increasingly occupied in carving portrait statues and busts. He has executed comparatively few public monuments—the principal being "Viscount Exmouth," for Greenwich hospital, and the statues of "Lord Chatham" and "William Pitt," for St. Stephen's hall; a bronze statue of the "Earl of Belfast," for his native city; and the memorial to "Viscount Fitzgibbon and his comrades, natives of Limerick county, who fell at Balaklava." Among his chief imaginative works, besides those above mentioned and various Cupids, Pysches, and Satyrs, are the popular "Early Sorrow," 1847; "Virginus," 1847; "Eve," 1849; the "Slumbering Student," 1851; "Love in Idleness," 1852; and "The Day Dream," 1858.—J. T.-e.

MACEDONIUS, elected patriarch of Constantinople, by the influence of the Arian party, in 341 or 342; held that office till 348; and afterwards from 350 till 360, when he was condemned by the council of Constantinople. Being a semi-Arian, he held the Son to be of *like* substance (*ὁμοουσιους*) with the Father; and after his deposition he taught that the Holy Spirit was only a creature.—D. W. R.

M'FADYEN, JAMES, physician and botanist, was born in Glasgow on 3d May, 1799. His father, John M'Fadyen, was a native of Islay, and for a long period in the beginning of the present century, kept the principal music shop in Glasgow. He very soon evinced a great fondness for literature, and the pursuit of natural science. He passed through the curriculum of the college of Glasgow, where, after taking his degree for the medical profession, he commenced business as a surgeon, and gradually obtained a respectable practice. In 1822 the Mechanics Institution, the first of the kind in the kingdom, was instituted in Glasgow. In its formation the young surgeon took a deep interest, and he volunteered a course of popular lectures on natural history, the first which had been delivered on that subject in his native city. The course was repeated and enlarged a second year, and was attended by numerous students gathered from all ranks. He prepared and published for these lectures a class book, which was at the time acknowledged to be a rare instance of accuracy and condensation. In 1824 he published a small volume of poetry under the name of the "Seven Laras," dedicated to John Wilson, the poet and professor. In 1825 he went to London, and passed as surgeon for the royal navy, with the view of being appointed to some scientific expedition. Sir William Hooker, knowing his high attainments in botanical science, pressed on him the office of "island botanist" of Jamaica. This appointment so congenial to his tastes he accepted, and entered on his duties with his usual ardour. In 1833 he published the first volume of "Flora of Jamaica," dedicated to his patron Sir William Hooker. His fame as a botanist was so wide-spread that De Candolle of Geneva, and several other distinguished botanists, have given his name to different plants. He was preparing a second volume on the interesting subject, when death arrested his fond pursuit. In 1837 he made a short visit to his native town, and received the degree of M.D. from the university of Glasgow. His practice as a physician in the island became so extensive, that he had reluctantly, but conscientiously, to resign his appointment in connection with the botanic garden. His hospitality to visitors to the island was unbounded, and his attention to the poor uniformly great. In 1850 the island was visited by cholera. Incessantly did M'Fadyen labour amongst the afflicted until, exhausted, he sunk under an attack of the malady, and died on 24th November, 1850. On the 20th November, four days before his death, on the motion of Sir



Charles Lyell he was elected a fellow of the Royal Geological Society. At a meeting held in Kingston a resolution was passed, "deploring his lamented death;" and the mover of it most truthfully represented the character of Mr Fadyen, when he said "his character was not a character that required deep or profound critical elucidation. Its great leading feature was simplicity, 'the manners of a child, with the mind of a giant.' He was great without assumption, dignified yet modest, unobtrusive and retiring, upright, candid, and ingenious. Endowed with a noble mind, improved by solid learning, and extensive acquaintance with men and books, he possessed great sagacity and unbending integrity."—H. B-y.

MACFARREN, GEORGE, author of a great many successful dramatic pieces, including the librettos of "Malvina," "The Devil's Opera," and "Don Quixote," was born in London, September 5, 1788, and died in the same capital, April 24, 1843. In 1831 and 1832 he was director of the Queen's theatre, Tottenham Street, and some years later of the then but newly-erected theatre in the Strand. He possessed considerable skill on the violin; wrote a great deal of poetry which, although highly spoken of, was for the most part never published; and held an honourable position as a critic both in art and literature.—J. W. D.

\* MACFARREN, GEORGE ALEXANDER, eldest son of the preceding, and one of the most eminent musical composers of this country, was born in London, March 2, 1813. He received his first instructions in music from his father; and at the age of fourteen (1827) was placed under Mr. Charles Lucas, with whom he studied harmony and the theory of composition, two years. In September, 1829, he became a pupil of the Royal Academy of Music, and in the following year (September) his first orchestral symphony was performed, at one of the concerts "for the exhibition of the students," which at that period were highly creditable to the institution. His chief preceptor at the Academy was Mr. Cipriani Potter. In 1832 Mr. Macfarren's progress was sufficiently great to warrant his being made sub-professor. Two years later he ceased to be a pupil, and in June, 1834, was appointed professor—his class for harmony and composition, on account of his peculiarly intelligible and attractive method of teaching, becoming in a short time one of the most popular in the school. About this time a new society was founded, under the name of the Society of British Musicians (still existing), with the object of advancing native art through the encouragement of native talent. The first great step adopted by the committee of management was to hold a series of six orchestral concerts, to which the public were invited, at a much more reasonable charge than had ever before been known at entertainments of the kind. These concerts were ridiculed by the editor of the *Harmonicon*—then our chief, if not indeed our only musical authority in the form of a periodical newspaper—as "the three-and-sixpenny concerts." They were, nevertheless, wonderfully successful, notwithstanding the fact that, by a fundamental law of the society—afterwards, as the sequel proved, unwisely modified—the programmes were exclusively confined to the works of British musicians. The honour of inaugurating the first concert (October 27, 1834), devolved upon Mr. Macfarren, whose fourth symphony (in F minor) was received with an extraordinary degree of enthusiasm, the composer himself directing its performance in the orchestra.

Meanwhile, for several years previous, Mr. Macfarren, devoting himself to composition for the theatre, had produced a good number of melo-dramatic pieces, operettas, &c., at the Queen's, the Olympic, the English Opera House (now Lyceum), and the Strand. His first dramatic work of importance, however, was "The Devil's Opera," in two acts, brought out at the English Opera House, August 13, 1838. Owing to continued bad business, the theatre had been in a languishing state; but the success of the new work completely turned the tide, and by replenishing the treasury averted the necessity of closing the doors. Although the composition of "The Devil's Opera," words and music, did not occupy longer than three weeks, it was unanimously hailed as a work likely to add to the reputation of the English school, which Bishop's "Aladdin" and "Doom Kiss," Mr. E. J. Loder's "Nourjahad," Mr. John Barnett's "Mountain Sylph," and two or three operas of Mr. Balfe, had already raised to a more elevated position than it previously occupied. To name one piece—the trio for women's voices, "Good night, good night," obtained a wide popularity. Mr. Macfarren's next opera—"Don Quixote" (libretto by Mr. Macfarren, sen.), produced at Drury Lane

Theatre, eight years later—February 3, 1846, when Mr. Bunn was manager—although of considerably higher pretensions and of indisputably greater merit, was not played so frequently as the "Devil's Opera." That such a work should never since have been revived, must be attributed to the want of a national theatre which might afford our English composers chances equivalent to those presented by the Opera Comique, the Théâtre Lyrique, and in a lesser degree, by the Académie Impériale, to the musicians of France. The beautiful romance of Quiteria, "Ah, why do we love?"—even now one of the oftenest heard and most universally admired of concert-songs; the air, with chorus, of Don Quixote, "When Bacchus invented the bowl;" and the overture, are the only pieces with which the musical public of the present day are at all familiar. "King Charles, II." (libretto by Mr. Desmond Ryan), Mr. Macfarren's third important dramatic work, was first played at the Princess's Theatre, October 27, 1849—Mr. Maddox being director—and achieved a more complete success than either of its predecessors. This was his first genuine English opera, or more strictly speaking his first opera built upon an English subject, and thus admitting a certain approximation to the English style of melody. That style, it must be understood, was essentially the old style; the influence of foreign dramatic music, German, French, and Italian, upon our composers, during a long series of years, having almost totally annihilated the legitimate English school which Bishop had been the last to enrich and the first, in his "Aladdin," to repudiate. "Charles II." was a successful exemplification of how much could be effected by the aid of this national element, without in any way compromising the higher requisites of operatic form. Criticism was unanimously favourable to the new work, the production of which at the Princess's Theatre was further memorable as having been the occasion of bringing out the afterwards celebrated English soprano, Miss Louisa Pyne, for the first time in an original part written expressly for her by an English composer. Another interesting feature was the first appearance on the stage of Mad. Macfarren, wife of the composer, to whom was allotted the part of Julian, and who has since abandoned the public exercise of her vocation. In the interval between the production of "The Devil's Opera" and that of "Charles II.," Mr. John Barnett had added "Fair Rosamond" and "Farinelli," and Mr. E. J. Loder "The Night Dancers," to the English dramatic repertory; while Mr. Balfe—who began in 1835 with "The Siege of Rochelle"—had obtained an almost uninterrupted series of successes (including "The Bohemian Girl") at Drury Lane Theatre; and a composer, hitherto unknown (Mr. W. Vincent Wallace), had already, at the same establishment, proved by his first work ("Maritana") that a new and formidable competitor was in the field. Under these circumstances the reception awarded to "Charles II." was the more flattering.

In the winter of 1850 the so-called "National Concerts" were held at Her Majesty's Theatre by a body of noblemen and gentlemen. These, though announced as merely preliminary to some future scheme for a national opera, were substantially in opposition to the concerts of M. Jullien at Drury Lane Theatre. A large orchestra, containing the majority of M. Jullien's most reputed players, was engaged, with Mr. Balfe as conductor; and very liberal professions being made on the part of the directors, several English musicians of repute prepared works expressly for their concerts. Among these was Mr. Macfarren, who furnished "The Sleeper Awakened" (libretto, founded upon an incident in the "Arabian Nights," by Mr. John Oxenford), which, though styled a cantata, was written in such a manner as to insure its adaptability for the stage, should the contemplated "National Opera" ever see the light—an eventuality, as it subsequently appeared, the reverse of probable. Thus the "Sleeper Awakened," though one of the most essentially dramatic works of its composer, was only made known to the public through the medium of the concert-platform—in the style, as it were, of a comic oratorio. Its success was not the less remarkable. In 1851 Mr. Macfarren had finished a real cantata—set to an English version, by Mr. Oxenford, of Bürger's celebrated legendary poem of "Lenore." This was first performed in 1852, at the Royal Academy concerts; next, in 1853, at the concerts of the Harmonic Union, a new society, since defunct, directed by Mr. Benedict; and lastly at the Birmingham Festival of 1855, Mr. Costa being conductor. Five years later, another cantata, entitled "May-Day," for which Mr. Oxenford also furnished the poem, was produced with entire success at the second great musical festival held at Bradford,



Yorkshire, in August, 1856. "May-Day" is the second of Mr. Macfarren's compositions in which the spirit of the old English melody is successfully emulated. Its merits were at once appreciated, both by amateurs and professors; and its subsequent popularity has been on a par with its deserts. At one of the concerts of the Musical Society of London (1859)—Mr. Alfred Mellon conductor—it was received with such favour that, urged to fresh exertion, with Mr. Oxenford again his *collaborateur*, Mr. Macfarren, some months later, had completed a third cantata, which was produced at one of the same society's concerts, in February, 1860. "Christmas," though a more elaborate composition, is conceived in much the same spirit as "May-Day," the ideas suggested by a poetical revival of old English games and pastimes giving the predominant colouring to the work. It was entirely successful; but having been heard in public on this one occasion only, it has yet to achieve the universal popularity enjoyed by its predecessor. That it will ultimately do so is the general belief of connoisseurs, who place it higher on the ladder of musical excellence than its hitherto more fortunate rival. "Christmas" was shortly followed by the thoroughly English opera of "Robin Hood" (libretto, by Mr. Oxenford), brought out—October 11, 1860—during Mr. E. T. Smith's brief career as director of her Majesty's Theatre. Opinions were unanimous about the merits of this work, which, successful almost without precedent, was performed, through the greater part of the winter, to overflowing houses. The three principal characters of *Maid Marian*, *Robin Hood*, and the *Sheriff of Nottingham*, were sustained by Madame Lemmens Sherrington (her first appearance on the stage, (Mr. Sims Reeves, and Mr. Santley. Mr. Charles Hallé, the eminent pianist, presided in the orchestra. In the winter of 1861 "Robin Hood" was produced by Miss Louisa Pyne and Mr. Harrison, at the Royal English Opera (conductor, Mr. Alfred Mellon)—Mr. Santley assuming his original part, *Maid Marian* being intrusted to Mdlle. Guerabella, and *Robin Hood* to Mr. Henry Haigh. Since then Mr. Macfarren has nearly completed (in conjunction with Mr. Oxenford) another work, the title of which is understood to be "Helvellyn."

In the foregoing sketch allusion has been made only to the compositions which, chiefly instrumental in bringing Mr. Macfarren before the public, may on that account be regarded as successive stepping-stones in a career of no less industry than success. His other productions, nevertheless, are very numerous, and embrace almost every style. Many of them have been heard in public, and a still greater number have been printed. Five out of seven symphonies for the orchestra have been performed at various concerts, viz.—No. 3, in A minor; No. 4, in F minor (published as a pianoforte duet); No. 5, in B flat; No. 6, in C sharp minor (introduced at the Philharmonic concerts—also to be had as a pianoforte duet); and No. 7, in D (at the concerts of the since defunct Amateur Musical Society). The concert overtures for the orchestra are just as numerous. Of these, "A Midsummer Night's Dream," an overture in E flat (untitled); "The Merchant of Venice;" "Chevy Chase" (composed, together with some vocal pieces, for a drama of that name, presented at Drury Lane theatre); "Romeo and Juliet;" "Don Carlos;" and "Hamlet," have (like the symphonies) been given at various intervals, by the Society of British Musicians, the Philharmonic Society, the New Philharmonic Society, the Musical Society of London, &c. The most popular of these is the overture called "Chevy Chase," which—as well as "The Merchant of Venice" and "Romeo and Juliet"—has been published as a pianoforte duet; the most original and masterly, by general consent, is "Hamlet," which—with "A Midsummer Night's Dream," the overture in E flat, and "Don Carlos"—remains in MS. In chamber music Mr. Macfarren has been a scarcely less indefatigable producer. A quintet in G minor for pianoforte and string instruments (with double-bass), and a trio in E minor for the same, are engraved and published at Leipzig. The quintet has been frequently heard (Miss Arabella Goddard and Mr. Charles Hallé having played it on several occasions); the trio more rarely. There are also four quartets for two violins, viola and violoncello—the first and fourth in G minor, the second in A, and the third in F—one of which (in F) has been engraved. Two sonatas for pianoforte, *solus*—the first in E flat, the second in A, called "Ma Cousine"—both printed, and a variety of minor pieces, swell the catalogue. A concerto in F minor for pianoforte and orchestra also exists in MS. This was once, and only once, performed in public by Mr. W. H. Holmes,

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at the concerts of the Society of British Musicians. Not less prolific in the composition of vocal chamber music, Mr. Macfarren, besides a whole library of fugitive pieces, has published a number of songs, duets, and trios that are likely to endure. Among the best are his contributions to the *British Vocal Album*, his settings of Shelley, Heine, Schiller, and other distinguished poets; his "Arabian Night Songs;" and, perhaps more genial, vigorous, and original than all, his "Lyrics." Many of these have attained popularity, and the major part of them are instinct with the spirit of poetry. A variety of four-part songs and glees (among which latter may be specially cited a set of six, words by Mr. Macfarren, sen.) must be added to the catalogue of vocal-chamber music; also, an entire church service, composed for the cathedral church at Abingdon, and since introduced by Dr. Monk at York Minster, which has been unanimously praised. The harmonization of all the airs in Mr. W. Chappell's "Popular Music of the Olden Time," and the accompaniments to the separate volume of "Old English Ditties" (same editor), further associate Mr. Macfarren's name with the national music of England. "The Sleeper Awakened," "Lenore," "May-Day," "Christmas," "Don Quixote," "King Charles II.," and "Robin Hood" have been published in pianoforte score; as likewise some portions of the "Devil's Opera." Three other operas, which have never been produced upon the stage, remain in MS.: their names are, "The Prince of Modena," "Caractæus," and "El Malhechor." The one in progress ("Helvellyn") is to be produced at the Royal English Opera. In 1843 Mr. Macfarren established the Handel Society, "for the production of a superior and standard edition of the works of Handel." The council was composed of Mr. Addison, Mr. W. S. (now Dr.) Bennett, Sir H. R. Bishop, Dr. Crotch, Mr. J. W. Davison, Mr. E. J. Hopkins, Mr. G. A. Macfarren, Mr. Moscheles, Mr. T. M. Mudie, Mr. (now Dr.) Rimbault, Sir George Smart, and Mr. Henry Smart. Mr. Macfarren edited the oratorios of "Belshazzar," "Judas Maccabeus," and "Jephtha," in full score, with preface, comments, and independent organ part. It was for this society that Mendelssohn prepared his edition of the oratorio of "Israel in Egypt;" the most valuable, not only for its correctness, but on account of the preface and independent organ part supplied by its illustrious editor. Mr. Macfarren was secretary to the Handel Society—for which, within a short period, he obtained upwards of one thousand subscribers—until 1847, when the scheme was abandoned and the society dissolved. In 1860 he was appointed one of the board of professors for managing the Royal Academy of Music.

Besides his musical compositions, Mr. Macfarren has contributed extensively to the literature of the art—as essayist, critic, theorist, and biographer. His analytical descriptions of the "Messiah," "Israel in Egypt," "Creation," "Lobgesang" (Mendelssohn), and other works for the Sacred Harmonic Society and the Birmingham Triennial Festival, are as interesting for their details as they are valuable for their accuracy. The first of these, the "Messiah," prepared for the Sacred Harmonic Society, was published in 1853. Mr. Macfarren's work on harmony stands in high repute, although in some particulars it diverges from the systems which have hitherto obtained acceptance. The most important difference relates to the fundamental roots which generate the scale. Theorists have derived the scale from the tonic (first note of the scale), subdominant (fourth), and dominant (fifth); but Mr. Macfarren rejects the subdominant and substitutes the supertonic (second note of the scale) as the second fundamental root—whence he obtains an entirely new system of notation. He was led to his convictions on this point by conversations with the late Dr. Alfred Day, who is believed to have first invented the theory of the supertonic, which certainly, as Mr. Macfarren has developed it, clears up many points that from time immemorial have puzzled musicians, besides creating a logical defence for much that, while admitted to be effective and even beautiful, was nevertheless objected to as incorrect, in the works of the great masters. In consequence of his uncompromising adherence to this system, Mr. Macfarren was compelled in 1845 to resign his professorship in the Academy; in 1851, however, he was invited to return, and has since taught whatever method he considered expedient. It was in 1851 that he completed an opera called "Allan of Aberfeldy" (not mentioned in the foregoing catalogue), in conjunction with his frequent collaborer, Mr. Oxenford. This work has never been played, and remains in MS.—J. W. D.

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\* **MACFARREN, WALTER CECIL**, youngest brother of the foregoing, was born in London. As early as 1833 he was a choir-boy in Westminster Abbey; studied music under the tuition of his brother; and was admitted into the Academy, 1842. In 1845 he was appointed sub-professor, some years later professor (pianoforte), and subsequently (1861) member of the Board of Professors. A pianist of acknowledged ability, he has composed a great deal of music for his instrument, both solo and concerted—duets, trios, sonata (with violin), &c. He has also written many songs, and part-songs, besides some overtures for the orchestra. As a public performer Mr. W. C. Macfarren has achieved distinguished success.—J. W. D.

**MACGILLIVRAY, WILLIAM**, a Scottish naturalist, was born in the island of Harris, one of the outer Hebrides, and died at Aberdeen on 5th September, 1852. In early life he devoted attention to natural science, and was appointed by Professor Jameson conservator of the museum of natural history in the university of Edinburgh. He occupied this situation for many years, and during that time he assisted the professor in his lectures. He was of a modest and retiring disposition, and on that account his high merits were often overlooked. On resigning the situation in the university, he was chosen conservator of the museum of the College of Surgeons in Edinburgh, and in that office he acquitted himself admirably. He was an excellent zoologist, and was fond of all departments of natural history. He made many excursions in Scotland in order to examine its zoology and botany; and he published the results of his travels at various times. His claims for preferment were recognized by government, and he was subsequently elected professor of natural history in Marischal college and university, Aberdeen. He fulfilled the duties of this situation till his death. Among his published works are the following—"Manual of Geology;" "History of British Quadrupeds;" "History of British Birds;" "Account of the Mollusca of Aberdeen, Kincardine, and Banff;" "Manual of Botany;" "Natural History of Deeside," published after his death by the command of her majesty Queen Victoria; an edition of Withering's British Plants; besides numerous papers in the Transactions of the Wernerian Society, the Reports of the British Association, the *Edinburgh New Philosophical Journal*, and the *Magazine of Zoology and Botany*.—J. H. B.

**MACGREGOR, ROB ROY**, a famous Highland outlaw, immortalized by Sir Walter Scott, was born about the middle of the seventeenth century, and was the son of Donald Macgregor of Glenlyle, said to have been a lieutenant-colonel probably in the service of James II. The clan Gregor was at this time under the ban of the law, and the name forbidden. Rob, therefore, assumed the name of his mother, who was a daughter of Campbell of Glenfalloch. He was originally an extensive dealer in cattle; but having been rendered insolvent by the bad faith of a partner, he was forced to abscond about 1712, and commenced the life of a freebooter with a band of desperate followers. He carried on a fierce predatory war against the duke of Montrose, whom he considered the author of his outlawry, levied black mail over a wide district, and mercilessly plundered those who refused to purchase his protection. He was bold, sagacious, and active, and was possessed of great muscular strength; many tales are told of his daring exploits. He died about 1733 at an advanced age.—J. T.

**MACHIAVELLI, NICCOLO**, was born in Florence on the 3rd May, 1469, of a very ancient patrician family, in a decayed condition. His father, Bernardo, was a lawyer, and treasurer of the march of Ancona; his mother, Bartolommea de' Nelli, also of a noble family, was a woman of some poetic talent. Machiavelli entered the government service early, and on the 14th July, 1498, was appointed secretary to the Ten, a board which managed foreign affairs and negotiations. The republic of Florence had now expelled the Medici, long its dominators. As secretary, Machiavelli was very actively employed, being charged with twenty-four foreign legations, and sixteen internal missions. Among these may be particularized a mission to Cesare Borgia, then threatening the Florentine territory, in 1502; and a legation to France in 1511, when Machiavelli did his utmost to secure the independence of his country. In September, 1512, the Medici were restored by the emperor and the pope. On the 8th November, Machiavelli was deprived of his secretaryship, and was soon after subjected to some restrictions, though not of a severe kind. In 1513 he was accused of complicity in a plot made by Capponi and Boscoli against Cardinal de' Medici, afterwards Leo X.; he underwent the torture of six shocks of the cord

without condescending to any admission, and was imprisoned in the dungeon of Le Stinche. In March of the same year, however, upon the accession of Leo to the papedom, he was amnestied. He now retired to a small property named La Strada, which he possessed at San Casciano, about eight miles from Florence, and sought refuge in literature. But he longed to recover some public employment, were it only (as an extant letter of October, 1513, expresses it) "to roll a stone;" and the composition of his famous book, "The Prince," originally addressed to Giuliano de' Medici, then at the head of affairs, and eventually presented to his nephew, Lorenzo, was undertaken with the express view of bringing his great experience and profound political genius to the notice of the family in power. In this desired result it failed. In 1522 some obscure suspicion again fell upon Machiavelli of having joined in a plot against Giulio de' Medici, afterwards Clement VII.; but no proof was adduced, and the probability is that the ex-secretary never conspired. His own avowed policy was against doing so. He had, from 1521, been readmitted to some employment, mostly of a subordinate character, and had even been consulted by Leo as early as 1514; and Clement, who succeeded in 1523, became his firm supporter. His last post was in the army of the league against Charles V. After the sack of Rome, 6th May, 1527, Machiavelli was following the army for the relief of the pope when he learned that the Medici were once more expelled from Florence, and the state reconstituted as before their restoration. His long and faithful public services stood him in no stead at this crisis; his recent acquiescence in the Medicean rule outweighing the remembrance of them. His death took place on the 22nd June of the same year. Its immediate cause was an overdose of opium, taken medicinally; and it seems more than doubtful whether chagrin at his countrymen's ill opinion had, as some have assumed, anything to do with it. Machiavelli died poor, leaving four sons and a daughter by his wife Marietta Corsini. His public character stands without reproach. He was a patriot, zealous and indefatigable for his country's honour and service, disinterested, endowed with singular firmness and penetration, reticent or outspoken as the public interests required, and, as it would seem, not only honest in his main purposes, but as free from the small arts of obliquity and duplicity as can well be expected from a man who professes policy, and not morals, as his function. In his private character he is said to have been an unfaithful husband, somewhat a gourmand, and extravagant, or rather perhaps, careless, in expenditure. His orthodoxy too has been questioned; yet he received the sacraments on his deathbed, and possibly the imputation rests chiefly upon his political opposition to the temporal power of the popes. He was reputed obliging, though caustic, in personal intercourse. He was of middle height and olive complexion, with a countenance of great sagacity and some closeness, mixed with humour and eagerness; the portraits, however, differ considerably. It is upon his writings that the prevalent notion of his character, embodied in the phrase "Machiavellian policy," depends. Their chronology is uncertain, but appears to be somewhat as follows:—I. "La Mandragola," a prose comedy, licentious, but one of the best in the language, written towards 1498; four others are less famous. II. "First Decennial of Events in Italy from 1494 to 1504," a chronicle in the poetic form of terza rima; a second Decennial comes down to 1510 only. III. "The Prince." This is the world-famous book which has done more to blacken the character of Machiavelli than all his acts and other writings put together. He had begun writing it, with the view already stated, as early as 1513; it was not published, according to the best evidence, till 1532, after the author's death. Viewed dispassionately, and as what it professes itself to be, it is a manual of policy for the sovereign of a newly-acquired territory, desirous of settling and extending his power. It tells him, from the experience of past history, how this can be most surely done, and asserts, without subterfuge and without revulsion of feeling, that the surest method is one which cannot fail oftentimes to violate moral principle. It cites Cesare Borgia as an example, in some respects, of successful policy. On the whole the book tends to identifying the interests of the prince with those of the country. It is certainly not a moral book; but is properly to be viewed rather as a disquisition proceeding upon other than moral data, than as a preaching of immorality. IV. "Discourses on the first Decade of Livy," written about the same time as the "Prince," and in much the same range of thought, full of masterly and magnanimous readings of the lessons of Roman



history. V. "A Treatise on the art of War," somewhat later. Opinions are greatly divided as to the value of Machiavelli's views in this book. Frederick the Great is said to have esteemed it highly. Two of Machiavelli's chief points are, the importance of infantry and the banefulness of mercenary troops. He had during his secretaryship prevailed upon the state to raise a national militia, then quite a novelty in Florence. VI. "History of Florence to the death of Lorenzo the Magnificent," 1492, finished towards 1525; a work of admirable insight, and nervous, concise eloquence. It does not evidence any great research, but presents the facts simply, boldly, and in their true relations. Besides these works there are several minor ones of history and public affairs, poems, a humorous tale—"Belphegor," &c. Machiavelli's political correspondence was first published in 1767. Of his other works the first complete edition was produced in 1550, with some smoothing of phraseology to suit the taste of the day; and this text has been followed by all subsequent editions, save the last by Le Monnier, 1843-52.—W. M. R.

MACINTYRE, DUNCAN BAN, commonly known throughout the Highlands as Donnacha Ban Nan Oran, a highland poet of considerable celebrity, was born in the year 1724. In his early years he was employed as forester to the duke of Argyll, and afterwards to the earl of Breadalbane. He fought on the loyal side in the rebellion of 1745, and afterwards served for six years in a fencible regiment raised by the earl of Breadalbane. He was then transferred to the city guard of Edinburgh, and died in that city in 1822, in his eighty-ninth year. M'Intyre's poems are very popular among the Highlanders. They are chiefly of a descriptive character, and have done much to preserve the memory of manners and customs which are rapidly disappearing. His love songs are remarkable for delicacy of sentiment, and his martial lyrics are characterized by fire and patriotism, as well as by humour and satiric wit. He knew no language but the Gaelic. A monument has been erected to his memory at Dalmally, in his native vale of Glenorchy.—J. T.

MACK VON LEIBERICH, KARL, Baron, an Austrian general, born at Neusslingen on the 22nd August, 1752; died 22nd October, 1828. He belonged to a family in the middle rank of life, but received a good education. On leaving college, he enlisted as private in a regiment of Austrian dragoons. He soon distinguished himself in the war with the Turks, and was attached to the staff. For his conduct before Lissa General Laudon appointed him his aid-de-camp. When war broke out with France, Mack was made quartermaster-general to the prince of Saxe-Coburg, and in that capacity directed the operations of the campaign of 1793. In 1794 he was sent to London to arrange a new campaign with the British government. He returned to the Netherlands, and the emperor of Austria made him major-general. His plans were adopted, but were not successful. The French arms were triumphant, and Mack obtained leave of absence and retired to Vienna. In 1797 he served with the army on the Rhine, and the following year was made commander-in-chief of the Neapolitan army to serve against France. Beaten by the French general, MacDonald, he was in danger of being assassinated by his own men, and resigned the command; gave himself up to the French general, Championnet; and was made prisoner of war. He could not procure an exchange, and contrary to the rules of war he escaped. The French government behaved very handsomely to him and sent him his horses, his property, and his aides-de-camp. In 1804 he commanded in the Tyrol. In 1805 he commanded in Bavaria. On the 18th October, 1805, he was caught at Ulm by the Emperor Napoleon, and capitulated with twenty-eight thousand men—a circumstance almost unprecedented. Napoleon sent him to Vienna, but there the Austrians imprisoned him. He was tried by commission and condemned to death; but the emperor commuted his punishment, and he was sent to Spielberg for a year. He then went to Vienna, and lived in poverty and obscurity till his death.—P. E. D.

MACKENZIE, SIR ALEXANDER, a distinguished traveller of the eighteenth century, was born about 1755, at Inverness, in Scotland. Early in life he became settled at Montreal, in the service of a commercial house engaged in the fur trade. The North-west Company, established in 1784 for the further prosecution of that trade, afterwards engaged Mackenzie in their employ. He was stationed at Fort Chipewyan, on the south shore of Lake Athabasca—then the most distant of the trading stations in the northern interior of the American continent. In

the summer of 1789, embarking with a few attendants in a bark canoe, Mackenzie proceeded on a voyage of discovery to the northward. This journey led him, down the Slave River, into the Great Slave Lake, and thence into the great river which has since borne his name. He descended this river to its outlet in the Arctic Sea, and regained Fort Chipewyan after an absence of one hundred and two days. A voyage to England shortly after furnished such scientific aids as he felt necessary for further discovery and observation; and on his return to America he undertook the difficult task of traversing the continent westward from the company's trading stations, with the view of reaching the Pacific ocean. Mackenzie started from Fort Chipewyan on this enterprise in October, 1792, with two canoes laden with merchandise. He proceeded in the first instance up the Unjigah or Peace River towards the Rocky Mountains, where he passed a long and severe winter, in huts constructed for the purpose. Leaving his winter quarters in the ensuing May, Mackenzie pursued his way, alternately by water or carrying the single canoe with which he now advanced, until he reached an inlet of the Pacific in lat. 52° 30'. Here he inscribed his name, with the date—July 22, 1793—on the face of a rock. In the course of this journey Mackenzie descended a portion of a stream which he supposed to be identical with the great river Columbia, but which really must have been the Fraser, since celebrated in connection with recent gold discoveries. He returned by the same route, and re-entered Fort Chipewyan after an absence of eleven months. Revisiting England in 1801, he published a narrative of his journeys, and subsequently was knighted. He died in 1820.—W. H.

MACKENZIE, SIR GEORGE, an eminent Scotch lawyer and miscellaneous writer, was the son of Simon Mackenzie, brother of the earl of Seaforth. He was educated at the universities of St. Andrews and Aberdeen, and afterwards studied civil law at the university of Bourges in France. He was called to the bar in 1659, and soon attracted attention by his ability and learning. He was counsel for the marquis of Argyll in 1661, and discharged his duty with great firmness and courage. He was appointed a justice-depute, but for some time professed patriotic sentiments and opposed, though not very heartily, several of the worst measures of the court. His patriotism, however, was only assumed to enhance his price. In 1677, on the dismissal of Sir John Nisbet, Mackenzie was made lord-advocate and one of the lords of the privy council, and was soon after knighted. He took a prominent part in the persecution of the covenanters, and rendered himself infamous by his unscrupulous perversion of the law, and the base arts and threats which he employed to extort a verdict of guilty from reluctant juries. His memory is still held in abhorrence by the peasantry of Scotland, among whom he bears the name of the "bloody Mackenzie." Notwithstanding his claims on the government for the foul work he had done, he was deprived of his office by James in 1686, on account of his refusal to assist in the repeal of the penal laws against the Roman Catholics. But he was restored in 1688. After the revolution Sir George retired to Oxford, where he died in 1691. Mackenzie enjoyed considerable celebrity in his day as an orator, a scholar, and a wit, as well as an able lawyer. He was the author of "Religio Stoici;" "Moral essays upon solitude," "Moral gallantry;" "Consolation against Calumnies;" "The Moral History of Frugality;" "Institute of the Law of Scotland;" "Laws and Customs in Matters Criminal;" "Observations on the Laws and Customs of Nations as to Precedency," &c., which have been collected in 2 vols. folio. His "Memoirs," the most interesting of his works, were long lost sight of, and were accidentally discovered by Dr. M'Crie, by whom they were published. Sir George was the founder of the Advocates' Library in Edinburgh.—J. T.

MACKENZIE, HENRY, a popular Scottish essayist and novelist, was the son of Dr. Joshua Mackenzie, an eminent physician in Edinburgh, and was born in 1745. His mother was the eldest daughter of Ross of Kilravock, the representative of an ancient Morayshire family. After completing his education at the high school and university of his native city, young Mackenzie was instructed in the business of the exchequer, and in 1765 went to London for the purpose of studying the modes of English exchequer practice. On his return to Edinburgh he became the partner of his old master, Mr. Inglis of Redhall, and afterwards succeeded him in the office of crown agent. During his residence in London he sketched some part of his first work, "The Man of Feeling," which was published anonymously in 1771. This was followed some years later by the "Man of



the World." His next production was "Julia de Roubigne," a novel in a series of letters. A tone of exquisite sensibility breathes throughout all these works, and the style is characterized by great accuracy and elegance. About the year 1778 a number of young gentlemen, mostly lawyers, formed themselves into a literary society, which came to bear the designation of the Mirror Club, and resolved to issue a series of papers on morals, manners, taste, and literature. These essays appeared in a weekly paper which bore the title of the Mirror, and were afterwards republished in three volumes, 12mo. The *Lounger*, a periodical of a similar kind, succeeded to the Mirror in 1785, and was equally successful. Mr. Mackenzie was the editor of both works, and contributed two papers to the former and fifty-seven to the latter. One of the essays which appeared in the *Lounger* in December, 1786, is devoted to a generous and highly eulogistic review of the poems of Burns, which had just been published. The cordial approbation so promptly bestowed upon the unknown poet, coming from such a quarter, was extremely gratifying to him, and at once fixed his place in Scottish literary circles. Mr. Mackenzie was one of the early members of the Royal Society of Edinburgh, and contributed various papers to its Transactions. One of the best known of them is an elegant tribute to the memory of his friend Judge Abercromby; and another is an article on German tragedy, which bestows high praise on the Emilia Galotti of Lessing, and on Schiller's Robbers. In 1791 he published a small volume containing translations of the *Set of Horses*, by Lessing, and of two or three other dramatic pieces. He was an original member of the Highland Society, and published in its Transactions a defence of the authenticity of the poems of Ossian, and an interesting account of Gaelic poetry. In 1793 he wrote a life of Dr. Blacklock, prefixed to a quarto edition of the works of that amiable poet; and in 1812 he read to the Royal Society a life of John Home, author of *Douglas*, in which he gave an interesting sketch of the literary society which adorned the Scottish capital during the latter part of the eighteenth century. Mr. Mackenzie seems to have had a strong ambition to excel in dramatic poetry, and wrote no fewer than five plays, several of which were brought upon the stage; but though not without merit, they all proved unsuccessful. In 1808 he published a complete edition of his works in eight volumes, to which he, for the first time, prefixed his name. During the exciting period of the war with France, Mackenzie wrote several political tracts in the interest of the government, and in 1804 was rewarded for his services with the office of comptroller of taxes for Scotland. He died at Edinburgh on the 14th of January, 1831, in the eighty-fourth year of his age. Mackenzie's writings are characterized by tenderness of feeling, and sweetness and beauty of style, rather than by originality or vigour. His personal character presented a striking contrast to his works. His wife used to say to him—"Harry, you put all your feelings on paper." "No man," says Sir Walter Scott, "is less known from his writings. You would suppose a retired, modest, somewhat affected man, with a white handkerchief, and a sigh ready for every sentiment. No such thing. He is alert as a contracting tailor's needle in any sort of business—a politician and a sportsman—shoots and fishes in a sort even to this day (1825), and is the life of company with anecdotes and fun." "Though he survived," says Lord Cockburn, "the passing away of many a literary friend, and many a revolution of manners, he accommodated himself to unavoidable change with the cheerfulness of a man of sense." The title of "The Man of Feeling" adhered to him ever after the publication of that novel; and it was a good example of the difference there sometimes is between a man and his work. Strangers used to fancy that he must be a pensive sentimental Harley; whereas he was far better, a hard-headed practical man, as full of worldly wisdom as most of his fictitious characters are devoid of it; and this without in the least impairing the affectionate softness of his heart. In person he was thin, shrivelled and yellow, kiln-dried, with something when seen in profile of the clever wicked look of Voltaire. Burns termed Mackenzie the Scottish Addison, and says, "if he has not Addison's exquisite humour, he has certainly outdone him in the tender and pathetic;" and the sentiment has been re-echoed by Sir Walter Scott. Mr. Mackenzie had eleven children, the eldest of whom became an eminent Scotch judge.—J. T.

MACKINNON, DANIEL, the gallant defender of Hougoumont on the field of Waterloo, was born in 1791, and died in 1836.

In 1805 he served at Bremen, in 1807 at Copenhagen, and in 1809 joined the army in the Peninsula. He was then a lieutenant in the guards and aid-de-camp to General Stopford, with whom he served in the various engagements from Talavera to Toulouse. At the peace he attained the rank of lieutenant-colonel in the army. In June, 1815, his regiment was at Brussels, and so anxious was Mackinnon to join that he crossed from Raingate to Ostend in an open boat. He was present in the actions of the 16th, 17th, and on the ever-memorable day of Waterloo, the 18th, he had three horses shot under him. He was then sent to occupy the farm of Hougoumont, with strict orders from the duke of Wellington to defend the important post to the last extremity. The brilliant manner in which the service was performed has become a matter of history. On his return he attained the rank of colonel of the Coldstream guards, of which corps he wrote a history.—P. E. D.

MACKINNON, HENRY, an English general, was born in 1778, and after achieving the highest reputation as a gallant soldier and skilful commander, particularly by his brilliant services under Wellington in the peninsula, was killed at the storming of Ciudad Rodrigo in 1812.

MACKINTOSH, SIR JAMES, statesman and historian, the only child of Captain John Mackintosh by his wife Marjory, whose maiden name was Marjory Magillivray, was born at Aldowrie in the county of Inverness, seven miles from the county town, on the 24th October, 1765. Captain Mackintosh, preferring the more easy habits of barrack life to the thrifty pleasures of home, passed his time with his regiment at various military stations abroad. The charge of educating James thus fell entirely upon the mother. Their means were limited. Through the captain's lavish habits, the little estate called Kellachie, which had been in the family for two centuries, became heavily encumbered. A bequest by an uncle to his young nephew fell in opportunely, and secured for James Mackintosh the advantages of a liberal education. He was first placed at the school of Fortrose in Ross-shire, whence in 1780 he proceeded to King's college, Aberdeen. During the four years he remained at this university he contracted a warm friendship with Robert Hall. They were the marked men of the period. Under their auspices the "Hall and Mackintosh Club" was founded—a college debating society which derived its inspiration as well as its name from these two promising young men. In 1784 Mackintosh obtained the degree of M.A., and entered himself of the Edinburgh university as a student of medicine. Here his habits of study became very desultory. The mental and moral sciences, politics, literature, and theology obtained more than a fair portion of his time. With no affection for his profession, he was just able at the end of three years (1787) to maintain the Latin thesis, and pass the ordinary examination for a diploma in medicine. From Edinburgh the young physician came to London (1788), with recommendations to Dr. Fraser of Bath. He took up his quarters in the house of a wine merchant in Clipstone Street. There was some negotiation, by no means of a practical character, about settling in St. Petersburg. Salisbury and Weymouth were talked of. There was a generous frankness, cordiality, and improvidence about him at this time which augured ill for his worldly success, but which made him a lovable companion. That he should have become enamoured of Miss Stuart; that he should have wooed, won, and secretly married in the course of a few months, was not at all strange. The rite was solemnized, January, 1789, in Marylebone church, the pew-opener and beadle being the attesting witnesses. The relatives on both sides were highly indignant; but though his funds were stopped, and everything seemed unpropitious, the union proved in the long run one of the happiest events in his life. In the spring of the same year they went to the Netherlands, residing chiefly at Brussels. On their return to London in 1790, Mackintosh found himself without money or means of living. Through the good offices of Charles Stuart his brother-in-law, then a theatrical critic about London, he obtained an introduction to Mr. Bell, editor and proprietor of a newspaper called the *Oracle*. This was the turning point of his life. Had the negotiation with Bell been broken off, Mackintosh would probably have settled down in some provincial town, and won the limited fame and fortune of a country doctor. The credentials upon which he based his application for the department of foreign politics in the *Oracle* were not high or numerous. The only contribution from his pen hitherto—a pamphlet on the regency question



—had fallen to the ground unnoticed. A few months' residence in the Netherlands was the principal guarantee for his knowledge of foreign affairs. However, he obtained the appointment, and gave complete satisfaction. Next year (1791) Mackintosh attempted something higher than newspaper writing. After close application for about half a year in the little village of Ealing, his first treatise, the "*Vindiciæ Gallicæ*," was published. This conferred upon the author a sudden and wide celebrity. His name became familiar in the salons of the clubs and drawing-rooms of statesmen. Fox, Grey, Lauderdale, Erskine, and Whitbread courted his acquaintance. He was invited to the duchess of Gordon's rout, and was cordially received by Sheridan, the Colossus of the whig press. The "*Vindiciæ Gallicæ*," designed to be a mere pamphlet, grew to a volume of three hundred and eighty pages, and reached the third edition at the end of three months. The copyright was sold for £80. All England felt that the essays to refute Burke's masterly philippic against the French revolution had proved futile. The "*Vindiciæ Gallicæ*" appeared opportunely. A few years later the steady progress of events would have reassured the country, and the subject would have lost much of its interest. The popularity of the book was due to the sense of relief which an impartial and eloquent statement of facts produced. Burke himself paid a graceful compliment to his antagonist, and afterwards admitted him to his friendship. In 1792 Mackintosh was appointed secretary to the society of "The Friends of the People"—a society instituted for the purpose of obtaining parliamentary reform under the auspices of Mr. Grey (afterwards Lord Grey), and whose labours resulted, after forty years, in the passing of the reform bill. In this same year Mackintosh entered himself of Lincoln's inn, and was called to the bar in 1795. At this period he devoted much of his time to literature, and contributed largely to the reviews. The following articles appeared in the *Monthly Review*—"Gibbon's Posthumous Works;" "Life of Lorenzo de Medici, by Roscoe;" "View of the Causes and Consequences of the War;" "Thoughts on a Regicide Peace;" and "Letter to a Noble Lord." In the last two we discover the earliest symptoms of apostasy from the political faith professed in the "*Vindiciæ Gallicæ*," and to which in later years the critic returned. Hitherto his practice as a barrister had not been lucrative. In 1797 he issued a prospectus of a course of lectures to be delivered by him on the Law of Nature and Nations. After this his professional business increased a little, but his practice was chiefly confined to parliamentary committees. In the seventh year after his call to the bar it is said that his income amounted to £1200 a year. Two years after the death of his wife (1797) Mackintosh married a Miss Allen of Pembrokeshire, became a shareholder in the *Morning Post*, and wrote political articles for that paper at a weekly salary. In 1803 Mackintosh was leading counsel for the defence in Peltier's case. It was one of those rare opportunities which fortune sometimes throws in the way of young advocates. A similar opportunity sealed the success of Erskine, and placed Pratt, after the patient waiting of thirteen years, on the high road to the peerage. Mackintosh was not equal to the chance. His speech was a laboured dissertation on European politics; ostentatiously learned without being effective. The advocate appeared to evince more anxiety for his reputation than for the acquittal of his client. However, by means of this and his literary fame, he became a marked man, and the government thought it time to give him a step. In 1803 he was appointed recorder of Bombay, and received the honour of knighthood. During his residence in India he affected to follow in the footsteps of the distinguished Sir William Jones, but either through constitutional indolence or inferiority of talent, or both, he accomplished nothing worthy of his exemplar. Taking the precedent which had been left by Sir William, Mackintosh established a literary society in Bombay, and continued president of the same till his return to Europe. At this period he commenced "A Sketch of his Life," and projected "The History of England," beginning with the Revolution. Lady Mackintosh left Bombay for England in 1809. Three years later Sir James returned on account of ill health, on a pension of £1200 a year, and received the appointment of professor of law in the East India college. The lectures delivered here are not extant. Through the influence of Lord Cawdor, he was returned in 1812 for the county of Nairn. His first speech in the house was delivered on the 16th December, 1813. His parliamentary career was neither obscure nor brilliant. One of his

ablest speeches was that on the transfer of Genoa to Sardinia by the congress of Vienna. The best reported is that delivered in 1826 on presenting the petition of the merchants of London for the recognition of the independence of the South American states. In literary circles Mackintosh had the reputation of being a brilliant talker. Without being witty, his humour was sufficiently piquant to make people laugh. Madame de Stael, who by a translation gave European celebrity to the "*Defence of Peltier*," was charmed with his urbanity during her sojourn in the metropolis. But in parliament Mackintosh was always grave. There was a sincerity about his manner which made every argument tell. Every liberal measure or philanthropic scheme found in him a zealous and earnest advocate. In the annals of parliament his name is conspicuous in the debates on the emancipation of the Roman Catholics, the removal of religious disabilities, the abolition of slavery, the amelioration of the criminal code, and parliamentary reform. From 13th April, 1825, to 8th June, 1827, his name does not appear in the parliamentary debates, and only once in the list of divisions—among the minority who voted for the Catholic claims. Lord Grey and the Whigs came into office, November, 1830, when Sir James Mackintosh, already in the privy council, was made a commissioner for the affairs of India. On the 4th July, 1831, he supported the second reading of the reform bill. It was one of the most effective speeches delivered on either side of the house. The last time he ever spoke in parliament was on the 4th October, when the reform bill was in committee. As a historian Mackintosh possessed neither the luminous imagery of Gibbon, the narrative powers of Robertson, nor the philosophical spirit of Hume. Compared with the eminent lawyers of the Georgian era, the recorder of Bombay is but a feather in the balance against the weighty names of Romilly, Grant, and Mansfield. The defence of Peltier, upon which Mackintosh bestowed the greatest labour, contrasts feebly as an example of forensic eloquence with the memorable oration of Erskine upon constructive treason. Though his speeches in parliament display a richness of style, accurate information, and unquestionable sincerity, we search in vain for the close reasoning of Fox, the statesmanship of Chatham, the wit of Sheridan, the majestic diction of Pitt, the raillery of Canning, or the terse epigrammatic eloquence of Grattan. Nevertheless his career was eminently successful. In political controversy he was acknowledged a rival not unworthy of Burke. Though not a member of the cabinet, the Whigs placed the highest value upon his support. The earnest advocacy of enlightened principles, combined with a rare obliviousness of self and genuineness of purpose, gave authority to his voice in parliament, and endeared him in the affections of a confiding public. He died in London on the 30th May, 1832, and was buried in the parish church of Hampstead. The following articles were contributed by Mackintosh to the *Edinburgh Review*, viz., "Poems by Samuel Rogers," in the October number of 1813; "Stewart's View of the Progress of Metaphysical Science," September, 1816; "Sismondi's History of the French," July, 1821. Mackintosh intended the "History of England" to be his *opus magnum*; but though materials to the extent of fifty manuscript volumes were compiled, the design was not carried into effect. A brief general survey of English history was contributed to Lardner's *Cyclopædia*, two volumes of which appeared in his lifetime; but of the third he only lived to write a part, bringing the history down to the reign of Elizabeth. As a general survey it is of much value, comprehensive, liberal, and clear. He was also the author of the following works—"Dissertation on the Progress of Ethical Philosophy," chiefly during the seventeenth and eighteenth centuries, prefixed to the seventh edition of the *Encyclopædia Britannica*; and "The Life of Thomas Moore," which first appeared in Lardner's *Cyclopædia*. In 1835 the "Memoirs of the Life of the Right Honourable Sir James Mackintosh" were edited by his son Robert Mackintosh, Esq., and published in 2 vols. The *Miscellaneous Works of Sir James Mackintosh*, including his articles in the *Edinburgh Review*, have been published in 2 vols. A separate edition of the "Dissertation on the Progress of Ethical Philosophy" was issued in 1836, with a preface by the Rev. W. Whewell. A new edition of the "History of England," revised by his son, has been published in 2 vols.—G. H. P.

MACKLIN, CHARLES, actor and dramatist, was born in Ireland; but the locality and date of his birth are uncertain. Dublin, Meath, Westmeath, and Ulster are assigned for the former, and 1690 for the latter, though it is probable that he



was not born till some years after. He was educated in Dublin, and in 1708 he went to England; and changing his name from its Irish original Cathal O'Melaghlin, he married and acted in various companies of strolling players till in 1725 he came to London, and got an engagement in Lincoln's-Inn-Fields theatre. He played in comedy for some years, and in 1735 he had a dispute with a brother actor of the name of Hallam, whom he killed; was tried and acquitted. In 1741 Macklin attempted *Shylock* with so great success, that a gentleman in the pit, said to be Pope, exclaimed "This is the Jew that Shakspeare drew." From this period he obtained liberal engagements at the principal theatres, though he was never very successful in the higher walks of tragedy. In 1748 Sheridan engaged Macklin and his wife for the Dublin stage for two years at £800 a year; but Macklin's violent temper soon brought the engagement to a close. Returning to London, he played *Mercutio* in Covent Garden. He took a formal leave of the stage in 1754, and opened a tavern and coffee-house in the Piazza of Covent Garden, with which he combined lectures on the drama by himself. Here he was the constant butt of Foote's ridicule, and was soon forced to close his doors. Bankruptcy followed, and he had again to take to the stage. Accordingly he joined Barry and Woodward in opening the new theatre of Crow Street in Dublin in 1757. On the death of his wife he returned to England to a good engagement at Drury Lane, where he brought out his farce of "Love a la Mode" in 1760, and the following year he produced "The Married Libertine" at Covent Garden. He revisited Dublin in 1763, where he played *Shylock*, *Sir Archy*, and *Peacem* with great success in Smock Alley. Again in London in 1774 he appeared in the character of *Macbeth*. A plot was formed against him by some of the company, which ended in Macklin's dismissal. He brought an action, obtained large damages, but compromised for his expenses, and £300 worth of tickets. Macklin's powers now began to fail; while playing *Sir Pertinax MacSycophant* in his own comedy, his memory failed, and he could not proceed. In May, 1789, he attempted *Shylock* with a similar result; the part was finished by another actor, and Macklin never again came forward. He survived till the 11th July, 1797. To his talents as an actor Macklin added the merit of a successful dramatic writer. Of his ten plays two are so excellent that they still retain their place on the acting list—"Love a la Mode," and "The Man of the World;" the last is his chef d'œuvre. His temper was violent and splenetic, involving him in perpetual quarrels; his appearance was unprepossessing, and his features harsh and sinister. "If the Deity," said Quin of him, "writes a legible hand, that fellow is a villain," a remark more bitter than true.—J. F. W.

M'KNIGHT, JAMES, D.D., the commentator, was born 17th September, 1721, at Irvine where his father was parish minister; and was educated for the ministry at the universities of Glasgow and Leyden. After being licensed to preach by the presbytery of Irvine, he officiated for some time at the Gorbals, Glasgow, and at Kilwinning, before he was ordained. In 1753 he was ordained minister of Maybole, where he continued for sixteen years, and where he commenced his literary labours. In 1756 he published his "Harmony of the Gospels," the plan of which he had conceived while still at college, and of which a second edition with improvements appeared in 1763. In the latter year he published the "Truth of the Gospel History," including a view both of the internal and external evidences of christianity. These works procured him a high reputation for theological learning, and were rewarded with the degree of D.D. from the university of Edinburgh, and with his nomination to the moderator's chair of the general assembly of the Church of Scotland in 1769. In the same year he was translated to Jedburgh, and three years later to Edinburgh, where he was first minister of Lady Yester's church, and next of the Old church, in which latter he continued from 1778 till his death, 13th January, 1800. After the death of Dr. Webster he was appointed joint-collector with Sir Henry Moncrieff of the Widow's fund of the church. As his parochial charge was a collegiate one (he had for some years as his colleague Dr. Henry, author of the History of Great Britain), he was able to command considerable leisure for his critical studies; and for thirty years he worked without interruption upon the preparation of his principal work, "The New Translation of the Apostolical Epistles, with a Commentary and Notes," which appeared in 1795, in 6 vols., quarto. It included a "Life of the Apostle Paul," and was frequently republished in

8vo. It was everywhere well received, not only in Scotland but in England, and was no doubt a considerable advance upon previous works of a similar kind. It has not been able, however, to maintain its position in competition with the claims of later commentaries. The author's theology was defective, his spiritual sympathies with the apostle were far from full-toned or complete; and in exact knowledge of the peculiarities of the New Testament Greek, he has been far outdone by later critics and commentators. But judged by the standard of his own age, he was a meritorious scholar and interpreter; and his merits were acknowledged not only by his own church, but by many bishops and other dignitaries of the Church of England.—P. L.

MACLAINE, ARCHIBALD, D.D., the author of the well-known translation of Mosheim's Church History, was born at Monaghan in Ireland in 1722. He studied at Glasgow under Mr. Hutcheson for the presbyterian ministry, and about 1745 was invited to the Hague to succeed his uncle, Dr. Milling, as pastor of the English church. Here he remained till 1794, when the French invasion obliged him to leave Holland. He afterwards resided at Bath, where he died in 1804. The first edition of his translation of Mosheim was published in 1765. It was well received, and has been often reprinted. Dr. MacLaine published also various sermons, and a reply to Mr. Soame Jenyns' view of the Internal Evidence of Christianity.—D. W. R.

MACLAURIN, COLIN, a famous Scottish mathematician, was born at Kilmodan in 1698, and died at York on the 14th of June, 1746. He was educated at the university of Marischal college, Aberdeen, where, in 1717, he was appointed to the professorship of mathematics at the early age of nineteen, having proved his superiority to other candidates in a competitive examination. In 1722 he travelled for a time in France as tutor to the son of Lord Polwarth. He afterwards became assistant to James Gregory, then professor of mathematics in the university of Edinburgh; and on the death of Gregory, Maclaurin was appointed to the vacant chair. In 1745 he superintended the construction of some temporary fortifications, intended for the defence of Edinburgh against the army of Prince Charles Edward. On the unopposed entrance of the pretender's forces into that city, Maclaurin quitted it never to return. The great mathematical ability of Maclaurin caused him to be highly esteemed by Newton, who paid him an annuity during the time that elapsed between his appointment as assistant to Gregory and his succeeding to the chair of mathematics; and Maclaurin worthily repaid the benefit by becoming one of the most able of the mathematicians by whom the discoveries of Newton were expounded and developed, and his labours continued. His mathematical writings are remarkable for order, conciseness, and clearness, and are still well worthy of study. His principal works were—"Geometria Organica, seu descriptio linearum curvarum universalis," London, 1720; "A Treatise on Fluxions," Edinburgh, 1742, which was the best work on fluxions of its time; "A Treatise on Algebra," published after the author's death; and an "Exposition of the Philosophical Discoveries of Sir Isaac Newton," also published posthumously, London, 1748. He also wrote several detached memoirs—one of which, on the collision of bodies, gained a prize offered by the French Academy of Sciences in 1724, and another, on the theory of the tides, shared a similar honour with memoirs on the same subject by Euler and Daniel Bernoulli (*q. v.*), in 1740.—W. J. M. R.

MACLAURIN, JOHN, of Dreghorn, eldest son of Professor Maclaurin, was educated at the high school and university of Edinburgh, and was admitted an advocate in 1756. He practised successfully for many years, and was elevated to the bench in 1788, by the title of Lord Dreghorn. He died in 1796. His works, including an essay on literary property, a collection of criminal cases, &c., were published in 1798 in two volumes. He was also the author of an anonymous publication, entitled "Observations on some Points of Law," &c.—J. T.

MACLAURIN, JOHN, an eminent preacher, was born at the manse, Glendaruel, Argyshire, October, 1693. His father was minister of the parish. John was the second son; the eldest died in youth; and the third son, Colin, became one of the most famous mathematicians of the age. The family seems to have come originally from Tyree, one of the small Hebrides. Maclaurin's nephew, the son of Colin, who occupied a seat as a judge in the court of session by the title of Lord Dreghorn, took this legend for his coat of arms, "Tyrri tenuere coloni." Maclaurin after attending college and hall in Glasgow, and studying for a



short time at Leyden, was licensed by the presbytery of Dumbarton, 1717, and ordained in 1719 at Luss, on the banks of Lochlomond. In 1723 he was translated to the north-west parish of Glasgow, then popularly called the Ram's Horn, and now St. David's. After labouring with great acceptance for many years in a catholic spirit, corresponding with such good men at home as Dr. Erskine of Edinburgh, and such good men abroad as Jonathan Edwards, promoting vital piety by all means in his power, aiding evangelical truth and freedom, and promoting public charities, he died after a lingering illness on the 8th of September, 1854. Mr. Maclaurin married first in 1724, Lillias, daughter of Mr. Rae of Little Govan, and in 1749, after ten years of widowhood, Margaret, daughter of Mr. Patrick Bell of Cowcaddens. His eldest daughter married Mr. Finlay, the direct ancestor of the Finlays of Castle Toward, and his grand-daughter by his second daughter Mrs. Craig became Mrs. M'Lehose, the famous Clarinda of Burns' correspondence. She died in Edinburgh in 1841. Maclaurin's fame rests on his posthumous sermons, first published in 1755 by his son-in-law, Dr. Gillies. A handsome edition of his works was lately published under the care of Dr. Gould. His sermons are grand and massive, abounding in original, profound, and suggestive thought, and yet very spiritual in tone. His discourse on "glorying in the cross of Christ" is one of the noblest in the language, and has often been commended for its eloquence and power. He also wrote some essays. That on the "Prejudices of Men against the Gospel," is distinguished by its depth, acuteness, and searching character; and that on the "Scripture Doctrine of Divine Grace" is no less remarkable for its force and fulness. He also wrote at considerable length on the prophecies relating to the Messiah.—J. E.

MACLEAN, LET. ELIZABETH. See LANDON, Miss.

MACLEAY, ALEXANDER, F.R.S., L.S., &c., for more than a quarter of a century secretary of the Linnean Society, was born in the county of Ross, on the 24th of June, 1767. His father was provost of the town of Wick, and a deputy-lieutenant of the county of Caithness, and the representative of one of the most ancient families in the north of Scotland. Mr. Macleay was educated for commercial pursuits, which, however, he soon relinquished, and became in 1795 chief clerk in the Prisoners of War office; in 1797, head of the correspondence department of the Transport Board; and in 1806, secretary of that board, which office he filled until the abolition of the board in 1818, when he retired upon a pension. Having been selected by Earl Bathurst, then colonial minister, to occupy the important office of colonial secretary to the government of New South Wales, he embarked for that colony in 1825. Previous to his leaving England, the Linnean Society at a general meeting unanimously adopted a resolution, which was recorded in the minutes, expressive of the high estimation in which Mr. Macleay was held by the members, "on account of twenty-seven years of unremitting and unrequited labour, devoted to the interests of science; and of the cordial esteem and sincere regret of the society in quitting, even for a time, his cherished sphere of usefulness." Mr. Macleay ably and most satisfactorily administered the colonial secretaryship of New South Wales until the close of 1836; and having now been completely identified with the colony, and justly regarded as one of the warmest promoters of its interests, he was chosen in 1843 to be the first speaker of the legislative council, then established, and in that capacity conducted himself "with so much ability, judgment, and impartiality, as to receive on his retirement from its duties, in May, 1846, the marked approbation of both sides of the house." As a naturalist, Mr. Macleay was chiefly devoted to the study of insects, of which he had the finest and most extensive collection then existing in the possession of any private individual in England. He became a fellow of the Royal Society in 1809, and subsequently a member of its council. He was also a foreign member of the Academy of Sciences of Stockholm, and a corresponding member of the Academy of Turin. He was also appointed a vice-president of the Horticultural Society on its first formation. Mr. Macleay married early in life a relation of the house of Barclay of Urie, by whom he had seventeen children. His eldest son, William Sharp Macleay, is the well known naturalist and author of *Horæ Entomologicæ*, &c. Mr. Macleay closed a life of honour and usefulness, on the 18th July, 1848, in the eighty-second year of his age.—J. O. M'W.

\* MACLISE, DANIEL, R.A., was born at Cork, January 25th, 1811. Though born in Ireland he is of Scottish descent. His

father, a Macleish of Callander, was an ensign in the Elgin Fencibles, and was stationed with his regiment at Cork; when captivated by the fair daughter of a merchant in that city, he sold his commission and took to trade in order that he might marry her. It was the earnest desire of young MacLise to become a painter; but business had not been prosperous, and his father deemed it more prudent to accept for him a situation in a bank. At the age of sixteen, however, the youth boldly resolved to quit this uncongenial occupation, and trust to his pencil for a maintenance. He entered himself as a student in the Cork School of Art, and took lessons in anatomy, supporting himself meantime by taking likenesses and by the sale of drawings. In 1828 he came to London and entered himself a student in the Royal Academy. Here he fairly distanced all his peers, carrying off in succession all the medals, commencing with that for a drawing from the antique on the year of his entry, and concluding with the gold medal, the highest honour obtainable by an academy student. But the teaching of the academy was insufficient alone to satisfy his eagerness for artistic knowledge. The summer of 1830 was spent in Paris in studying the processes of the French painters, and examining the masterpieces in the public galleries. Whilst studying in the academy, Mr. MacLise supported himself by making drawings for the booksellers, and painting portraits. His first oil pictures were "Mokanna Unveiling," exhibited in 1833 at the British Institution; and "All Hallow-eve;" and another at the Royal Academy. They were regarded as works of unusual promise, and the favourable impression was fully confirmed by his "Installation of Captain Rock," exhibited in 1834, and still more by "The Chivalrous Vow of the Ladies and the Peacock," 1835—one of the leading attractions of the year, and altogether so remarkable a work as to insure the painter's election as A.R.A. at the earliest age (twenty-four), which the statutes of the academy permitted. He was elected R.A. in February, 1840; his election following at the earliest possible date upon the exhibition of his great picture, "Merry Christmas in the Baron's Hall." From this time up to 1855, Mr. MacLise usually had at least one picture at the annual exhibition of the Royal Academy. Some of these were paintings much larger in size, more elaborate and complex as compositions, and filled with many more figures than it is in these days customary for English painters to execute, except at rare intervals; others were illustrations of some simple passage from Goldsmith or Le Sage, and of comparatively moderate dimensions; but all of them afforded the plainest evidence—at times almost too palpable evidence—of careful study and conscientious execution. Mr. MacLise's oil paintings divide themselves into four classes—the Familiar, in which a sense of humour is predominant, as in his "Olivia and Sophia fitting out Moses for the Fair," "Moses and the Gross of Green Spectacles," and others of the Vicar of Wakefield series; those from Gil Blas; and those from the Twelfth Night: the Romantic, as the "Vow of the Peacock," "Orlando and the Duke's Wrestler," "Robin Hood and Cœur de Lion," "The Chivalry of the reign of Henry VIII," &c.; the Fanciful, or poetic, as in the "Origin of the Harp," "Shakspeare's Seven Ages," &c.; and the more strictly Historic, or that in which the historic or reflective element prevails, of which "Noah's Sacrifice," "Alfred in the Tent of Guthrum," the "Play Scene in Hamlet," and the "Marriage of Eva and Strongbow," are prominent examples. The only painting which Mr. MacLise has exhibited at the Royal Academy for the last six years is one of secondary importance, "The Poet to his Wife," 1859. His time has been of late almost entirely devoted to his commissions for the new houses of parliament. When it was decided to decorate the new building with frescoes, Mr. MacLise was one of the artists selected for the purpose: he had already painted a fresco of "Sabrina releasing the Lady from the Enchanted Chair" in the summer house of Buckingham palace. His frescoes "The Spirit of Justice" and "The Spirit of Chivalry," in the house of lords, are perhaps the most successful yet executed. In order to execute these works satisfactorily, Mr. MacLise made careful inquiries and instituted various experiments into the process of fresco painting—an art at the time he commenced his pictures almost untried by English painters. He obtained great mastery over the materials, but his experience whilst working, and still more the appearance of other frescoes recently executed in this country and on the continent, rendered him distrustful of the permanency of the process as at present understood and practised. He therefore made a prolonged visit to Italy in 1855, in order



to examine into the condition of the earlier frescoes. Their faded and damaged state strengthened his distrust; and the attentive perusal of a publication on the process of stereochromy or water-glass painting, by Dr. J. N. von Fuchs, which the prince consort had caused to be translated and privately circulated chiefly among the artists engaged on the new houses of parliament, led him to determine on submitting the new process to a thorough investigation. Dissatisfied with his early experiments, he proceeded to Germany, where Kaulbach and other eminent mural painters had for some time been employing the process in their more elaborate works. The result was that Mr. Maclise fully satisfied himself of the superiority of the process for mural paintings over any other, and acquired a thorough facility in its application. He has consequently in his great work, the "Meeting of Wellington and Blücher after Waterloo," which he is painting in one of the compartments of the Royal gallery of the house of lords, employed water-glass (silicate of potash) as the vehicle, with excellent effect as regards appearance and, we may hope, as regards permanence also. This picture from its size (it is forty-five feet in length), the vast number of figures which it contains, its grave monumental character, the untiring labour bestowed upon every part, as well as from its remarkable technical merits, is at once by far the most important work which Mr. Maclise has painted, and the grandest mural painting of the English school. It is now completed; and "Trafalgar," a companion worthy of it will shortly be commenced by Mr. Maclise in the corresponding compartment of the Royal gallery. It only remains for us to allude to the very remarkable drawings by Mr. Maclise which have from time to time been exhibited, especially to the unrivalled series of forty-two drawings illustrative of the Norman invasion, exhibited in 1857; and those engraved for the illustrated editions of Moore's Poems, &c. Mr. Maclise has painted portraits of Lytton, Dickens, and other literary friends, &c.—J. T. e.

MAC MURROUGH or MAC MURCHAD, DERMOT, historically connected with the English invasion of Ireland in the reign of Henry II., was king of Leinster, and a man of a cruel, treacherous, and violent nature. The abduction of Dervorgil—the wife of his enemy O'Ruarc, prince of Breffny—in 1153 led to an inextinguishable feud between these chiefs. Upon the accession of Roderic O'Connor as king of Ireland in 1166, a large force under O'Ruarc was mustered against Dermot, who in despair set fire to his capital of Ferns; fled to Bristol and thence to France, where Henry then was; and offered to hold his kingdom under the English monarch on the condition of his assisting him to recover it. This offer fell in with the previous designs of Henry, and he dismissed Dermot with letters, authorizing his English subjects to aid him. Dermot returned to Bristol, and engaged Strongbow to invade Ireland, offering him his daughter Eva in marriage. Proceeding secretly to Ireland in 1169, he concealed himself in the monastery of Ferns. In the following year he was joined by Fitzgordon and Fitzstephen from Wales, and a series of contests of various fortune ensued, ending in the subjugation of Ireland. Dermot finally led his troops into the territory of O'Ruarc, but was twice signally defeated, and died at Ferns in May, 1171, aged eighty-one, when his kingdom passed in right of his daughter to Strongbow.—J. F. W.

MACNEIL, HECTOR, a Scottish poet and miscellaneous writer, was born in 1746, and was the son of a military officer, who ultimately quitted the army and became a farmer at Rosebank, near Roslin. Hector was educated for a mercantile life, and lived for some time with his cousin, a merchant in Bristol. He afterwards went to the West Indies, where for many years he followed the ungenial employment of a slave-driver. He returned to Scotland in 1786, in poor health and with very narrow means. From his early years he had manifested a taste for poetry, and in 1789 he published "The Harp, a Legendary Tale." In 1795 appeared his best and best-known work "Will and Jean," which was followed next year by "The Waes o' War." Both of these poems display pathos and simplicity, occasionally degenerating into baldness and silliness. About the same time he published a descriptive poem entitled "The Links of Forth," and wrote a number of songs which display considerable humour, as well as pathos and delicacy of sentiment. He was under the necessity of returning to the West Indies, but after a brief residence there he received a legacy of £100 a year, and immediately returned to Edinburgh, where he resided till his death in 1818. Besides the works already mentioned, he was the author of "The Memoirs of Charles Macpherson," a

novel; "The Pastoral and Lyric Muse of Scotland;" "Town Fashions;" "By-gone Times;" and "The Scottish Adventurer." Several of his songs are still popular.—J. T.

\* M'NEILL, SIR JOHN, the Right Hon., third son of the late John M'Neill, Esq., of Colonsay, and brother of the president of the court of session, was born at Colonsay in 1795. After serving in the army of the East India Company, he was appointed assistant envoy at Teheran in 1831, having previously been assistant to the chargé d'affaires at the Persian court. In 1834 he became secretary of embassy, and from 1836 to 1842 was envoy extraordinary and minister plenipotentiary in Persia. A work which he published anonymously in 1836, on the progress of Russian influence in the East, produced a considerable impression in England. After his return home he was appointed in 1845 chairman of the new board of supervision for relief of the poor in Scotland, and in 1851 conducted an inquiry into the condition of the western Highlands and islands, in his report strongly recommending emigration as a remedy for the then destitution of a large portion of their population. In the winter of 1855 Sir John M'Neill was commissioned with Colonel Tulloch by the government to investigate on the spot certain deficiencies in the arrangements of the army before Sebastopol, and their report proved of service, though its accuracy in some particulars was impugned by a military commission at home. Sir John M'Neill was made a G.C.B. in 1837, and a privy councillor in 1857.—F. E.

MACNISH, ROBERT, M.D., LL.D., was born in Glasgow in 1802, and was the son of a respectable medical practitioner in that city. Having made choice of the same profession, after the usual training and examination, Macnish obtained his diploma at the age of eighteen, and for a year and half acted as assistant to Dr. Henderson of Clyth in Caithness. On quitting this situation he resided for a year in Paris, for the double purpose of recruiting his health and prosecuting his medical studies. On his return to Glasgow, he became assistant to his father, and took his degree in 1825. He obtained a fair share of success; but it is to his literary, rather than his professional abilities, that his fame is mainly owing. At an early age he had become a contributor to the periodical literature of the day, and in 1825 one of his pieces entitled "The Metempsychosis," found admission into *Blackwood's Magazine*. From this time he became a regular contributor to that far-famed journal, under the signature of "a Modern Pythagorean." His articles were distinguished by their classical style, and by rich, racy, and original humour, and soon attracted general attention. He also furnished contributions both in prose and verse to *Fraser's Magazine* and other periodicals. But his reputation now mainly rests on his "Anatomy of Drunkenness;" and "Philosophy of Sleep"—works which embody the results of much patient research and thoughtful sagacity. In 1833 Macnish published his "Book of Aphorisms;" and his "Introduction to Phrenology" appeared in 1835. He died of typhus fever in January, 1837. His miscellaneous writings have been collected and published in one volume by his friend Delta.—J. T.

MACPHERSON, JAMES, celebrated for having given to the world the poems known as "Ossian," was born in 1738 in the parish of Kingussie, Inverness-shire, where his father occupied a farm. He studied at the university of Aberdeen, but did not enter the church of Scotland, for which he was intended, and became parish schoolmaster of Ruthven. In this situation he published about 1738, "The Highlanders," a heroic poem in six cantos; and then became tutor to Mr. Graham, the younger of Balgowan, afterwards famous as Lord Lynedoch. In the summer of 1759, while visiting Moffat with his pupil, he met John Home, the author of Douglas, and his friend Dr. Alexander Carlyle. In their conversations the old Celtic poetry of Scotland was adverted to; and Macpherson translated for them some pieces of Gaelic poetry, which made a great impression upon Home. Dr. Blair inspected them with admiration; Macpherson was exhorted to publish; and with the aid of Dr. Blair, who contributed an anonymous preface, they appeared in 1760 as "Fragments of Ancient poetry collected in the Highlands of Scotland," translated into English. Macpherson, according to David Hume, was discontented with his position, and no doubt eagerly availed himself of a subscription raised for the purpose by the Edinburgh Faculty of Advocates, to make a tour in the highlands and islands in search of more remains of Celtic poetry. He found, according to his own account, an



abundance of Ossianic poetry not only floating on the lips of the people, but preserved in ancient MSS. Accordingly, in 1762 appeared "Fingal, an epic poem in six books;" and in 1763, "Temora, an epic poem in eight books," professing to be translations from the Gaelic of Ossian—a Celtic Homer of the fourth century. Their success was great; and Ossian and Macpherson soon attained a European celebrity. Dr. Blair wrote a critical dissertation defending the genuineness of the poems against cavillers, and descanting on their beauty; while Dr. Johnson denied both. Meanwhile Macpherson found his worldly fortunes improved by his literary fame. The year after the publication of "Temora" he was appointed private secretary to the governor of Pensacola and surveyor-general of the Floridas; and after a two years' absence from England he returned with a life-income of £200 a-year. Between 1771 and 1775 he published his "Introduction to the History of Great Britain and Ireland," chiefly in its relation to Celtic archaeology and ethnology—in one of the chapters a list is given of Gaelic and Latin words identical in meaning and similar in sound; a prose translation of the Iliad, which was received with ridicule; and a not unreadable "History of Great Britain from the restoration to the accession of the house of Hanover;" with two volumes of "Original Papers," which contain, among other curious matter, portions of the autobiography of James II. It was in the year of the publication of this last work, 1775, that the severest blow till then given to the genuineness of Ossian was dealt by Dr. Johnson in his Journey to the Western Islands of Scotland. Macpherson threatened personal violence, and received from Johnson the celebrated letter containing the passage—"I hope I shall not be deterred from detecting what I think a cheat by the menaces of a ruffian." Macpherson turned to politics, and wrote pamphlets for the ministry against the claims of the American colonists, at least one of which was ascribed to Gibbon. He next became agent for the nabob of Arcot—a position of considerable emolument, and which brought him into the house of commons, where he represented Camelford from 1780 to 1790. Though active with his pen in the cause of his Indian patron, he was a silent member of parliament. About 1796 he retired, the possessor of a considerable fortune, to an estate which he had purchased in his native county, not far from Mrs. Grant of Laggan, whose one or two notices in her Letters from the Mountains, of Macpherson in his later years, represent him as a dissipated old bachelor. He died on his estate in February, 1796, leaving directions, which were obeyed, for the transfer of his remains to Westminster abbey. In 1797, the year after his death, the Highland Society appointed the committee of inquiry into the genuineness of the Ossianic poems, which reported in 1805 the non-existence of a single old MS. copy of them or of any one of them. The non-production of the MSS. talked of by Macpherson was indeed the great weakness of his case. Even when the Scotch residents in India raised a sum of £1000 to defray the expense of publishing the Gaelic originals, Macpherson delayed the publication on one pretence or another; and when it did take place, eleven years after his death, the MS. used was simply Macpherson's own. No unbiassed critic and scholar can now be found to assert that the Ossianic poems, as we have them, are genuine. It is too late to discover with perfect exactness what portions of them Macpherson did glean from oral tradition; but that there was really some slight basis of that kind in existence in his time even Johnson did not deny. Malcolm Laing's Dissertation, appended to the second volume of his History of Scotland, 1800, and his notes and illustrations to the Poems of Ossian, 1805, nearly exhaust what can be said on the anti-Macpherson side. Of recent contributions to the Ossianic controversy we may mention two, both of them by believers in Macpherson—the Genuine remains of Ossian, literally translated, with a preliminary dissertation, by Patrick Macgregor, 1841, published under the patronage of the Highland Society of London; and the Authenticity of the Poems of Ossian, a lecture by Peter M'Naughton, 1861.—F. E.

\* MACREADY, WILLIAM CHARLES, actor and manager, was born in London on the 3rd March, 1793. He was intended by his father, a provincial manager, for one of the learned professions, and was educated at Rugby. As in the case of Fanny Kemble, filial duty led Mr. Macready to go upon the stage in the hope of diminishing a father's pecuniary embarrassments. His first appearance was as *Romeo* at the Birmingham theatre

in the June of 1810. Successful at the outset, after a provincial career of six years he appeared for the first time before a metropolitan audience at Covent Garden, on the 16th of September, 1816, as *Orestes* in the *Distressed Mother*. After eleven more years of labour he had come to be considered the first English tragedian of his age, uniting the fire of the elder Kean to the dignity and good taste of John Kemble. In October, 1837, he became lessee of Covent Garden, and added to his own noble personations a splendour and accuracy in the *mise en scène*, till then unknown on the British stage. It was to aid Mr. Macready's efforts for the elevation of theatrical entertainments that his friend, Sir Edward Bulwer Lytton wrote for him at this period *Richelieu* and the *Lady of Lyons*; and as the great French cardinal of the former drama, he achieved one of his most striking histrionic triumphs. His enterprise was not financially successful. At the close of the second season he retired from it, and a testimonial was presented to him in recognition of his efforts. In a similar spirit, and with a similar result, he undertook in 1842 the management of Drury Lane for two seasons. On February 26, 1851, he took leave of the stage; and at the farewell banquet afterwards given to him, Sir Edward Bulwer Lytton in the chair, the attendance and proceedings exhibited the high regard felt for the actor, the manager, and the man. Mr. Macready occasionally emerges from his retirement at Sherborne, Dorsetshire, to lecture or give readings for the benefit of popular educational institutions. In 1849 he published an edition of the poetical works of Pope, originally prepared and privately printed for the use of his own children to whom it is inscribed.—F. E.

MACRINUS, M. OPELIUS, Emperor of Rome, was born of very humble parents at Cæsarea, in Mauritania, in 164. Having obtained admission to the service of Plautianus, he gradually rose to an influential position, and at length was appointed by Caracalla to be prefect of the prætorian guard. A prophecy having gone abroad that he was to succeed his master, Macrinus, dreading his resentment, procured his death on the 8th of April, 217. Three days after he was proclaimed emperor by the army, and the title of Cæsar was conferred on his son. But the disgraceful defeat he received at Nisibis, and the reforms he was obliged to introduce, soon brought him into disfavour. Advantage of this was taken by Julia Maesa, who contrived to induce the legions quartered near Emesa, where she lived, to believe that her grandson, Elagabalus, was a natural child of the Emperor Caracalla. An insurrection was made in his favour, and at a battle fought on the 8th of June, 218, Macrinus was defeated and had to fly for his life. Soon after he was captured at Chalcedon and was put to death after a reign of fourteen months.—D. W. R.

MACROBIUS, AMBROSIIUS AURELIUS THEODOSIUS, flourished under the Emperor Honorius, at the beginning of the fifth century after Christ. It is probable that he was by birth a Greek, and that he had not embraced christianity. Of his life nothing is known. His extant works are—1. A tract on Greek and Latin grammar, of no great value. 2. A commentary on the *Dream of Scipio*, as given by Cicero in his *De Republica*; the sixth book of that treatise in which this passage occurred being now lost, the extract given by Macrobius is of much interest. This commentary also throws some light on the cosmogony of the neoplatonists, to whose opinions Macrobius seems to have inclined. 3. The "*Saturnalia*," in seven books, a celebrated work, and that by which Macrobius is generally known. It is written in the form of dialogues in imitation of Plato, which are supposed to take place during the festival of the *Saturnalia* at the house of a senator at Rome. The subjects treated are various, comprising mythology, history, antiquities, criticism, and physiology. Four of the seven books are devoted to criticisms on Virgil, and much light is thus thrown on the composition of the *Æneid*. Macrobius was a man of great learning and research, and is considered one of the most valuable of the Latin antiquarians.—G.

\* M'WILLIAM, JAMES ORMISTON, M.D., F.R.S., F.R.C.P. London, C.B., R.N., and medical inspector of her majesty's customs, was born at Dalkeith in 1807. He studied his profession under the eminent doctors Andrew, Walter, and Charles Graham, the second of whom was surgeon-extraordinary to the king, George IV. In 1829 M'William, after the usual course of medical education at the university of Edinburgh, commenced his career in the royal navy, serving on the home, West India, and Mediterranean stations; was promoted to the rank of surgeon in



1837; and took service during that and the two following years on the west coast of Africa, when he was rewarded with the "Blane gold medal," for the best medical journal in the naval service. In 1841 he was appointed principal medical officer to the Niger expedition, under the command of Captain Trotter, R.N. The deeply interesting, but harrowing details of the disastrous return voyage down the river, in which Dr. M<sup>c</sup>William displayed almost superhuman energy and devotion, are matter of history. They have been recorded in the Narrative of the Niger Expedition by Captain Allen and Dr. Thomson, and in medical and scientific journals of the time. The doctor has himself given to the world a very valuable "Medical History of the Niger Expedition." The merits of this work elicited deserved encomiums from the leading journalists of both Europe and America. The author's natural delicacy restrained him from dwelling upon circumstances which called forth the most exalted heroism on his part; but a glowing testimony has been paid to it by Captain Trotter in one of his despatches printed among the papers relative to the expedition, which were presented to parliament. In 1846 he was selected by the director-general of the naval medical department to proceed to the Cape de Verde Islands, and investigate the nature and origin of the yellow fever prevailing at Boá Vista. His report was printed by order of parliament, and his services at Boá Vista were most flatteringly acknowledged by Lord Howard de Walden and Seaford, her majesty's ambassador at the court of Lisbon. Sir William Pym in a letter to the lords of the council, April 23, 1847, states that Dr. M<sup>c</sup>William "followed up his investigation with great judgment, perseverance, and impartiality. Those questions which have reference to the infectious or contagious power of the yellow fever, Dr. M<sup>c</sup>William has finally settled and brought to a complete test, and he deserves well of his country." In the same year his distinguished services were recognized by Earl Russell, and his devotion rewarded by his present appointment as medical inspector of H.M. customs. He has ably filled the office of secretary to the Epidemiological Society since 1850; and has contributed to the various periodicals of the day many valuable papers, amongst which may be mentioned, "Observations on Second Report on Quarantine by the General Board of Health relating to Yellow Fever Epidemic on board H.M.S. *Eclair*, and at Boá Vista," 1852; "On Malaria as a source of fever in warm climates," *Athenæum*, 1844; "On Contagion of Cholera," *Medical Gazette*, June, 1849; "On the use of Bofareina as a means of exciting lactation among the natives of Cape de Verdes" (read before British Association, Edinburgh, 1850; *Lancet*, 1850); "Statistical Account of Health of Water Guard and Water-side Officers of H.M. Customs" (read before British Association for promotion of Social Science at Birmingham, 1857). To the untiring exertions of Dr. M<sup>c</sup>William, who has been long known as a successful and zealous advocate of naval medical reform, the medical officers of the royal navy are mainly indebted for the general improvement in rank and position at length conceded to them; and of which they were so fully sensible, that in 1858 they united in presenting to him a magnificent service of plate. In 1858 also he was appointed by her majesty a companion of the bath, in graceful recognition of his services to his country.—F. J. H.

MADDEN, SAMUEL, D.D., one of the founders of the Royal Dublin Society, and whose name is connected with the most useful Irish institutions of his day, was born in Dublin in 1687, and graduated in Trinity college in that city. In 1729 he produced a tragedy, "Themistocles," which was acted at Lincoln's-Inn-Fields for nine nights with considerable success. Returning to Ireland, he entered the church, and was presented to a family living worth £400 a year. He applied himself from this period untiringly to the promotion of every beneficial scheme for the advancement of his country. To him is due in 1731 the conferring of premiums at the quarterly examinations in Trinity college. The same year he assisted a few other patriotic individuals in establishing the Dublin Society, which, in the words of Arthur Young, "has the undoubted merit of being the parent of all the similar societies now existing in Europe." In 1738 Madden led the way to the most important efforts ever made for the civilization of Ireland by his pamphlet, entitled "Reflections and Resolutions proper for the Gentlemen of Ireland," proposing premiums for competition in painting, statuary, and architecture; renewing the subject in the following year in a letter to the Dublin Society in which he offered £130 a year for a premium fund for those objects. The result was to give an

impetus to the fine arts in Ireland, which from that day have been steadily prospering. Dr. Madden wrote "Memoirs of the twentieth century, or original letters of state under George VI.," but only one volume appeared, which was called in and cancelled. Madden was acquainted with Dr. Johnson, who had a high opinion of the man, though he justly thought him but an indifferent poet. "He submitted," says Johnson, speaking of Boulter's monument, "that work to my castigation; and I remember I blotted a great many lines, and might have blotted more without making the poem worse. Madden might afford to be a bad poet, and rest his fame on being a public benefactor." "His monuments," says a modern writer, "are thick around us, and present themselves on every side—our arts, agriculture, and literature, and all that has contributed to the best interests of Irish civilization are stamped with honourable recollections of Dr. Madden." He died 30th December, 1765.—J. F. W.

MADERNO, CARLO, a celebrated Italian architect, was born at Bissone in Como in 1556. After practising for some time at Rome as a worker in ornamental stucco, an art then much in vogue, he was led by the example of his relative Domenico Fontana to the study of the principles of architecture. The earliest buildings erected by him were the churches of S. Giacomo degl' Incurabili; the cupola of S. Giovanni dei Fiorentini; and the façade of S. Susanna—all of which were characterized rather by architectural incongruities and superfluous ornament, than by good taste. These works were, however, greatly admired, and Maderno was appointed architect to the Vatican by Pope Paul V., and intrusted with the completion of St. Peter's. Of this magnificent edifice, the plan as originally designed was that of a Greek cross, and three arms of the cross, with the lofty cupola, were at this time completed. Maderno altered the plan into that of a Latin cross by lengthening the unfinished or eastern arm, thereby injuring the proportions and, as a consequence, the effect of the whole. The eastern or entrance façade and portico of St. Peter's, Maderno's principal work, gained him a high reputation; he was employed or consulted on all buildings of any consequence in Rome, and his advice was sought by foreign princes. Among other works of importance, he finished the palace of Monte Cavallo and that of the Borghese, modernized the Strozzi and Lancellotti palaces, and commenced that of the Barberini. All of them are disfigured by eccentricities and extravagances, which clearly prefigure the decline of the renaissance style. The best of his palaces was that of the Mattei, sometimes attributed to Borromini. His principal churches were those of Vittoria, of S. Lucia in Selce, of S. Chiara, and the choir and cupola of S. Andrea della Valle. He was also employed in inspecting the ports and fortresses of the papal states. He died in 1629.—J. T.-a.

MADISON, JAMES, fourth president of the United States, was born in Virginia in 1751. He was intended for the bar, but deserted law for politics when the Americans began their struggle for independence, and does not seem to have ever followed any profession. A zealous assertor of the rights of the colonists, he became a member of the Virginian legislature; in 1780, of congress; and in 1787 of the convention which framed the constitution of the United States. In this last body he was very prominent, and his share in framing the constitution was considerable. At this time he was a decided federalist, and wrote about a third of the celebrated papers afterwards known as the "Federalist" (see HAMILTON, ALEXANDER), in which the new constitution was supported and recommended. Subsequently, in his case, the influence of Jefferson superseded that of Hamilton. In the absence of its original author, it was Madison who successfully fought the battle in Virginia of Jefferson's bill for the establishment of so-called religious freedom, by which all endowments for religious purposes were abolished in their native state. Afterwards (1798) he headed the opposition in the Virginian legislature to the alien and sedition laws of the administration, defending "state rights" from what he alleged to be the encroachments of congress. When Jefferson was elected president in 1801, he accordingly appointed Madison his secretary of state; and at the close of Jefferson's second presidency Madison was chosen his successor. Although the inheritor of Jefferson's general policy, Madison seems to have entered on the presidency in a milder spirit than that of his predecessor. In conducting continued discussions with France and England on the rights of neutrals, in which he had already taken an active part as secretary of state, he was not indisposed to be conciliatory, and on assuming power he substituted a non-intercourse



for the rigid embargo policy of Jefferson. When, after frequent collisions between the ships of the two countries, Madison at last recommended to congress the declaration of war with England, which it voted on the 18th of June, 1812, he is said to have been himself in favour of peace, and to have been induced to take that course by a pressure from without, and by menaces of a withdrawal of support at the coming presidential election. He was rewarded by being elected in 1813 president for a second term. During the war he displayed considerable energy in organizing and employing the resources of the states; but when the contest was closed by the treaty of Ghent, 24th December, 1814, one of the chief questions which had produced the war was still left unsettled—namely, whether England was entitled to take by force out of American vessels seamen who had deserted from the navy, and who by an easy process had converted themselves into American citizens nominally. At the expiry of his second presidential term, Madison retired from active public life, and died in his eighty-sixth year in the June of 1836. His "Papers," purchased and published by congress, appeared in 1841; they contain his contemporary diary of the debates in the important convention of 1787, by which the constitution of the United States was framed. An extremely favourable view of his character and policy is taken in the *Life of Madison*, written by Mr. John Quincy Adams in 1836, at the request of congress (Rochester, U.S., 1866); a much less favourable one is broached in the *History of the United States*, by Mr. Hildreth, who regards Madison as a time-server and popularity-hunter. His private character was irreproachable.—F. E.

**MÆCENAS**, **CAIUS CILNIUS**, was descended from a noble Etruscan family of great antiquity, settled at Arretium. He is supposed to have been born about 68 B.C., but the date is uncertain. Nothing is known of his early life, nor of the commencement of his intimacy with Augustus. The earliest event of importance in which he is known to have taken part, is the treaty of Brundisium between Antony and Augustus, 40 B.C. Subsequently, Augustus on several occasions intrusted him with the supreme control of affairs at Rome during his own absence. For about twenty years after the treaty of Brundisium, Augustus mainly relied for advice in state affairs on Mæcenas and Agrippa. The great power thus intrusted to him was used by Mæcenas wisely and moderately. He advised Augustus to clemency, and interfered with success in the interest of humanity. He is said to have dissuaded Augustus from restoring the republic after Actium, and the imperial administration was probably in great measure founded on his plans. From about 20 B.C. till his death, his influence over Augustus was materially weakened by some unknown cause—possibly arising from the criminal intimacy of Augustus with his wife Terentia. He was of a weak constitution, and, during his latter years at least, suffered much from ill health. He died in Italy, 8 B.C., leaving no children. This statesman is chiefly memorable for his share in the establishment of the empire, and for his munificent and judicious patronage of the great writers of his time. His vast power was disguised from the people by the voluptuous ease of his habits, and even his patronage of the poets had in some degree a political object. It was probably his wish to divert the Romans from too close an attention to their government—by encouraging public shows and amusements of all sorts; by fostering a general taste for every species of luxury; and by encouraging a literature which would inculcate epicurean doctrines and sing the praises of peace and plenty under the benevolent sway of Cæsar. But he was by nature fond of all luxury and pleasure, and his private morals were by no means pure. He acquired immense wealth, and was especially curious in collecting objects of vertu. His memory was held in high esteem by subsequent ages for his humane and liberal policy. No spies and informers, it was said, were employed by him; he enacted no severe laws; and his moderation and clemency were placed in favourable contrast with the jealous tyranny of later times.—G.

**MÆLZEL**, **JOHN**, an ingenious mechanic, born at Regensburg in 1772. He resided, in 1800, in Vienna, where he constructed an instrument, which, by means of a wheel moved by a weight, performed pieces of Turkish music, as if played by a band of flutes, pipes, trumpets, cymbals, triangle, and double drum. A double bellows furnished the wind. The sound of the trumpets was particularly admired. It was produced by ordinary trumpets blown by the machinery, with a power not to be excelled by any trumpeter. Maelzel sold this instrument, in the year

of its invention, to a Hungarian nobleman for three thousand florins. He afterwards constructed another similar instrument, with increased powers, which he called the Panharmonicon. This instrument was sold, as Gerber assures us, for twenty-five thousand dollars. Lastly, he exhibited at Vienna an automaton, which raised, if possible, still greater admiration than his preceding inventions. The following description of it is from the *Journal des Modes* for 1800, p. 251:—"From a tent M. Maelzel led out a fine manly-looking martial figure, in the uniform of a trumpeter of the Austrian dragoon-regiment Albert, his trumpet being in his mouth. After having pressed the figure on the left shoulder, it played not only the Austrian cavalry march, as also all the signals for all the manœuvres of that army, but also a march and an allegro by Weigl, which was accompanied by the whole orchestra. After this, the dress of the figure was completely changed into that of a French trumpeter of the guard; it then began to play the French cavalry march, also all the French cavalry manœuvres, and lastly a march of Dussek's, and an allegro of Pleyel, accompanied again by the full orchestra. The sound of this trumpet is pure, and more agreeable than even the ablest musician could produce from that instrument, because the breath of a man gives the inside of the trumpet a moisture which is prejudicial to the purity of the tone. Maelzel publicly wound up his instrument only twice, and this was on the left hip." Maelzel was also the inventor of the celebrated automaton chess-player; likewise of the metronome, to determine the time of a piece of music. He died in 1838.—E. F. R.

**MAESTLIN**, **MICHAEL**, a distinguished German astronomer, the teacher of Kepler, was born at Göppingen in 1550, and died on the 20th of December, 1631. He was educated at the university of Tübingen; and while still a young man, embraced the Copernican system of astronomy, of which he was one of the earliest advocates, as well as one of the most active and zealous. He delivered lectures upon it in different parts of Europe; and it is believed that one of these lectures was the means of impressing the truth of that system on the mind of Galileo. Yet Mästlin wrote and published astronomical works, in which the phenomena of the heavens were described according to the system of Ptolemy, in compliance with prevailing notions. In 1580 he was appointed professor of mathematics in the university of Heidelberg; and in 1584 he obtained the same appointment in the university of Tübingen, the seat of his early studies. He was one of the first to observe the temporary star of 1604. His chief claim to distinction is considered to be the fact that he was the instructor in mathematics and astronomy of Kepler, who studied at Tübingen during Mästlin's professorship, and was much encouraged by him in those researches which ultimately led to the great discovery of the laws of the planetary motions.—W. J. M. R.

**MAFFEI**, **FRANCESCO SCIPIONE**, Marquis, an eminent Italian writer, born in Verona of an ancient and distinguished family, 1st June, 1675; died of asthma, 11th February, 1755. Maffei's literary talents were displayed early; he was enrolled among the Arcadi in Rome at the age of twenty-seven, and, on returning to Verona, gained some distinction by a critique on Corneille's *Rodogune*. He fought among the Bavarian troops allied with France in the Spanish war of succession, and distinguished himself at the battle of Donawert in 1704. He then went back to his native city, and devoted himself to literature. His first important work was "The Code of Chivalry," 1710, written on the occasion of a quarrel in which his brother was engaged against the practice of duelling, which he denounced as contrary to religion, good sense, and social interests. He aimed at reforming the Italian theatre, then sunk in buffoonery; and in 1713 produced his tragedy of "Merope," which achieved a signal success, and passed through numberless editions and translations. Voltaire's tragedy of the same name was modelled upon Maffei's; which, however, the French author criticized as well as admired. In 1732 Maffei undertook a European tour of four years' duration, and was universally welcomed. In England he was made an LL.D., and a member of the Royal Society. A book which he published in 1742 on the doctrine of grace, and his expressed approval of moderate usurious interest, involved him in controversy with the jansenists, who prevailed on the Venetian senate to exile Maffei, then past seventy years of age; he was recalled, however, at the end of four months. He was moral, liberal, and public-spirited; but was weakly greedy of fame, self-admiring, and pragmatic. His works are extremely numerous and miscel-



laneous, the complete edition of 1790 amounting to eighteen volumes. "Verona Illustrata," 1721-82, is one of the most noted; a "Diplomatic History," 1727, is also highly esteemed, being the introduction to a work which he never completed. There are also two comedies; a translation in blank verse of the first book of the Iliad; three books against the existence of magic; writings on electricity and other questions of physical science. Maffei was, moreover, one of the three originators of the first Italian literary journal, the *Giornale dei Letterati*, in which he wrote from 1710 to 1719.—W. M. R.

MAGEE, WILLIAM, D.D., an eminent Irish divine, the author of the well-known work on the Atonement, was born of humble parents in 1765. He received his education at the university of Dublin, where he was a servitor. After being for some time assistant-professor of oriental languages, about 1806 he became senior fellow and professor of mathematics. His treatise on the Atonement, consisting of two sermons with notes—subsequently much extended—was first published in 1801. In consequence of the celebrity it attained, the author was made dean of Cork in 1813. In 1819 he was appointed bishop of Raphoe, and in 1822 he was promoted to be archbishop of Dublin. He died of paralysis at Redesdale-house, near Stillorgan, August 18, 1831.—D. W. R.

MAGELLAN or MAGALHAENS, FERNANDO DE, an illustrious navigator, whose place in the records of discovery is due to the fact of his being the first to find a passage from the Atlantic into the Pacific ocean, and to cross the last-named body of water. One of the vessels that composed his fleet returned to Europe by way of the Cape of Good Hope, thus accomplishing the first circumnavigation of the globe. Magellan was a native of Portugal. He was born at Villa de Sabroza, about 1470. He became familiar, early in life, both with the theory and practice of navigation; and was engaged in the service of his country at Malacca, in the East Indies, about 1510. He served subsequently in the African wars, fighting bravely at Azamor in Morocco. Returning to Portugal in 1512, Magellan filled various offices about the court; but discontent at the poor estimation in which his services were held led him to the determination of leaving his own country, and seeking the patronage of the rival court of Spain. With this view he repaired, in 1517, first to Seville—where he married the daughter of a distant relative—and thence to Valladolid, where the Spanish court was then located. The trade with the East, for the spices and other rich productions of that favoured region, engrossed at that time a large share of public attention. Magellan offered to conduct a fleet to the Moluccas by a westerly route, and thus obtain more directly and cheaply the spices which the Portuguese drew from the same region by the way of India and the Cape of Good Hope. He had numerous interviews at Valladolid with the ministers of the Spanish king—Charles I., afterwards the Emperor Charles V.; and finally arranged with them, in 1518, the terms on which the proposed expedition (the design of which was mainly commercial) was to be conducted. A fleet of five ships, carrying in all two hundred and thirty men, was fitted out in the following year, and Magellan sailed on September 20, 1519, from the harbour of San Lucar on the coast of Andalusia. After a brief stay at Rio Janeiro he pursued his way southward along the shores of the American continent, until he reached Port San Julian, in lat. 49°, where he passed the winter—May to September—of 1520. During his stay at this place, Magellan's determination and firmness were severely tested in quelling a dangerous mutiny on the part of the officers under his command, who had from the first obeyed with reluctance the orders of one who was not their own countryman, and the far-seeing boldness of whose enterprise they were perhaps unable adequately to appreciate. The method which he employed was unhappily stained by an act which no necessity can justify—the deliberate assassination, by the hands of a subordinate, of the captain of the *Vittoria*, one of the ships of his fleet. The common sailors were throughout devoted to the service of their commander. The mutiny quelled, Magellan left Port St. Julian in the middle of October, and on the 21st of that month entered the strait which has since borne his name. He cleared the strait on November 28. One of his ships had deserted him while in the strait, and another had been previously lost; so that his fleet was now reduced to three vessels. With these he sailed across the vast Pacific Ocean, and reached the Philip-

pine Islands on the 16th March, 1520, having occupied three months and twenty days in this previously untried navigation. Magellan was favourably received by the native king of Zebu, one of the Philippine group. This barbarian monarch declared himself a willing vassal of the king of Spain, received baptism at the hands of Magellan, and readily availed himself of the imprudently offered services of his visitor for the purpose of protection against his enemies. The adventure in which Magellan now engaged cost him his life. Advancing with a chosen band of followers into the territories of a neighbouring chieftain, he was surrounded by an overwhelming force; he fell, after a prolonged defence, beneath a shower of stones, and received his death from the blow of a lance. With true barbarian caprice the king of Zebu now adopted an altered course of conduct, and shortly after massacred such of the surviving Spaniards as remained on shore. Those who were on shipboard, too few in number to man three vessels, burnt one of their ships and proceeded in search of the Moluccas. They reached the island of Tidore, where they stayed to refit. One of the two remaining vessels subsequently endeavoured to recross the Pacific; and, returning to the Moluccas, became a prize to the Portuguese settlers there. The other vessel, the *Vittoria*, now under the command of Sebastian del Cano, crossing the Indian seas, doubled the Cape of Good Hope, and finally returned to Europe, having made the circuit of the globe in the term of three years and fourteen days. This ship, drawn upon shore, was long preserved.—W. H.

MAGENDIE, FRANÇOIS, a celebrated French physician and physiologist, born at Bordeaux in 1783. He commenced his medical studies at an early age, and acquired great skill as an anatomist; but it was to the study of physiology that he particularly devoted himself. Bichat had just given a new interest to the study of the phenomena of life, and Le-Gallois was then occupied with his researches into the functions of the nervous system; Magendie followed in their steps. In 1809, in a memoir read to the Institute, he demonstrated that absorption was effected by the veins, and not by the lymphatics. He also proved by direct experiment—replacing the stomach of a live dog by the bladder of a pig—how inactive the stomach is in the act of vomiting. His passion for performing experiments upon living animals was intense, and from 1816 he devoted himself to experimental physiology. His reputation and the novelty of his experiments attracted great numbers of students to his lectures; and in a visit he paid to England he repeated his experiments upon living animals before many of the chief physiologists of this country. A great outcry, however, was raised against the cruelty of these exhibitions; and though Magendie was defended by the eloquence of Sir James Mackintosh, public feeling continued to be strongly manifested against the barbarity attending such experiments. In 1830 Magendie was elected physician to the Hotel Dieu; and in the same year was appointed professor of medicine at the College of France. In 1848 he was named president of the French Board of Health, and in 1851 had the cross of commander of the legion of honour conferred upon him. Attacked in 1855 by a severe illness, he calmly studied the phenomena announcing the approach of death—"You see me here," he said to a friend who visited him on his deathbed, "completing my experiments!" He died in October of that year. Magendie has a great name in physiology, and his writings embrace a multitude of subjects. He confirmed by direct experiment the accuracy of Sir Charles Bell's theory of the double nature and composition of nerves. He studied the subject of poisons, and advocated the use of several as medicines, prussic acid, nux vomica, &c. His largest works are "Precis elementaire de Physiologie," "Leçons sur les phénomènes physiques de la vie;" "Leçons sur les fonctions et les maladies du système nerveux," &c.—W. B.-d.

MAGINN, WILLIAM, LL.D., author and journalist, was born in 1794 at Cork, where his father kept a successful academy. A precocious scholar, at the age of ten he entered Trinity college, Dublin, where he distinguished himself, afterwards receiving from his *alma mater* the degree of LL.D. On leaving college he assisted his father, whom he subsequently succeeded in the management of the school. Almost from its commencement he contributed to *Blackwood's Magazine* prose and verse, satirical, fanciful, and scholarly. In 1823 he married, surrendered his school, and went to London to live by literature. A staunch Tory, he was during its brief existence Paris correspondent of the



*Representative*, the daily paper started by the late John Murray in 1825; afterwards he contributed to Theodore Hook's *John Bull*, and on the establishment of the *Standard* in 1827, was appointed one of its editors. His fame, however, dates from 1830, when he helped to found *Fraser's Magazine*, to which he was the principal contributor for years. Gay, witty, sometimes reckless, satire, specially directed against liberal politicians and authors, was his staple; though now and then, in such prose and verse as the "Shakspeare papers" and the spirited "Homeric Ballads" (both collected and republished since his death), he achieved success in higher departments. During his later years his circumstances were much embarrassed, and an imprisonment in the Fleet in 1842 may be said to have killed him. He owed nothing to the patronage of the political party whose battle he had fought; but on his deathbed the late Sir Robert Peel came to his aid, with a munificence of which Maginn himself was left in ignorance. He died at Walton-on-Thames in August, 1842. Socially, Maginn seems to have exerted a singular fascination. His writings have been collected and republished in America, and one of his friends has contributed an interesting sketch of him to the *Dublin University Magazine* for January, 1844.—F. E.

MAGLIABECCHI, ANTONIO, a prodigy of memory and of the knowledge of books, born in Florence, 28th October, 1633; died in the convent of Santa Maria Novella in that city, in June, 1714, after six months' illness. His parents are generally understood to have been respectable persons, without fortune; though one account represents them as of the lowest class, and Magliabecchi as having been brought up without even knowing how to read. He was in a jeweller's shop up to 1673, when he abandoned the trade, and devoted himself solely to the study of literature, which had long absorbed his mind. The grand duke, Cosmo III., appointed him keeper of his library—a post which Magliabecchi retained till his death. His fame and literary influence were European. Of his memory, among many anecdotes, it is related that, after reading a MS. which had been lent him, he wrote it all out without missing a word; and that, from his study of catalogues, he was able to inform the grand duke off hand that the sole extant copy of a particular book was in the sultan's library in Constantinople, the seventh volume on the second shelf at the right hand in entering. His habits were those of a literary ascetic and ogre; squalid in person, passing the whole night in his study, generally without leaving his chair or his clothes; dining on three hard eggs and a draught of water; and never quitting his house except in the morning to walk to the library in the palace. He is said never to have gone further from Florence than to the neighbouring town of Prato on one occasion, to inspect a MS. His unparalleled stores of knowledge were always at the service of inquirers; yet the self-opinion which he justly entertained involved him in many quarrels with the men of letters of his own city. In one instance a gross charge was made against his morals; but a mass of the highest testimony was adduced in disproof, and the accusation miscarried. His only publications were a few letters, a short catalogue of Oriental MSS. in the Laurentian library, and some editions of authors of the lower ages. He bequeathed his own library of thirty thousand printed and MS. volumes to the public, with a handsome endowment; it has since been much augmented, and retains his name.—W. M. R.

MAGNOL, PIERRE, a French botanist, was born at Montpellier on the 8th June, 1638, and died in the same town on 21st May, 1715. He was the son of an apothecary, and early showed a desire to prosecute the study of botany. He attended medical classes, and took the degree of doctor of medicine in 1659. He at first declared himself a protestant, but he afterwards abjured the reformed faith. He assisted the professor of botany at Montpellier in the demonstration of plants, and he made many excursions in Languedoc, as well as to the Alps and the Pyrenees. He ultimately became physician to Louis XIV.; and in 1694 was nominated professor of medicine at Montpellier. In 1697 he was appointed director of the botanic garden. He visited Paris in 1705, having been called to replace Tournefort in the Academy of Sciences. Retiring afterwards to Montpellier, he devoted his whole attention to the botanic garden of that place. The genus *Magnolia* has been named after him by Plumier. Among his writings are the following—"Botanicum Monspelienae," an account of the plants growing near Montpellier; "Prodromus historiae generalis plantarum;" "Hortus regius Monspelienae;" "Novus character plantarum."—His son,

ANTOINE, succeeded him. He was born in 1676 at Montpellier, and died there on 10th March, 1759. He became doctor of medicine in 1696, and occupied the chair of botany at Montpellier in 1707. His writings were chiefly medical.—J. H. B.

MAGNUS. See ALBERTUS.

MAGNUSSEN, FINN, a modern Danish author of great eminence, and like the subject of the preceding sketch, a native of Iceland, was born in the year 1781. His literary efforts were chiefly directed to the elucidation of the mythology and Saga-history of the north of Europe, on the former of which themes especially his writings are of much worth and importance. Among them we may specify his edition of the elder Edda, enriched with translation and commentary, published in 1821-23, his "Eddalaere og dens Oprindelse," published in 1826; and his "Priscæ veterum Borealiæ Mythologiæ Lexicon," or dictionary of the old Scandinavian mythology, published in 1828. The second of these works is the most interesting of the three. It is a treatise on the religion of the ancient Eddas, marked by vast research and wonderful ingenuity, the latter gift being unfortunately too often exercised at the expense of solid judgment and discretion. Such, at least, is our own notion of Magnussen's work, although there are some who, we are well aware, entertain a higher opinion of it as a guide through the mysteries of the old Odinic faith. Of the great ability displayed in the book there cannot be a question; but the fundamental principle of the author is one we decidedly scruple, in its wholeness, to receive. He views the splendid and colossal edifice of the Eddas as a poetic picture and interpretation of the phenomena of external nature, and discovers astronomical and other meanings beneath its varied mystic garniture. Partly correct, no doubt, is this idea; yet surely far deeper significance underlies the Scandinavian, as every other mythological system. He died in 1847.—J. J.

MAHMUD I., Sultan of Turkey, was born in August, 1696 and died in December, 1754. He was the eldest son of Mustapha II. He came to the throne unexpectedly in his thirty-fourth year, in consequence of an insurrection of the janissaries. From his previous life the leaders of the revolt may have expected that he would be easily governed; but no sooner was he acknowledged sultan than he ruled literally with the sword, killing the first general of the janissaries with his own hand, and teaching the turbulent soldiery that they had found a master. Before his accession the Turks had been engaged in war with Persia. The war still continued, but was so adverse to the Hourans that they soon lost Georgia, Armenia, Kurdistan, and Shirvan. Their army was nearly destroyed, and they were compelled to sue for peace from the warlike Nadir Shah. Peace was granted, and the Persian pilgrims obtained the right of going to Mecca without paying tribute. On the other hand the Russians were beginning to consider that if Turkey were not yet the "sick man," some of the possessions of the Porte might be readily seized on; and thus in 1736 the Crimea was overrun and captured by the voracious Muscovites. Austria also joined in the war, but with less success. The Turks once more took courage, and near Kroska, 23d July, 1739, they out the imperialists to pieces, and opened their trenches before Belgrade. A treaty was made—the treaty of Belgrade—by which the Russians were prohibited from ever placing vessels of war on the Black Sea, and by which the imperialists restored Belgrade. Mahmud died at the age of fifty-eight, and was succeeded by Osman III.—P. E. D.

MAHMUD II., Sultan of Turkey, was born on the 20th of July, 1785. His immediate predecessor, an elder brother, Mustapha IV., had deposed in 1807 their uncle Sultan Selim, who had excited discontent by initiating some of those reforms—especially the organization of a military force on the European model—which Mahmud was destined to carry out. During his imprisonment, Selim had his young and studious nephew often with him; and it was from his uncle that Mahmud first learned the maxims of a new policy in the government of Turkey. A change of government, intended to be in the interest of Selim, was effected by a discontented pacha in 1808; but Selim was murdered in prison before he could avail himself of the deposition of Mustapha, and in the July of that year Mahmud was placed upon the throne. The accession of another reforming sultan, determined to carry out Selim's policy, was followed in time by a rebellion of the janissaries, in the name of the deposed Mustapha. Mahmud not only quelled it, but to rid himself of all rival claims he made away with his brother, his brother's son, and such even of Mustapha's wives



and concubines as promised to furnish heirs to the throne. This removed but one of the new ruler's difficulties. He had to deal with rebellious pachas, a successful Servian revolution, and a war with Russia, assisted by England. In 1809 he made peace with this country. With 1812, and Napoleon's invasion of Russia, a less sagacious monarch might have persisted in the contest; but Mahmud saw that he was being made a tool of by Napoleon, and he concluded, after a gallant struggle with Russia, the treaty of Bucharest, May, 1812. The result was the reoccupation of Servia by the Turks, and the opportunity given to Mahmud of concentrating himself on the work of external reform and pacification. But scarcely had the rebellious pachas been reduced to obedience, and the most ambitious and powerful of his subjects, Ali Pacha of Janina, been removed from his path, when the Greek insurrection broke out, eventually enlisting the sympathies and co-operation of the great Christian powers. Yet, in spite of the Greek insurrection, Mahmud proceeded with his domestic innovations and reforms—social and financial, as well as military—heedless of the discontent of his Mahometan subjects; and when the janissaries revolted, he crushed their power for ever in the memorable massacre of June, 1826, when six thousand of them fell in one day. But continued triumph and steady progress were things unknown to Mahmud. After the destruction of the janissaries came the battle of Navarino, 20th October, 1827, and the independence of Greece. His new war with Russia terminated disastrously by the treaty of Adrianople, 14th September, 1829, which established the protectorate of the czar in the principalities. Mahmud was just recovering from the blow when he had a new enemy on his hands, in his rebellious subject Mehemet Ali (*q. v.*) The army which he had organized so carefully could not stand before Ibrahim Pacha (*q. v.*) Mahmud had to concede the chief demands of Mehemet Ali, to owe the preservation of Constantinople to the protection of a Russian force, and to conclude with Russia, 8th July, 1833, the humiliating treaty of Unkiar Skelessi, in which the command of the passage of the Dardanelles by Russia was the price paid for Russia's future assistance. Re-organizing his army during another brief period of repose, Mahmud thought mainly of avenging himself on Mehemet Ali. The conflict, expected and prepared for by both, arrived in 1839, but Mahmud was spared the crowning mortification of hearing of Ibrahim Pacha's victory of Nezib, 24th June, 1839. He died on the 1st of July following. Under happier circumstances, Sultan Mahmud might have done for Turkey what Peter the Great did for Russia. He was a sovereign of great sagacity, energy, and resolution; but while endeavouring to carry out reforms, he had to cope at once with domestic discontent, the insurrection of important provinces and powerful subjects, and the hostility of the great powers of Europe, singly or in combination. From his accession dates the strenuous attempt to solve the problem, whether the military and political organization of Christian Europe can be grafted on the peculiar despotism of Mahometan Turkey.—F. E.

MAHOMET or MOHAMMED, the renowned prophet of Arabia, was born on a Monday, the 10th of Reby the first (April), the third month of the Mahometan year. The exact year of his birth according to the christian era is not yet fixed, but it was 569, 570, or 571. He was the only son of Abdallah and Amina belonging to Mecca. At an early age he was deprived of his father, mother, and grandmother; but his uncles were numerous, and the most influential of them, Abu-Taleb, proved a guide and protector to the orphan. When twelve years of age, Mahomet accompanied his uncle to Bassorah, where he met with a christian monk, Bahira or Jerdjis (George), who is said to have directed his guardian's attention to the mental gifts of the boy, and predicted for him a great future. Tradition has preserved but a few fragments of his life in the following years, such as his participation in the war of the Koreishites against the tribe Hawazin—termed the godless war, because it happened in one of the four sacred months—and his keeping the herds of the Meccans for hire. When he was twenty-five years of age he became servant to Chadidscha, a rich widow forty years of age, who being smitten with his charms offered him her hand; and it was not refused. This was in his twenty-eighth year. The fruit of the marriage was several children, who either died young or left no issue, with the sole exception of Fatima, who married his cousin Ali, son of Abu-Taleb, and thus became the mother of a numerous progeny. Raised in this manner from poverty to independence, he was put into a position where he had

leisure to prepare himself in a measure for the theatre of influence he was destined to occupy. All evidence goes to show that he was not taught reading or writing in his youth. Like the rest of his countrymen, he was wholly unlettered and ignorant; nor had he many opportunities of enlarging his mind by foreign travel. Two journeys into Syria for commercial purposes, are all which are recorded in his earlier life. After his marriage he lived as a merchant, but does not seem to have been peculiarly successful: his mind was occupied with other thoughts. He communed in solitude with his spirit. During the month of Ramadhan every year he withdrew from the world to the cave of Hara, to muse on the present and the future of religion. The spiritual condition of Arabia at the time rendered a new and better creed acceptable to the more reflecting of its inhabitants. Judaism and Christianity had penetrated into the old worship and so far improved it; though their forms were corrupt. Several had also preceded Mahomet, who announced to their countrymen one spiritual Being and a life after death; but they were not fortunate enough to attract the attention and command the influence which Mahomet succeeded in doing. They did not combine the scattered elements of doctrine into a connected system, and wanted the talents, eloquence, enthusiasm, and endurance of the more illustrious reformer. He did not assume the title of a prophet with a divine mission till his fortieth year. In that year he had the first vision, in which Gabriel appeared to him and commanded him to recite what he said to him. He had been full of doubts, and was in fear of being possessed with evil spirits; but he was quieted by his wife and her cousin Waraka, and gradually convinced of his divine mission. His claims were first acknowledged by his own household, his wife and his servant Zeid, who avowed implicit confidence in his divine mission. But his kindred were not to be won over easily. The Koreishites of the line of Haschem were to be feared, as also the rival line of Abd Schems. Hence his opinions were disseminated privately, and their acceptance made slow progress. The meetings for worship of his few followers, who amounted to no more than forty the first three years, were held in secrecy, chiefly in a cave near Mecca. Yet they were discovered by the multitude, and a sort of combat ensued. In the fourth year of his so-called mission he began to proclaim his doctrines publicly and boldly. First he summoned all the Koreishites of the line of Haschem to meet him on the hill of Safa, near Mecca. When he began to speak of his mission, his wealthy uncle Abu-Lahab became angry, reproached him, and took up a stone to hurl at him; on which Mahomet cursed both him and his incredulous wife. In consequence of this meeting Abu-Lahab compelled his son Otha to repudiate his wife, who was Mahomet's third daughter. Thus the prophet's first attempt to persuade his kindred and tribe of the divinity of his mission proved a failure. At a second meeting of the Haschemites held in his own house, before which he spoke of himself as the commissioned one of Allah, he did not meet with much more approval; except that Ali offered himself to the services of the prophet, and was joyfully accepted as vicegerent, whose words all were ordered to obey. But though ridiculed by his friends, he gained converts among the people, especially the women. Even Jews followed him for a while, till they saw that he allowed food pronounced unclean in their law. The enthusiasm and boldness of the prophet continued to increase. He was sent, according to his own pretensions, to abolish idolatry, and to lessen the severity both of the Jewish and Christian laws. The animosity of the Koreishites against him kept pace with his growing popularity; for his attacks on the prevailing idolatry threatened to supersede the primitive worship of the Caaba. His uncle Abu-Taleb was appealed to, that he would either silence or send away his nephew; but the aged man after hearing Mahomet's bold determination, though unconverted himself, promised not to leave him unprotected. For this purpose he applied for aid to the other descendants of Haschem, who could hardly refuse, except his uncle Abu-Lahab. Still the prophet's enemies were powerful and unrelenting. They did not scruple to resort to violent measures. Mahomet was nearly strangled in the Caaba, and Abubekr rescued him at great personal peril. Nor was he himself the only object of persecution; his family and followers suffered. Surrounded as they were with such dangers, the prophet advised them to fly to Abyssinia. Thither they went accordingly, a little band consisting of eleven men and four women, headed by Othman Ibn Affan, who had married Mahomet's divorced daughter Rokaia. This flight is sometimes called



the first Hedschra, and occurred in the fifth year of Mahomet's mission. In Abyssinia the exiles were kindly received—a circumstance which induced others to follow their example, till the company of disciples there amounted to one hundred and one, besides children. The Koreishites passed a law, banishing all who should adopt the new faith; but even this was ineffectual to repress its progress. Mahomet took refuge in a disciple's house on the hill Safa, where he continued a month, receiving his revelations and promulgating them to the votaries that followed. In consequence of an insult offered to the prophet by Abu-Jahl, Mahomet's uncle Hamza, a powerful and fiery man, suddenly professed his conversion and took the oath of adhesion. But a more important accession to the number of the disciples was Omar Ibn al Khattâb, Abu-Jahl's nephew, who, intending to revenge his uncle by assassinating Mahomet, and even on his way to the house, was accidentally arrested at the dwelling of his sister and her husband by a passage from the Koran; became a convert; and repaired to the prophet to enrol himself among the faithful. The adhesion of such a man, inflexible in courage, fierce, awe-inspiring, of uncommon strength and stature, gave a powerful impetus to the new religion; especially as he persuaded the prophet to accompany him to the Caaba, a band of disciples following, and there avowed his conversion publicly. In consequence of this new victory Abu-Taleb, fearing for his nephew's life, entreated him with some leading disciples to withdraw to a castle in the neighbourhood of the city. Abu-Sofian, head of the rival branch of the Koreishites, now took occasion to effect a schism between the Haschemites and his own line, because the former protected the prophet in his heresy. He procured a decree, forbidding all intermarriage or intercourse between them till Mahomet should be given up to punishment. This decree was hung up in parchment in the Caaba, and pressed sorely on the prophet, because it was rigorously enforced by the Koreishites. The castle was like a besieged city, with a starving garrison, whom hunger might finally compel to surrender. During the months of pilgrimage, however, the law freed the suffering inmates from the hostility of their enemies. Mahomet and his disciples could then return to Mecca. The prophet, true to his aim, also mingled with the pilgrims who came to worship in the Caaba, preached to them, proclaimed his revelations and doctrines, and made converts, some of them heads of tribes. Thus the new sect increased in numbers and strength, from the quenchless enthusiasm of its head, and his inflexible determination to persevere. After the ban of intercourse had existed three years, a sudden discovery was made, that the parchment it was written on in the Caaba was destroyed, and all the writing effaced, except the initial words. Hence Mahomet and his followers were allowed to return to Mecca. Soon after his return his aged uncle, Abu-Taleb, died in the faith of his nephew according to some accounts, but probably the reverse; for though exhorted to profess the faith necessary to a happy resurrection, the pride of the old man seems to have prevented him. The death of the prophet's wife Chadidscha immediately followed. He mourned the loss with sincere grief. During the twenty-four years of their marriage he is said to have carefully refrained from polygamy. After her death, however, he gave the rein to his libidinous temperament, and freely indulged his appetite. Though restricting his followers to four wives each, he did not think it necessary to put a limit to the number of his own; deeming the prophet a privileged mortal, though in truth he degraded him by such license. Aïscha, daughter of Abubekr, was the first wife he took after Chadidscha. After being betrothed to him two years, he married her at the age of nine. In the period of betrothal he also took Sawda, widow of one of his followers; a woman whom he seems never to have truly loved.

Meanwhile his foes did not abate their enmity. Abu-Sofian and Abu-Jahl continued to persecute him. Leaving his native place, he went to Tayef, about seventy miles from Mecca, where he remained about a month, unsuccessful in his attempts to make proselytes, because the inhabitants were wholly given to idolatry. Having met with rough usage, and been even hunted from the place by the multitude, he continued in the desert till his faithful servant Zeid should find an asylum for him in Mecca, which he did in the house of one of his disciples. During the month of pilgrimage Mahomet went forth from his retreat, and earnestly sought for some tribe or the inhabitants of some city, with whom he might be safe during the work of proselytism. Such a tribe he soon after found in the Khaz-

radites of Medina, who heard him preach, were struck with his eloquence, and concluding that he was the promised Messiah of whom they had heard the Jews often speak, avowed their belief in him. On their return to Medina Mahomet sent with them Musab, one of his ablest disciples, to instruct them in the faith and make converts. Notwithstanding the grave opposition encountered by this zealous missionary, he persevered and was successful. Several of the leading men of the city were converted. The ranks of the disciples were also swelled by many who fled from persecution in Mecca, and took up their abode in Medina, disseminating the new faith among the inhabitants. When the way had been prepared for the prophet, more than seventy converts, headed by Musab, went to Mecca with the pilgrims during the sacred month of the thirteenth year of the mission, to ask him to settle in Medina, and promising him a safe asylum there. The meeting between them and Mahomet took place at midnight on a neighbouring hill, where both parties entered into a compact, binding them indissolubly to one another. Twelve were chosen from among the disciples present to be the prophet's apostles. After the Ansarians or auxiliaries, as the Moslems of Medina were afterwards called, had departed to their home, and the holy month was expired, dangers thickened around the prophet and his adherents at Mecca. The Koreishites, with Abu-Sofian at their head, now entered into a plot to assassinate him, each partaking of the guilt of the deed by thrusting his sword into the body of Mahomet. But the prophet was apprised of their design and escaped in time, climbing over the wall behind the house by the aid of a servant while the conspirators were in front. At Abubekr's dwelling it was resolved that they should proceed forthwith to Medina, first taking refuge in a cave in mount Thor, about an hour from Mecca. Travelling by night the two came to the place at daybreak, pursued by their enemies—who fortunately did not enter—and remained in it for three days. On the fourth they started for the city of their destination, on camels brought the night before by Abubekr's servant. But they were overtaken by the warlike Soraka at the head of a troop of horse, who, from some unexplained cause, was so superstitiously affected in presence of Mahomet as to entreat forgiveness and depart. On coming to Koba, near Medina, the prophet remained there four days, and was gratified with the professed adhesion of many proselytes; among others with that of Salman the Persian, who is said to have assisted the prophet in compiling or composing his doctrines. On the morning of Friday, the day previously appointed for his entrance into the city, after prayer and preaching he marched into it in procession, honourably escorted by many followers and saluted with the acclamations of the people. Soon after he was followed by Ali, who had walked on foot from Mecca, then by Aïscha and the rest of Abubekr's family, together with Mahomet's own household. This is the Hedschra or flight of the prophet; the era whence the Arabian calendar dates, answering to the 622nd year of the christian era.

Being now settled in a place where he had numerous disciples, consisting of Mohadjerins or fugitives from Mecca, and Ansarians, he built a place of worship or mosque, very plain and unostentatious, in the construction of which he assisted with his own hands. There he preached and prayed, inculcating benign precepts on his attentive hearers. The Christians of the place seemed more inclined to embrace his doctrines than the Jews. To the latter he made various concessions, imitating several of their institutions and fasts; and ordained that all Moslems should turn their faces towards Jerusalem in prayer. The Jewish metropolis was to be the Khebla. Having espoused Aïscha in her ninth year, the betrothing of his youngest daughter, Fatima, with Ali followed soon after. For each of his wives he prepared a separate house near the mosque, where he visited them in turn. Meanwhile his followers increased in number; so that he saw himself at the head of an army. Proselytes from the tribes of the desert, as well as exiles from Mecca, swelled the ranks of his adherents, and led to a change in his doctrines and procedure at once marked and vicious. The sword was taken as an instrument against unbelievers. When the prophet was poor, weak, struggling against opposition, and despised by the great majority of his countrymen, his religion breathed the spirit of patient meekness and benevolence; but when he attained to considerable influence and saw a host of restless, warlike, predatory spirits at his disposal, evil passions got the ascendancy within him, and prompted to unwarrantable measures in the extension



of the faith. Temporal power is sweet to the human mind; the prophet was but a man, fallible and frail like others. His greatest persecutors had been his own tribe, the Koreishites; and against their caravans in particular his first excursions were directed. Abdallah Ibn Jasch, whom he sent into the desert, took the first caravan even in the holy month. In the second year of the Hedschra a severe fight took place at Beder between the Moslems and Koreishites with Abu-Sofian at their head, as the latter were conducting back to Mecca a rich caravan. Here was the first victory of the Saracens under Mahomet's standard. Soon after this the Jews in Medina were harshly treated by the prophet; one Jewish tribe being punished with confiscation and banishment. The children of Israel were severely dealt with ever after, and no attempts made to conciliate them. The battle of Beder still rankled in the bosoms of many in Mecca, especially of those whose relatives had fallen. A desire of revenge had seized upon none more than Henda, wife of Abu-Sofian, who continued to spur on her husband. In the third year therefore of the Hedschra, Abu-Sofian took the field at the head of three thousand men. Henda herself and other women followed the army. Mahomet and his little band of seven thousand took up their position on the hill Ohod, six miles from Medina. The fight was severe and bloody, but victory declared in favour of numbers. The prophet himself was wounded, though not mortally. Abu-Sofian did not follow up his triumph, but retired, having made peace with the Moslems for a year. Soon after, certain Jewish tribes who acted treacherously, pretending that they were either Moslems or wanted preparatory instructions for becoming so, were punished with a decree of banishment, and their goods appropriated by the prophet himself. In his next battle against the powerful Arabian tribe Beni Mostalek, whom he encountered not far from the Red Sea, he was more successful, gaining an easy victory and much booty. After the year of truce was ended, Abu-Sofian having formed alliances with various tribes as well as with the Jews whom Mahomet had banished, prepared to march against Medina with ten thousand men. The city was therefore put in a state of defence; a moat was dug; and Mahomet went forth with three thousand men. A skirmish took place at the moat, in which the Koreishites were worsted. In consequence of suspicions artfully spread among various tribes of the invading army there was no pitched battle; for Abu-Sofian with his army retreated in confusion. Being thus released from fear of the Meccans, Mahomet took vengeance on the Jewish tribe, Beni Koraida, who were condemned to death and their goods divided among the Moslems. This massacre in the marketplace of Medina is a foul blot in the prophet's life. In the sixth year of his flight from Mecca the prophet made a pilgrimage to the place of his nativity, availing himself of the sacred month, and attended by fourteen hundred men. The Koreishites were very unwilling to allow him admission to their city and temple; but deeming it unwise to carry on active hostility against such a man, they came to terms with him for ten years, during which he and his followers were to have free access to the place as pilgrims for three days at a time. He did not enter the Caaba at this time; and therefore his party returned somewhat dispirited. The prophet's next expedition was against Khaibar, mostly inhabited by wealthy Jews and by many who had been treated with severity by Mahomet. After minor fortresses had been captured as the Moslems approached, the city itself was besieged, strongly built and fortified as it was. Much labour and many privations were undergone before it was taken and ransacked, for the wealth the Jews were supposed to have hid. The prophet himself was almost poisoned by eating of a lamb that had been cooked by a female captive. For some time after he remained at Medina, whence he sent forth his trusty followers on various expeditions and errands. A mission was despatched to Khosru II., king of Persia, who tore the letter before its contents were read; to Heraclius, the Roman emperor at Constantinople, who received the ambassador very favourably; and to the governor of Egypt, who sent the prophet beautiful and costly presents—among them a Coptic maiden, whom he took for his concubine. His second pilgrimage to Mecca was performed under more favourable circumstances than the first. The prophet observed all the prescribed ceremonies, and won to himself many followers—especially Ibn al Waled, nephew of the widow Maimuna, whom he now married, and Amru Ibn al Aass, two mighty warriors. In consequence of his envoy being slain at Muta in Syria, an expedition was sent against the city under the command of Zeid,

his freedman. Notwithstanding the superior numbers of the army opposed to them the Moslems finally gained the victory, though it was dearly purchased with the death of the three leaders. The rich booty did not make amends for the valiant that fell. The state of his native city was still a sore in the prophet's mind. It held out obstinately against him, refusing to adopt the new faith. Thinking himself strong enough, he resolved to get it into his power if possible. With this view, pretexts were found for violating the treaty; and the Koreishites began really to fear the power of Mahomet and his enthusiastic votaries now so numerous. Abu-Sofian's mission to the prophet ended in nothing but a deeper sense of humiliation to the Meccans. A secret expedition was sent to surprise Mecca. In compliance with the favourable terms offered the Koreishites through Abu-Sofian now a convert, the inhabitants admitted the prophet unresistingly; and the latter rode at once to the Caaba, whose door was opened to him. The temple was purified and its three hundred and sixty idols destroyed. After religious ceremonies had been performed, the prophet took his place on the hill Safa, where all the people passed before him, renouncing idolatry and taking the oath that bound them to Islamism. It is creditable to Mahomet that he acted with clemency in taking possession of Mecca, frequently repressing the sanguinary spirit of his leading officers, and pardoning offenders who had injured him before. Thus Mecca became again the metropolis of Islam; and pilgrimages to the Caaba were now an essential part of the religion. The edict in favour of turning to Jerusalem was abolished. After this peaceful and most important conquest, he continued to send forth his apostles through the plains round about, to make proselytes at the point of the sword. The prophet himself narrowly escaped with his life in the battle at the pass of Honein among the mountains; where, however, the Moslems were finally victorious, capturing the enemy's camp in the valley, and gaining immense booty, which was divided among his greedy followers. Mahomet was now constantly receiving at Medina deputations from chiefs, some professing conversion to the faith, others promising to pay him tribute as a temporal ruler. The city of Tayef itself, which had so gallantly withstood his siege, now sued for peace, submitted unconditionally to the conqueror, and had its idols destroyed. Having become ruler of nearly all Arabia, he resolved to march into Syria, then a Roman province; but his followers were by no means eager for the expedition, and after setting out many turned back. On arriving at Tabuc, midway between Medina and Damascus, the army halted twenty days and proceeded no farther. Several princes and heads of tribes had sent their submission to the prophet during this march; otherwise it ended in nothing substantial. After Ali had promulgated at Mecca, in presence of the assembled pilgrims, the severe chapter of the Koran denouncing exterminating war against all who should refuse to submit or believe, numerous converts and tributaries hastened to Medina to pay their homage. Two lieutenants were sent to preside over Arabia Felix; and Ali was despatched to Yemen to compel the refractory there to the faith. This he did by the orthodox weapon—the sword. The prophet, amid all his successes and growing power, had now to mourn the death of his only son Ibrahim, whom he lamented with a deep-felt grief. Soon after the sad event he made a final pilgrimage to Mecca, where he preached often; anxious to impress his doctrines and precepts on the minds of his disciples. After returning to Medina his health continued to fail, but he did not on that account abate in his ambitious schemes for the subjugation of more distant nations to Islamism. In the eleventh year of the Hedschra, after much preparation, a great army marched forth to invade Syria, commanded by Osama, son of Zeid. The prophet's fever increasing, he was assisted to the mosque, where he prayed devoutly and addressed the congregation. Having been supported back to Aischa's house, he became worse. On Friday he was helped again to the same place, where he spoke his last words in public. The death of the prophet happened when he had just completed his sixty-third year, in June, the eleventh year of the Hedschra, either 631 or 632 of the christian era. After much disputing about the place, he was interred in a grave dug in the house of Aischa, near the mosque. At his death he had nine wives, the best known of whom are Aischa his favourite one, daughter of Abubekr; and Hafsa, daughter of Omar. The Bible legends interwoven with Mahomet's revelations were derived from others; for he himself was obviously unacquainted with the Jewish and Christian sources. Waraka,



cousin to his wife Chadidscha, a baptized Jew who had read the Old and New Testaments, was his principal informant in such matters. The revelations were dictated at different times to different persons who wrote them down, and immediately committed to memory by his disciples; but they were not put together as the "Koran" till after his death.

It is difficult to portray the character of Mahomet, composed as it is of many heterogeneous qualities. That he was an enthusiast is unquestionable. His temperament was irritable and excitable. His nervousness predisposed him to paroxysms in which he may have thought he was favoured with visions or revelations. He appears to have been not unfrequently in a sort of mesmeric or epileptic state, superinduced in part by fastings and other severities. In consequence of the dreamy and epileptic states from which the prophet may be said to have suffered from an early age, it is not surprising that he gave out as revelation the result of his own reflection, or what his inward conviction held to be true. He was not necessarily a conscious deceiver or self-deluded visionary on that account. We believe that in the early part of his career he was a sincere zealot, having the impression deeply graven on his mind that he was a divinely-commissioned reformer of the faith. All his conduct at that time shows the earnest, determined, humble religionist, who braved persecution and death with unshaken courage. His precepts, too, were tolerant, mild, and philanthropic, breathing much of the spirit of that sacred volume whence they were partly though indirectly drawn. In the latter part of his life, however, and from the time of unsheathing the sword to propagate the faith, the man presents a different aspect. The love of conquest and power took possession of his soul. Baser passions got the mastery over him; and revelations were announced at convenient times to extricate him from a difficulty or justify a darling sin. Success had its usual effect on his disposition. No longer self-deluded, he became politic, cautious, exacting, imperious. The prophet ceases to command our esteem when he becomes the powerful head of numerous and devoted tribes, carrying on a war of extermination against all who refuse to submit to his creed. Though his habits were plain, simple, and unostentatious, and he assumed no outward pomp or splendour as a sovereign; though he was generous to his friends, warm in his attachments, frugal in his diet, easy of access—we cannot respect the polygamist and voluptuary. Doubtless his abilities were great. The founder and master of an influence which has swayed so many millions was no ordinary man. Yet he does not appear to have had a comprehensive or far-reaching intellect: but he could adapt himself to circumstances, and rise to the height of an emergency with surprising tact and flexibility. His speculative ability was small, his practical ability great. Infusing wondrous devotion into his followers, he was carried forward on the wings of success; and though his mind expanded with his triumphs, his soul refused to rise to that purer atmosphere whence it could not sink to the debasing pleasures of the animal nature. Mahomet was neither the gross impostor painted by Pridaux, nor the hero glorified by Carlyle. He wanted the moral qualities essential to the latter. The first part of his life, the hardest and most harassing, refutes the assumption of the former.—(See Weil's *Mohammed der Prophet*, 1843, 8vo; Sprenger's *das Leben und die Lehre des Mohammed*, u.s.w. vol. 1, 8vo; and Muir's *Life of Mohammed*, London.)—S. D.

MAHOMET: four Turkish emperors bore this name:—

MAHOMET I., was born in 1387, and reigned from 1413 to 1421. He was the youngest son of Bajazet, at whose death the empire was divided into three portions, each governed by one of his sons. Soliman was placed at Adrianople, Ica at Broussa, and Mahomet at Amasia. With this arrangement Mahomet was not satisfied, and he made war on Ica, who was either killed or disappeared in a manner not known to history. He next engaged Soliman, who also fell in a military expedition. As soon as the throne was secured, he proclaimed peace to all parties and performed an act of grace exceedingly rare in Turkish history; he pardoned the insurgent chiefs of Asia Minor, and did not bowstring them according to custom. His next war was with the Venetians in which he was unsuccessful, and afterwards he had to encounter the followers of Bedreddin, a fanatic who attempted to introduce new doctrines. He died at Adrianople of apoplexy.

MAHOMET II., surnamed THE CONQUEROR, Ottoman Sultan and first sultan of Turkey in Europe, was born in 1430, and died on the 3rd May, 1481. He was the son of Amurath II., and

was only thirteen years of age, when the abdication of his father called him to the throne. The wars with the Hungarians, however, called Amurath back from his retirement, and twice he reassumed the supreme power. At his death in 1451 Mahomet hastened to Adrianople, and according to custom put his brother to death to obviate all chance of rivalry. Early in his reign he conceived the project of destroying the Greek empire of Constantinople, and he soon set about the siege of that city. On the 6th April, 1453, Mahomet appeared before Constantinople with an immense army reputed to consist of two hundred and fifty thousand men, while three hundred galleys and two hundred smaller vessels co-operated on the Bosphorus with the land forces. The Genoese mariners attacked these vessels, and discomfited one of the divisions. Mahomet then conceived the bold expedient of conveying his vessels over land into the harbour of Constantinople. The operation was successfully carried out in the night, and the Greeks to their amazement saw their harbour occupied by the Turks, although no entrance had been possible by water. Fifty days the siege was continued, the batteries of the assailants breaking down the walls so as to make a way for the assault. On the 29th of May at daybreak the assault commenced. For several hours little progress was made; but gradually the numerical superiority of the Turks began to tell, and the Venetians, Genoese, Spaniards, Germans, and other christians who defended the walls, began to be overpowered. Constantine Paleologus, the last christian emperor of the East, had announced his intention of seeking a grave in the ruins of his capital. Nor was he backward in performance. The gate called Circo Porta having been carried, the fate of the city was decided, and Constantine fell dead in the breach. Mahomet entered, repaired to the church of St. Sophia, consecrated or desecrated it to Islamism; and when he went to the palace, he quoted a Persian poem, "The spider has spun his web in the palace of the Cæsars." The city was pillaged, and its defenders massacred. For three days all was given to disorder. Mahomet saw the necessity of putting an end to this confusion, and also of preserving the industrious population. He recalled the Greeks, allowed them the exercise of their religion, gave them several churches, and allowed them to elect a patriarch. The Turks were not a nation, but an army; and they required a settled population to carry on the ordinary avocations of life. This motive, and not liberality, appears to have prevailed with Mahomet, when he conquered Constantinople and founded the modern empire of Turkey. After the fall of Constantinople Mahomet extended his conquests, but not without meeting vigorous and often successful resistance. He made an attempt on Belgrade in 1456, but was obliged to retire with a loss of upwards of twenty thousand men and three hundred cannon. In 1459 Pius II. preached a crusade against him without effect, and the Venetians and Genoese, with Scanderbeg in Albania, were the only parties that continued the struggle with the warlike Ottomans, who had thus seized one of the first positions in Europe. In 1465 Mahomet captured Belgrade, and in 1467 the death of Scanderbeg allowed Albania to fall into his hands. He also took Negropont from the Venetians. From 1470 to 1474 the Ottomans devastated Croatia, Styria, Carniola, and Carinthia; but on the side of Hungary they met with severe defeat. In July, 1480, an attempt was made on the island of Rhodes, which was repulsed by Pierre d'Aubusson, grand master of the knights. While engaged in vast preparations to avenge this defeat, Mahomet died suddenly at the age of fifty-two. He had reigned thirty years without including the period of his nominal sovereignty during the lifetime of his father, and it has been said that during that time he conquered twelve kingdoms and two hundred towns—a form of expression perhaps not literally exact, but which gives an idea of the intense activity of conquest displayed by the Moslems of the fifteenth century. The character of Mahomet has been differently estimated. There can scarcely be a doubt that at the period the moral condition of both christian and moslem was far from satisfactory. Dreadful cruelties prevailed in war, and frightful license was allowed when war was over. That the conqueror of Constantinople partook of the character of his age is a question scarcely open to dispute; but that he was immensely superior to the generality of Ottoman monarchs is also tolerably certain. He founded public institutions, built mosques and schools, encouraged learning, and was himself a scholar, so far as the then modern languages could make him so. That he was a great warrior, is sufficiently testified by his deeds. He was the healthy or strong man of the



Ottoman dynasty, which by repose and indolence has come to be called "the sick man," and which, we must hope, will soon disappear from the soil of Europe, or become christian.

MAHOMET III., was born in 1566, and died 22nd December, 1603. According to the barbarous custom of the sultans, he commenced his reign by strangling his nineteen brothers. His reign was characterized by foreign wars which were disastrous, and by domestic troubles and insurrections that greatly weakened the Ottoman power. Moldavia, Wallachia, and Transylvania separated from Turkey in this reign.

MAHOMET IV., was born in 1642, and died in prison in 1691. His father Ibrahim had been deposed and put to death by the janissaries, and Mahomet was placed under charge of his grandmother, who carried on the government for a time, but afterwards shared a similar fate. The state was governed by "eunuchs and women" until a vizier of ability arose in the person of Koprili, who adopted vigorous measures, hanged the patriarch, put the empire into a state of defence, fought the Venetians, captured Transylvania, and ruled the janissaries with a rod of iron. This Koprili was followed by another of the same name who acquired the reputation of being the best minister Turkey ever had. In this reign the Turks besieged Vienna, but without success. Disaster followed disaster, and the Turkish soldiery demanded the abdication of the sultan, which took place in 1687.—P. E. D.

MAI, ANGELO, Cardinal, a celebrated philologist and palæographer, born at Schilpario in the province of Bergamo, on the 7th March, 1781 or 1782; died of inflammation of the bowels at Castelvandolfo, 9th September, 1854. He became a jesuit in 1797. In 1804 he was appointed professor of belles-lettres in Naples. During the French occupation he removed to Orvieto and to Venice, and became an ardent admirer of ancient literature and of palæography. In 1813 he was nominated curator of the Ambrosian library in Milan; and here he commenced a series of literary discoveries which raised him to the very highest place among the scholars of that class, although not on a par with some others in point either of the knowledge of ancient languages, or of ingenuity in conjectural emendations of texts. In 1814 he deciphered a palimpsest (or MS. written over by another MS.) of some orations of Cicero; and afterwards the discourses of the same writer Pro Seacro, In Curionem, &c. They were published in the same year. In 1815 Mai published the yet inedited works of M. Aneilius and some others, and added to the list of his discoveries. In 1816 he found and published what he considered to be a part of the *Antiquitates Romanæ* of Dionysius of Halicarnassus. Leopardi, Struve, and other scholars, however, showed that these extracts were already known; and in 1828 Mai acknowledged them to be in the right. In 1817 he published "*Sybillæ liber xiv.*," and in 1818 restored a part of the *Chronicle* of Eusebius. The year 1819 installed him in a new and still ampler sphere of similar work, the Vatican library, of which he was made sub-librarian, and soon librarian-in-chief. Here he made his most signal discovery, the six books of Cicero de *Republicâ*, of which work only fragments had been previously known. The MS. was a palimpsest triply over-written, and conjectured by Mai to form about a quarter of the whole text. After publishing this work in 1822, and in 1823 many fragments from juriconsults before Justinian, Mai commenced a series of collections exhibiting the general scope of his singularly happy discoveries, and which he continued editing from 1825 till the close of his life. These are—*Scriptorum Veterum nova Collectio*; *Classicorum Auctorum Collectio*; *Spicilegium Romanum*; and *Nova Patrum Bibliotheca*. His literary integrity was worthy of all praise: he scrupulously published what he found as he found it, even if contrary to Roman catholic orthodoxy. The *Codex Vaticanus*, one of the most ancient MSS. of the New Testament, differing in parts from the authorized text, was the object of his serious study; it was not till towards the end of his life that he received permission to publish it. In another respect he was less laudable; he monopolized the inspection of the Vatican palimpsests, and treated all applicants for admission to the library as unauthorized intruders. His extraordinary merit was rewarded by many successive offices, culminating in the cardinalate in 1838, and the post of librarian of the Roman church in 1853. He left his entire property to the poor of his native village.—W. M. R.

MAIMONIDES, properly MOSEH BEN MAIMON, was born at Cordova, 30th March, 1135, and died at Cairo, after a brilliant career of authorship and public usefulness, 13th Decem-

ber, 1204. His ancestors for six generations had been distinguished for learning, and his father had obtained celebrity as a writer not only on religious subjects, but also on astronomy. To his father Maimonides was mainly indebted for his initiation into Rabbinic and Arabian literature and learning. The persecutions of Caliph Abdelmumen, who became master of Cordova in 1148, obliged Maimon to remove with his family to Fez, where he externally professed Mahometanism, while still keeping up the domestic observance of Judaism. He hoped for more liberty from the accession of the next caliph; but when this hope was disappointed, in 1165 he took ship with his family to Acre, from which he went on to Jerusalem, where he died. Maimonides then removed to Cairo, where he supported himself for some time by the sale of precious stones; but ere long he began to practise the medical art and was made physician to Saladin, in whose favour and service he took a high position. His attainments in learning had by this time become immense. He had not only studied the Bible and Talmud profoundly, but had made himself master of the whole extent of Arabian science, and of Greek philosophy too, in so far as it had been made accessible by Arabic translations. He wrote Arabic treatises on astronomy, mathematics, and medicine, which were highly commended by Arabian scholars. In addition to his work as court physician he gave lectures in the rabbinical college of Old-Cairo, whither many young students flocked to hear him; and these lectures, together with his publications on subjects of Jewish theology and law, spread his fame so widely that he was frequently consulted by dignified rabbis and whole congregations on questions of difficulty, as numerous *Judicia* still existing among his works, and called forth by such applications, testify. What gained him this wide-spread influence in the Jewish community was not his learning merely, but the peculiar view which he took of the Jewish law and tradition—a view which gave freshness and new life to his whole teaching. As observed by the erudite Dr. Jost, his latest biographer and critic, "it had been usual up to his time to look upon the law simply as the will of God, demanding obedience and submission, and all inquiry was directed to the ascertaining *what* was commanded and *what* was forbidden, without permitting the further inquiry *why*. Nay, all such inquiry into the grounds and reasons of the law had been looked upon as somewhat heretical; and on questions of faith, as distinguished from law, very few of the Jewish doctors had ventured into the field of abstract speculation. Maimonides started from quite a different ground-principle. He was inspired with the conviction that the Mosaic law and the oral tradition had not been revealed to Israel to oblige them to a blind obedience; but that as the whole of revelation consists of the highest truth, the highest excellence consists not in the mere observance of the law, but in an observance resting upon a knowledge of its inner grounds, and that the most incumbent duty of the Israelite is to make a thorough study of it, so as to fulfil it not only according to the letter, but in the right spirit. This conviction accompanies him in all his representations, which are equally free from rabbinico-scholastic subtleties, and from the admixture of foreign philosophical elements either mystical or Aristotelian." His chief theological works were three in number—1. A "*Commentary on the Mischna*," written in Arabic, begun in Fez in 1158, and finished in Egypt in 1168. It was afterwards translated by various hands into Hebrew, and in this form incorporated with editions of the Talmud. It contained the thirteen articles which every Jew, in the opinion of Maimonides, is bound to hold and confess, if he is not to be considered an apostate, and which were afterwards included in the synagogue ritual, to be daily recited by every worshipper. This work also contained the Book of Commandments, or a collection of all the biblical precepts, which had always been reckoned six hundred and thirteen in number, but had not always been correctly gathered. Maimonides aimed at a more exact enumeration. 2. His greatest work, and a truly gigantic undertaking, which occupied him during the best ten years of his life, 1170–1180, was a complete collection of Jewish law, arranged according to the Talmud in fourteen books, and published under the title of "*The Second Law*." The first book, which sets forth the duties of knowledge and is chiefly theological, is prized by Jewish divines as of inestimable worth. 3. His "*Guide to the Erring*," written in Arabic, and translated into Hebrew during his lifetime—had an astonishing success in that age, and is still a most useful work. It was intended to serve the purpose



of an introduction to the fruitful reading of holy scripture, by supplying clear and accurate ideas of the divine things which Judaism contains. How much it is still prized appears from the fact, that a new edition of it in the original Arabic printed with Hebrew letters, and containing an excellent French translation, has appeared at Paris in our own time. Maimonides shines in the firmament of Jewish science as a star of the first magnitude. The Jews have a saying which gives him a place of honour second only to that of Moses himself—"From Moses till Moses appeared no second Moses."—P. L.

MAINTENON, FRANÇOISE D'AUBIGNÉ, Marchioness de, was born at Niort on the 27th November, 1635, and died at Saint Cyr on the 15th April, 1719. She was the daughter of Constant D'Aubigné, the disreputable son of the distinguished Theodore D'Aubigné, whose autobiography contains the most interesting details regarding Henry IV.; a devoted companion of this popular prince he had from an early period been. In 1639 Constant D'Aubigné, gambler and adventurer, went in pursuit of fortune to the French West Indies. On his death in 1645 his widow, with Françoise and another child, returned to France. Françoise was received into the house of Madame De Villette, a sister of Constant D'Aubigné, and strictly educated in those protestant principles of which the valiant Theodore D'Aubigné had been to the death so earnest an apostle. By one of the cruel intrigues then so common in France, and perhaps still not altogether unknown there, the queen-regent, Anne of Austria, was induced to tear the child from the sanctuary of her aunt's dwelling, that she might be instructed in the catholic faith. At the age of fourteen Françoise left the convent in which she had for this purpose been placed. The death of her mother in 1652 left Françoise entirely destitute. A girl of seventeen, she married the comic poet Scarron, who, though deformed, was not the old man he is sometimes represented. At the house of Scarron she saw the most brilliant society, and formed friendships, which with her instinctive skill she afterwards turned to account. Acquainted with Ninon De Lenclos, and exposed to many temptations, she yet kept her unblemished name. Scarron died in 1660, and Anne of Austria settled a pension of two thousand francs on his widow. Gifted with good looks, good talents, insinuating manners, and wholly mistress of her passions, Madame Scarron became a favourite in brilliant aristocratic salons. Among the persons whom she here met was Madame De Montespan. This lady, one of the most celebrated of Louis XIV.'s concubines, had seven children by him. Madame Scarron, scheming and never scrupulous, undertook the guardianship of some of these children. This degrading office brought her into relation with the court. From being a sort of head nurse to Madame De Montespan's adulterous offspring, Madame Scarron slowly rose to be the formidable and at last the triumphant rival of Madame De Montespan herself. In 1673 Louis XIV. bought for Madame Scarron the estate of Maintenon, from which she thenceforth took her title. First the king's mistress, Madame De Maintenon, toward the end of 1684, took by a secret marriage the place of an excellent queen, whom, pure as she was patient, the king had outraged by the most scandalous conduct. Over the king Madame De Maintenon gained immense influence, by flattering his whims and ministering to his selfishness. That influence was in general fatal to Louis XIV. and to France. But not to Madame De Maintenon must principally be ascribed the most disastrous and impolitic measure clouding Louis' reign, the revocation of the edict of Nantes in 1685, but to the powerful minister Louvois, who planned and commanded the horrible massacres and burnings in the palatinate a few years after. Cold and heartless, not deliberately hypocritical or vicious, Madame De Maintenon permitted evil rather than counselled it, in order to maintain her empire over the king, who, after having been a monster of lust, had grown a maniac of superstition. This empire she contrived to hold till the king's death in 1715. The remaining years of Madame De Maintenon's life were spent at Saint Cyr, where every external respect was paid to her as to one who had, though in strangest fashion, shared a throne. Madame De Maintenon took an active and seldom a creditable part in the quietist, jansenist, and other religious debates which troubled her country. More worthily does she come before us as a sincere and zealous supporter of educational and charitable institutions. She had, along with her other accomplishments, a facile and graceful pen; and a complete and correct edition of her works has been recently published.—W. M.-L.

MAINZER, JOSEPH, a gentleman distinguished for his zeal and philanthropic exertions in the encouragement of a popular taste for music, was born at Treves in 1801; and at a very early age showed a desire to cultivate the art, in imparting a knowledge of which he subsequently so greatly excelled. He was a performer on several instruments, including violin, piano, oboe, horn, flute, and bassoon. At twelve years of age he could read the most difficult music at sight, and he had also made some very creditable efforts in composition. After studying mathematics and natural science, at twenty-one years of age he became an engineer of mines; but finding his health decline, he embraced the church as a profession, though still continuing to study the "divine art." He made soon after a tour of Germany, and visited nearly all the great masters in musical science, spending some time in the family of Rinck. After two years' absence he returned to Treves, formed several choirs, and became the director of the musical department of the normal school. He afterwards distinguished himself in Paris, as a writer for the public press. After quitting Paris, Dr. Mainzer (for he had been honoured with a degree at one of the Germany universities) resorted to England, and resided a short time in London. His efforts were principally confined to Manchester, where he had many thousands of young persons under his immediate tuition, and where his memory will long be revered by both rich and poor. His incessant labours produced a malady, under which he suffered much, and which unfortunately terminated in his demise. He died at Manchester, November, 1851, aged fifty years. It was under the auspices of Dr. Mainzer that Mr. J. Alfred Novello commenced his *Musical Times*; the original title having been *Mainzer's Musical Times*. He was the author of several popular works, "Singing for the Million;" a "Musical Grammar;" "Music and Education," &c.—E. F. R.

MAIR. See MAJOR.

MAISTRE, JOSEPH, Count de, whom Ballanche called "the prophet of the past," was born at Chambéry in 1754, of a noble family which had emigrated from France and settled in Savoy a century before. His father was president of the senate of Savoy, and brought up his children in habits of antique submissiveness and obedience, which, doubtless, contributed to form the absolutist theories of De Maistre, the political thinker. The young De Maistre was educated for the magistracy, in which he held a distinguished position when the French revolution of 1787 broke out, and in its course swept over Savoy. After various trials and perils, he took refuge with his wife and family at Lausanne, where in 1796 he published the first of his remarkable books, the "Considérations sur la France." In 1797 he quitted Switzerland and returned to Turin. With his sovereign, stripped of all territory on the Italian mainland, he took refuge in Sardinia, and after having filled the first legal post in the island, he was sent in 1802 as envoy from the little court of Cagliari to St. Petersburg, where Alexander had begun to reign. There for fourteen years, separated from his family, with scanty pay, the representative of a mutilated and abased monarchy, and not even supported at home, he pleaded the cause of his sovereign with perseverance, but with indifferent success. On returning to his native country, he was received as befitted his trials and patriotic efforts. He was appointed to one of the chief offices of the kingdom, with the title of minister of state. Some of the works which he had matured in his diplomatic exile were completed and published; among them two of the most remarkable of his books, the "Soirées de St. Petersburg" and "Le Pape." He died at Turin of the effects of slow paralysis in February, 1821; and a few days after his death broke out the revolution in Piedmont, which he had long predicted. As a thinker De Maistre claims a high place; he is bold, original, at once subtly and vigorously logical in form. As a writer, he combats scepticism and the *contrat social* with something of the eloquence of Rousseau, and something of the wit of Voltaire. Differ from him as we may, we must respect the ethical elevation of his mind, and recognize among his paradoxes here and there a precious truth. De Maistre the philosopher and politician, is amply revealed in his elaborate works; but De Maistre the man, tender, playful, in adversity cheerful and serene, must be sought for in his letters, of which more than one collection has been published of late years in France.—F. E.

MAITLAND. See LAUDERDALE.

MAITLAND, SIR FREDERICK LEWIS, Vice-admiral, a British naval officer noted in history as the person to whom the Emperor Napoleon surrendered. He was born at Rankellor in



Scotland in 1779, and died on the 30th December, 1839, before Bombay. As commander of the *Bellerophon*, 74, he was ordered by Admiral Hotham to watch the port of Rochefort after the battle of Waterloo. Napoleon having arrived there with some of his generals, the duke of Rovigo, General Lallemand, and Count Las Cases went on board the *Bellerophon* to endeavour to obtain permission for the emperor and suite to pass to America. Captain Maitland could not take the responsibility, but stated that his only duty was to convey Napoleon to England. Napoleon embarked with Generals Bertrand, Montholon, and De Rovigo, and the ship came to anchor in Plymouth Sound on the 24th July. The emperor's fate being decided, Captain Maitland was appointed to convey him to St. Helena in the *Northumberland*. He had the highest regard for the emperor, and always treated him with the utmost respect. He published an account of Napoleon's embarkation. His death took place in the *Wellington* before Bombay.—P. E. D.

MAITLAND, WILLIAM (Younger of Lethington), a distinguished statesman and political leader in the troublous times of Queen Mary, was the eldest son of Sir Richard Maitland, and was born about the year 1525. He studied first at the university of St. Andrews, and then, according to the custom of his day, completed his education on the continent. On his return to his own country he entered into the service of the queen-dowager, and was appointed secretary of state in 1558. In the following year he deserted her cause and joined the protestant party, who welcomed him with open arms, and sent him to plead their cause with the English queen. He acted as speaker of the convention which in 1560 overturned the Roman catholic church in Scotland. On the return of Queen Mary from France, Lethington ingratiated himself into her favour, was confirmed in his office of secretary, and was repeatedly entrusted with important missions to the English court. In 1561 he was appointed an extraordinary lord, and in 1566 an ordinary lord of session. But at this juncture he was deprived of his office of secretary and banished the court, on account of his complicity in the murder of Riccio. He succeeded, however, in obtaining the queen's pardon and restoration to his office, and for some time was her trusted counsellor. The knowledge which the astute but unprincipled secretary possessed of her private feelings, induced him to propose that she should obtain a divorce from her faithless husband. The plot for the murder of Darnley probably had its origin in his busy intriguing brain. It is certain that he signed the "bond" or covenant for the perpetration of that barbarous deed. He protested, however, against the queen's marriage to Bothwell, though he continued in her service until her surrender to the insurgent nobles at Carberry Hill. He then openly joined the conspirators, and shared in all their councils and proceedings. After Mary's flight into England, however, he became alienated from the regent Moray, who both hated and feared him, and caused him to be suddenly arrested at the council board in the latter end of 1569, on the charge of having been an accomplice in the murder of Darnley. But his friend Kirkcaldy of Grange released him from confinement and gave him an asylum in the castle of Edinburgh. From this period Lethington continued to guide the councils of the queen's party; and even after the defection of the Hamiltons and Gordons had rendered her cause desperate, he and Grange obstinately held out. When the castle surrendered to the English in 1573, Lethington and his friend were taken prisoners by Elizabeth's orders, and basely delivered up to Morton, who put Grange to death. Lethington anticipated this fate by dying in prison, but whether by a natural or voluntary death is uncertain. He was one of the ablest statesmen of his age—versatile, dexterous, fertile in resources, and accomplished, but fickle, unprincipled, and unscrupulous.—J. T.

MAITTAIRE, MICHAEL, an eminent English bibliographer of French origin, was born in 1688, and died 7th August, 1747. His parents had been protestant refugees, and Michael was sent first to Westminster school, and then to Christ church, Oxford. On taking his degree, he was for a short time one of the masters at Westminster school, but left that occupation to devote himself to literature. Lord Chesterfield confided to him the education of his son, Stanhope. He travelled in France and Holland, and made the acquaintance of the learned printers of the continent. He was a man of great erudition, but he had not the verbal accuracy necessary for a critical editor of the classics. His first work was on the Greek dialects, several times republished. This was followed by "An Essay against Arianism and

some other heresies;" and "Stephanorum Historia," London, 1713. He then published a series of the Latin classics, including editions of Lucretius, Sallust, Terence, Catullus, Cornelius Nepos, Horace, Juvenal, Ovid, Virgil, Caesar, Martial, Lucan, and some others. Under the form of "Historia Typographorum," he published the lives of the Parisian printers; and under that of "Annales Typographici," 9 vols. 4to, he gave stupendous contribution to the history of the typographic art. Editions of various other works also proceeded from his pen; and he compiled a catalogue of the Harleian library.—P. E. D.

MAJOR or MAIR, JOHN, a Scottish theologian and author of the period immediately preceding the Reformation, is supposed to have been born in 1469. He was a native of the village of Gleghorn, in the parish of North Berwick. Little is known with certainty of his early life. Early in the sixteenth century he was a member of Christ's college, Cambridge; and he was subsequently incorporated with the faculty of arts in the university of Paris, of which he became procurator and quæstor, and where he was made doctor of divinity in 1508. In 1518 he was incorporated with the university of Glasgow, and was made principal regent; and the record of these facts bears evidence that he had previously been made a canon of the chapel royal of Stirling, and vicar of the parish of Dunlop. In 1522 he was still in that university, in whose records he receives in that year the additional titles of professor of theology, and treasurer of the chapel royal. During these years he had John Knox for one of his pupils; and as some of his principles, ecclesiastical and political, were remarkably free and liberal for that age, it is supposed with some probability that the future reformer may have owed something to the influence of Major. But it could not be much, for in theology proper the Sorbonne licentiate and doctor was a rigid scholastic. It was at that very time, from 1519 to 1521, that he published in Paris a commentary, "In Libros Sententiarum," one of the latest works of that kind; and an Introduction to Aristotle's *Dialectics*. His "Historia De Gestis Scotorum" appeared in 1521, and though written in the Sorbonnic style of Latinity, contains much curious information, expresses many liberal opinions, and distinguishes itself favourably from Boece's history, which appeared about the same time, by a more critical spirit and juster views of the sources and grounds of historical truth. When James Beaton, archbishop of Glasgow, became primate of St. Andrews in 1523, he induced Major to follow him to that city, where he was incorporated on the same day with Patrick Hamilton, and where he had George Buchanan for some time among his students—"learning sophistics rather than dialectics," as he afterwards sharply observed—and Alexander Alesius as a student of scholastic theology. He soon after removed to Paris, for what cause is not known, unless it was to publish his "In Quatuor Evangelia Expositiones Luculentæ," which appeared there in 1529. He is said to have returned again to St. Andrews in 1530. It is certain that he was professor of theology there during the last part of his life, which was prolonged to a great age. In 1547 he was unable, from the infirmities of age, to attend the provincial council of the national church at Linlithgow; but he subscribed the canons then adopted, by proxy, in quality of dean of theology of St. Andrews. Though liberal in some particulars, he was not a reformer. His name appears as a judge on several of the tribunals at which the early Scottish reformers were tried and adjudged to exile or the flames; but he took no active part on these occasions, and there is nothing to show that he was overzealous in the cause of the threatened and falling church.—P. L.

MAJORIANUS, JULIUS VALERIUS, Emperor of the West, in 457–61, was bred a soldier, and served with distinction under the famous Roman general Aetius. After the deposition of Avitus the influence of the barbarian Ricimer, at that time very powerful in Italy, raised Majorian to the vacant throne. Shortly before his accession the new emperor had baffled an inroad of the Alemanni, and after a brief interval he was called on to repel an invasion of the Vandals under Genseric from Africa. Having successfully repulsed these enemies, he collected a large army in Liguria, consisting mainly of barbarian auxiliaries, and marched into Gaul, where he reduced Theodoric, king of the Visigoths, to obedience, and arranged with a firm and vigorous hand the government of both Gaul and Spain. Meanwhile he collected a large fleet at Carthage to attack the Vandal kingdom in Africa. But when the fleet was almost equipped, it was betrayed to Genseric by some of Majorian's officers, and totally



destroyed in 460. Majorian then concluded peace with Genseric upon honourable terms; but the energy and integrity of his government had made him many enemies, and he was soon after dethroned by the partizans of Ricimer who had now become hostile to him, and put to death at Tortona in Lombardy, 7th August, 461. The legal and fiscal reforms of this excellent prince deserve the highest praise. To remedy the frightful oppression of the provinces by the central administration, he proclaimed an absolute immunity from all arrears of debt or tribute claimed by the fiscal officers. He restored the jurisdiction of the provincial magistracies in the assessment of taxes, and renewed other ancient privileges of the provincial governments. He made laws for the encouragement of marriage, and enacted severe penalties against adultery. He put a stop to the demolition of public edifices at Rome, and did all in his power to preserve the monuments of its ancient splendour.—G.

**MALCOLM**; the name of four kings of Scotland:—

**MALCOLM I.**, son of Donald IV., succeeded his cousin, Constantine III., in 944. He obtained from the Saxon king, Edmund, in the following year, a part of the province of Cumbria on condition that he would defend the northern parts of England from hostile invasions. Malcolm appears to have been a prince of great ability. He was assassinated in 953, by one of the Moray men, in revenge for the death of Cellach, the maormor of Moray, who had taken up arms against his sovereign, and was defeated and killed in battle.

**MALCOLM II.**, was the son of Kenneth III., and laid claim to the throne on the death of his father, in opposition to his cousin, Kenneth IV. The latter, after a reign of eight years, fell in battle at Monivaird in 1003, and Malcolm was left in possession of the throne. He was an able prince, as well as a famous soldier; but his reign was distracted by successive invasions of Norsemen, whom he repeatedly defeated with great slaughter, and compelled them to enter into a convention to abstain from future aggressions. He was next involved in a contest with the Northumbrians, and ultimately obtained from them the cession of the rich district of Lothian, including Berwickshire, and the lower part of Teviotdale. Malcolm died in 1033, after an eventful reign of thirty years, and was buried at Iona. The story of his assassination at Glamis is a fiction.

**MALCOLM III.**, surnamed **CANMORE** (Cean-mohr) or Great-head, was the eldest son of Duncan, and ascended the throne in 1057, shortly after the death of Macbeth. His reign forms an important era in the early history of Scotland. His dominions included the kingdom of Strathclyde and the province of Cumbria, as well as the ancient possessions of the Scots and Picts. During the time the Scottish throne was occupied by Macbeth, Malcolm resided at the court of Edward the Confessor, where he acquired a taste for English manners and customs, which he afterwards strove to introduce among his own subjects. After the Norman conquest, Edgar Atheling the heir of the Saxon line, with his mother and two sisters, and many of the friends of his dynasty, took refuge in Scotland, and were most hospitably received by Malcolm. Two years after the arrival of these illustrious strangers, the Scottish king married at Dunfermline, in 1070, Margaret, the elder of the two Saxon princesses; and in conjunction with the Danes and the Northumbrian barons hostile to William the Conqueror, he made an irruption into England, and wasted the northern counties with fire and sword. William, in retaliation for these outrages, invaded Scotland in 1072 both by sea and land, and overran the country as far as the Tay. In the end, the two kings met and concluded a peace at Abernethy. But hostilities were repeatedly renewed between Malcolm and the Conqueror and his son, William Rufus; and ultimately the Scottish king was killed, along with his eldest son, in one of his expeditions into Northumberland, while besieging Alnwick castle in 1093. He was a prince of great energy and valour, and of a noble and generous disposition, though somewhat fiery and turbulent. He resolutely and successfully maintained the independence of his kingdom against formidable antagonists with greatly superior resources.

**MALCOLM IV.**, surnamed **THE MAIDEN**, on account of his effeminate countenance, succeeded his grandfather, David I., in the twelfth year of his age. His pretensions to the throne were disputed by the Boy of Egrement, grandson of Duncan, Malcolm Canmore's eldest son, who relied on the old law of succession, and was supported by no less than seven earls; but his attempt failed of success. The tranquillity of Scotland was twice disturbed during

Malcolm's reign by the invasion of Somerland, chief of the isles; but in 1164 the islesmen were defeated near Renfrew, and their leader was killed. Malcolm was induced by the persuasions of Henry II. to surrender the territories held by the Scottish kings in England, and to accept in return the earldom of Huntingdon—a transaction which excited great discontent among his subjects. Formidable insurrections against his authority broke out in Galloway and in Moray, but were ultimately suppressed. Malcolm died in 1165 in the twenty-fifth year of his age.—J. T.

**MALCOLM, SIR JOHN**, a distinguished soldier and diplomatist, was the son of a Scottish farmer, and was born at Burnfoot, near Langholm, in 1769. He was one of a family of seventeen children, of whom fifteen arrived at maturity, and three attained great eminence in life. After receiving the usual education of the parochial school, young Malcolm was admitted in 1782 as a cadet in the service of the East India Company. He landed at Madras in 1783, and having joined his regiment at Vellore, applied himself with great industry and zeal to acquire a knowledge of the languages of the East. His attainments in this branch of learning procured him an appointment to the staff in the capacity of Persian interpreter. Ill health compelled him to pay a visit to England in 1794. On his return to India in 1796 he was appointed secretary to Sir Alured Clarke, commander-in-chief at Madras. Two years later his knowledge of the languages and political state of India obtained for him from Lord Wellesley the appointment of assistant to the resident at Hyderabad. There he obtained great applause for the coolness and firmness which he displayed in the suppression of a mutiny among the French troops in the pay of the Nizam. In 1799 at the siege of Seringapatam he became acquainted with Sir Arthur Wellesley, who retained through life a warm friendship for Malcolm. In the same year he acted with Captain (afterwards Sir Thomas) Munro, as joint-secretary to the commissioners for settling the government of Mysore. He was shortly after sent by Lord Wellesley on an embassy to Persia, where he concluded two important treaties with the shah, one political, the other commercial. On his return to Bombay in 1801 he was appointed private secretary to the governor-general. He was employed by General Wellesley to negotiate with the conquered Mahrattas in 1804, and was then sent as ambassador to Persia (1807 and 1810). His liberality and imposing address made such a favourable impression both on the Persian monarch and his courtiers, that he was made a khan and sepahdar of the empire, and presented with a valuable sword and star. In 1812 Colonel Malcolm again visited his native country, and soon after received the honour of knighthood. On his return to India in 1817 he was nominated the governor-general's political agent and brigadier-general to Sir F. Hislop. He served with great distinction in the war with the Mahrattas and the Pindarees, and received the thanks of the house of commons for his valour and skill. He was next appointed governor of the district of Malwah, which was in a very distracted state, and by his prudent and ingenious measures succeeded in restoring it to tranquillity and order. He returned once more to England in 1821 with the rank of major-general, and was rewarded for his eminent services with a pension from the East India Company of £1000 a year. In 1827 he was appointed governor of Bombay, an office which he held until 1830, when he finally quitted India amid loud expressions of gratitude and esteem from all classes of society. He sat for a short time in parliament as member for Launceston, and warmly opposed the reform bill. He died on the 30th of May, 1833. Sir John Malcolm was the author of a "History of Persia" in 2 vols., 4to, 1815; a "Sketch of the Political History of India from 1784 to 1811," 8vo; "Sketches of the Sikhs," 8vo, 1812; "Observations on the disturbances in the Madras Army," 8vo, 1812; "Persia," a poem, 8vo, 1814; and "Life of Lord Clive," a posthumous work.—(*Life*, by John W. Kaye, 2 vols. 8vo, London, 1856.)—J. T.

**MALEBRANCHE, NICOLAS**, eminent among the metaphysicians of France in the most illustrious age of French philosophy, was born at Paris on the 6th of August, 1638, twelve years before the death of Des Cartes, and when that philosopher was giving his principal works to the world. Malebranche is the most conspicuous representative of philosophy in France in the end of the seventeenth and at the commencement of the eighteenth centuries. His father was secretary to the king, and his mother was of gentle blood. The philosopher was the youngest of ten children. Though his constitution was weak, he



lived seventy-six years. The delicacy of his health did not permit him to attend a public school, and he was taught Latin and Greek by a domestic tutor. He afterwards attended a course of philosophy at the Collège de la Marche; and having chosen the ecclesiastical profession, he studied theology at the Sorbonne with a view to take orders. In his twenty-third year he was admitted to the famous congregation of the Oratory in Paris, a society distinguished for its moderation and learning. When he joined this society he at first, by the advice of his superiors, devoted himself to church history; but failing, as he says, to retain the facts in his memory, he grew weary of the study. Hebrew and rabbinical learning, to which he afterwards applied himself, was not more suited to his peculiar genius, which remained undeveloped until his twenty-sixth year, when Des Cartes' posthumous *Traité de l'Homme*, fell into his hands. The physiological and psychological doctrines of this book seemed to have an affinity for the taste of Malebranche, as his own writings abound in analogous speculations. Des Cartes opened a new world to him, awakening, according to Fontenelle, so great an enthusiasm in the young metaphysician, that he was obliged from time to time to lay the book aside, on account of the nervous agitation and palpitation which it induced. He abandoned ecclesiastical history and rabbinical lore, and plunged with ardour into the metaphysical and ethical speculations which absorbed his energy during the remainder of his life. In a few years Malebranche is said to have become as perfect a master of Cartesianism as Des Cartes himself, while he preserved his own originality in a remarkable manner; and when he appeared as an author clothed his doctrines with those graces of imagination and style which entitle him to a place among the most eloquent of modern philosophers.

The first and greatest work of Malebranche, the "*Recherche de la Verité*," was published in 1674, ten years after his encounter with the physiological treatise of Des Cartes. This work is an analysis of human nature, in its relation to the errors induced by the Senses, Imagination, Understanding, Desires, and Passions, with a disquisition on the true Method of discovery. It is one of the most interesting treatises in the department of what may be called mixed or modified logic. The "*Recherche*" has gone through many editions, and has been translated into Latin and English. It is contained in six books. The first five treat of the occasions of error, and the sixth describes the method of avoiding them. Some of the physiological theories suggested, especially in the second book, are far remote from facts, but in many things Malebranche has anticipated later inquirers, over whom he has exercised no small influence. Hartley's fundamental principle of the interdependence of vibrations in the nervous system and our conscious states, is enunciated in the "*Recherche*." The theory of mental association is in some respects more fully developed by Malebranche than by Hobbes. The French metaphysician illustrates with great sagacity the origin of error in our judgments of sense, and denies that there is any necessary connection between the presence of ideas in sense and the existence of external objects, illustrating this by the phenomena of dreams and delirium. He ends by resting his belief in external reality on the authority of scripture, and is thus hindered by theological considerations from anticipating a theory of matter similar to that proposed about thirty years afterwards by Berkeley. But the idealism of Malebranche sprang from a different root. He could not find a basis of certainty sufficient to satisfy him, when ideas were regarded either as representations emanating from external objects, or as transient states of the mind that is conscious of them, and he sought, by exalting them to a higher sphere, and assigning them to God himself, the "place" of spirits, to have solid ground for our science of the surrounding universe. In this Divine Ideal or Intellectual World, we discern the scientific meaning of all things in God, through means of habitual abstraction from the misleading appearances of sense and imagination, and in a close union of our souls with the divine nature. Malebranche was in this way led to disparage experience and book learning. He resolved all human science into the light that issues from this Ideal world, this Universal Reason, which lightens all, and in which, by meditation and superiority to Sense, we may all partake. Truth and Deity are revealed in the Universal Reason. The doctrine of Malebranche, which he refers to Plato and St. Augustin, here approaches the "inward light" of the Quakers on the one hand, and some recent speculations of theological rationalists on the other; while if we

add his doctrine of occasional causes, which refers all real causation to the Supreme cause, he reminds us of Spinoza, with whom Malebranche, however unconsciously, has much in common. The philosophy of Malebranche, reproduced in England by John Norris, rector of Bemerton, in his *Ideal and Intelligible World*, 1701-4, and in other writings, presented so many points of affinity to quakerism that Norris had to vindicate it from the charge. The "*Recherche de la Verité*" was followed by many other philosophical and theological works from the hand of its author. His "*Conversations Chrétiennes*," undertaken at the request of the duke de Chevreuse, and meant to reconcile the system of the "*Recherche*" with christianity, appeared in 1677. They were followed by the "*Méditations Chrétiennes*" in 1683, by the "*Traité de Morale*" in the following year, and by the "*Entretiens Metaphysiques*" in 1688. To these were added his "*Traité de l'Amour de Dieu*" in 1697, and his "*Entretien d'un Philosophe Chrétien avec un Philosophe Chinois*," which appeared in 1708, composed at the request of the bishop of Rosalie, vicar apostolic in China, in explanation of alleged analogies of the doctrines of the "*Recherche*" with those prevalent among the Chinese.

Malebranche, in the course of his life, was much engaged in controversy. His most distinguished antagonist was the celebrated Anthony Arnauld of Port Royal, whose polemic with him on ideas, and on nature and grace, produced some of the most remarkable controversial pieces of the seventeenth century. The system of Malebranche led him to paradoxical opinions about grace, and explanations of that doctrine. This brought about a meeting between him and Arnauld, which ended in mutual dissatisfaction, and in the publication soon after by Malebranche, of the "*Traité de la Nature et de la Grace*," which appeared at Amsterdam in 1680, and which gave rise to replies, rejoinders, and a copious correspondence. His other, and more purely metaphysical controversy with Arnauld, related to the nature of ideas, which, according to his antagonist, were simply states or modifications of consciousness, identical with the acts in which we are conscious of them—an anticipation of more recent psychological opinions, which was widely at variance with the transcendental speculation of the father of the Oratory. Régis, the Cartesian, was another of his opponents, in a controversy of less importance, chiefly connected with physics. Among the posthumous works of Locke is an Examination of the system of Malebranche, of which, however, he cannot be regarded as a sufficiently sympathetic critic. The pith of his criticism is, that the theory of knowing all things in the intelligible world of the Divine ideas is itself an unintelligible doctrine. In the height of his reputation Malebranche was overwhelmed with correspondence and visitors, the list including kings and princes, as well as many philosophers from other countries, and indeed almost all eminent foreigners who came to Paris. Leibnitz visited him when he was in Paris, about the time of the publication of the "*Recherche*," and afterwards; but it does not appear that Locke, who was also in France soon after that time, had any interview with the great metaphysician of France. Many years later he received a philosophical visitor whose presence was followed by tragical consequences. In 1715 Berkeley, then in his thirty-first year, who had a few years previously published his famous system of immaterialism, had an interview with his distinguished rival in metaphysical subtilty on his return from Italy through Paris. According to Berkeley's biographer, he found the aged Father in his cell, cooking in a pipkin a medicine for an inflammation of his lungs, with which he was then troubled. The conversation naturally turned on the new system, of which the French metaphysician had gathered some knowledge from a translation just published. The issue of the debate proved fatal to poor Malebranche. In the heat of dispute he raised his voice so high, and gave way so freely to the natural impetuosity of a man of genius and a Frenchman, that he brought on a violent increase of his disorder, which carried him off a few days after, on October 13th, 1715, in the seventy-seventh year of his age. It is one of the most dramatic incidents in the history of philosophy. We may agree with Mr. Stewart, that it is impossible not to regret that of this interview there is no more copious record, and that Berkeley had not made it the ground of one of his own dialogues. Fine as his imagination was, it could hardly have added to the picturesque effect of the real scene.

Malebranche was in principle a solitary thinker, rather than



one learned in the opinions of others. From the time that he read Des Cartes he sought to enlighten his mind by meditation, rather than to store his memory with the contents of books. An insect, we are told, pleased him more than all the books of Greece and Rome. He despised erudition, and that kind of philosophy which consists in a collection of the dogmas of various philosophers, to which indeed he denied the name; since a man may be learned in the history of the opinions of others, or at least in the verbal expressions of these opinions, without himself having learned to reflect at all. Although few philosophers have employed the imagination more successfully in the service of logic, and metaphysics, and ethics, he is abundant in his warnings against the abuse of that high faculty in abstract studies; and it is said that he could never read a dozen verses of poetry together without disgust. Indifferent to books, he was accustomed to meditate in the dark, with his windows shut, to keep out the light which disturbed him. Few works in European philosophy are more fitted on the whole than those of this reclusive metaphysician to awaken independent thought, and sympathy with the purest and most elevated aspirations of the human mind.—A. C. F.

**MALESHERBES, CHRÉTIEN-GUILAUME DE LAMOIGNON** DE, a distinguished actor in the first French revolution, was born at Paris on the 6th of December, 1721, of the ancient family of Lamoignon, which furnished many eminent members to the French magistracy. He was carefully educated under the direction of the jesuits, and at the age of twenty-four was made a councillor in the parliament of Paris. In 1750 he succeeded his father as president of the court of aids. His administration of the court of aids for a period of twenty-five years, is recorded in a thick volume of "Mémoires pour servir à l'histoire du droit public en France 1746-75." In consequence of his most telling "Remonstrances," published in 1771, Malesherbes was exiled, and the court of aids suppressed. On the accession of Louis XVI. to the throne, the ancient parliaments were re-established, and the president of the court of aid, returned to his post after four years' exile. His ardour for rational liberty was shared in by the well-meaning king, who, in accordance with the popular voice made Turgot and Malesherbes his ministers. Malesherbes resigned his office after a tenure of nine months, the 12th May, 1776, on the dismissal of Turgot. Again he was called to the councils of the king in 1787, with a hope that his name and popularity might arrest the coming troubles. Finding that all effective power was withheld from him, he resigned soon after the convocation of the states-general. In the whirl of succeeding events he was soon forgotten, and passed his days peacefully in the bosom of his family, though not without an anxious and patriotic interest in the events occurring around him. When a cry arose for the trial of the king, Malesherbes began at once to write in defence of the royal captive. On the 13th December, 1792, he wrote to the president of the convention—"Twice have I been called to the council of him who was my master, at a time when that office was the ambition of all: I owe him the same service when it is become a charge which many people consider dangerous." For a month the aged lawyer, with his two colleagues, strove to rescue the king from the fate which awaited him. Twice a day he visited the Temple to inform Louis of all that occurred; and when sentence was pronounced he undertook to communicate it to the unfortunate monarch. On entering the cell he fell at the king's feet, so much overcome by the import of his message, that Louis had to play the part of consoler. Full of sorrow, the old judge once more retired to his country house to pass his time in agricultural labours and works of charity. One day in December, 1793, his house was visited by three members of a revolutionary committee, who arrested his daughter and her husband. The next day he himself and his grandchildren were carried off, despite the tears and reclamations of the inhabitants of Malesherbes. After being kept in prison in Paris about four months, and after seeing his children led to the scaffold—his daughter, indeed, was guillotined before his eyes—he was put to death, 22nd April, 1794, in the seventy-third year of his age. A list of his writings, which are at once terse and elegant, will be found in *La France Littéraire*, under the name Lamoignon.—R. H.

**MALHERBE, FRANÇOIS DE**, was born at Caen of a noble but decayed family, about the year 1555. His father, who was reduced in circumstances, embraced the protestant religion, much

to the grief of his son, then about nineteen. Entering the household of Henri d'Angoulême, a natural son of Henri II., and governor of Provence, Malherbe remained in the service of this prince until 1585, when his patron died. In the meantime Malherbe had married Madaline de Coriolis, a lady of a legal family, by whom he had several children. He had the misfortune to outlive them all; one of them, a daughter, died of the plague in his arms; another, a young man of high promise, was killed in a duel. His father, although then in his seventy-third year, could with difficulty be prevented from challenging his son's antagonist, 1627. Malherbe took an active part in the war of the League, and conducted in person the siege of Martigues in Provence. He had long devoted his leisure to poetic composition; and in 1600 he wrote an ode on the arrival in France of Marie de Medicis, the wife of Henri IV. By this and other writings he attracted the attention of the king, who sent for him and retained him at court. On the king's death Malherbe received a pension from the queen-dowager. In 1628 he died. A host of anecdotes remain to prove that he was not of a temper calculated either to inspire affection or to retain it. Somewhat brusque in his manner, frequently cynical in his language, the "good things" which he has left behind him certainly are such as a better-natured man would not have uttered. Thus, to a young lawyer who had asked his opinion of a copy of verses, Malherbe said, "Had you no alternative but either to write this piece or to be hung?" Friends indeed he had, though even with these his amicable relations were frequently disturbed. As a reformer of the French language—as one who contributed materially to its purity and correctness—he must always hold a high place in the literary history of his country, though a place perhaps somewhat lower than that assigned to him by Boileau. Modern critics indeed have not been wanting, who altogether dispute his claims to grateful remembrance. According to these writers, if he purified the language he also weakened it; and what it gained by him in accuracy and elegance it lost in colour, freedom, and force. Malherbe's poems have gone through very numerous editions. They chiefly consist of odes, sonnets, and other short pieces. He also translated Seneca De Beneficiis, and the 33rd book of Livy.—W. J. P.

**MALIBRAN, MARIA FELICIA**, Madame, afterwards **DE BÉRIOT**. This distinguished singer, the eldest daughter of Manuel and Josquina Garcia, was born in Paris in 1808. At eight years of age she was brought to England, where she remained without intermission for eight or nine years, and thus acquired that knowledge of the English language which afterwards enabled her to make so great an impression on the English stage. Garcia was a man of brutal temper, but a thorough musician. His treatment of his daughter was cruel and tyrannical, and his instructions were rendered a penance by his unkindness and even cruelty; but she was indebted to them for the high cultivation of her genius, and for an extent and solidity of musical knowledge in which probably no vocal performer ever excelled her. In the London opera season of 1825, a disappointment occurring in one of the performances on account of the return of Madame Pasta to Paris, Garcia offered the services of his daughter, and she accordingly made her debut on the 7th June, 1825 (being under seventeen years of age), in the part of *Rosina* in *Il Barbiere di Siviglia*. After this she was engaged as one of the principal singers of the York festival of that year, where she exhibited surprising ability, considering her youth and inexperience. She then went to America with her father, who carried with him a small company of performers, for the purpose of giving Italian operas in the United States. They commenced their performances at New York, and Mademoiselle Garcia appeared in several of Rossini's operas. The Americans were captivated with her voice, beauty, and vivacity; but except her father and herself the company was wretched, and the public, notwithstanding the novelty of the entertainment, soon discovered the inefficiency of the performers. The speculation accordingly failed, and Garcia fell into difficulties and distress. In these circumstances his daughter was induced to accept the hand of M. Malibran, a merchant and banker of reputed wealth, but more than double her age. The marriage was a most unhappy one. Malibran had either deceived her as to his circumstances, or they speedily changed. His affairs became involved; and after his wife had vainly endeavoured by professional exertions to retrieve them, he was made bankrupt and thrown into prison. In these cir-



cumstances Madame Malibran at once, and unsolicited, resigned for the benefit of his creditors the whole of the provision which had been made upon her by the marriage settlements—a noble act, which gave rise to strong manifestations of favour and approbation on the part of the American public. A separation having taken place between her and this unworthy husband, Madame Malibran returned to Europe, and made her first appearance in Paris in the beginning of the year 1828, in the character of *Semiramide*. One of the Paris journals gives a graphic account of the debut:—"The singer, at her entrance, was greeted with warm applause. Her commanding figure, and the regularity of her features, bespoke the favour of the public. The noble and dignified manner in which she gave the first phrase, 'Fra tanti regi e popoli,' justified the reception she had obtained; but the difficult phrase, 'Frema il empio' proved a stumbling-block which she could not surmount. Alarmed by this check, she did not attempt the difficult passage in the *da capo*, but dropping her voice, terminated the passage without effect and made her exit, leaving the audience in doubt and dissatisfaction. The prodigious talent displayed by Pisaroni in the subsequent scenes gave occasion to comparisons by no means favourable to Madame Malibran. On her re-entrance she was coldly received; but she soon succeeded in winning the public to her favour. In the *andante* to the air, 'Bel raggio lasinghier,' the young singer threw out such powers, and displayed a voice so full and beautiful, that the former coldness gave way to applause. Encouraged by this she hazarded the greatest difficulties of execution, and appeared so inspired by her success, that her courage now became tenacity." From that time Malibran became the idol of the Parisian public. She appeared as *Desdemona*, *Rosina*, and *Romeo*, in the *Romeo e Giulietta* of Zingarelli—characters as different from each other as can well be imagined; and two of them, moreover, among the masterpieces of Pasta. It was remarked by a French critic, that "If Malibran must yield the palm to Pasta in point of acting, yet she possesses a decided superiority in respect to song." "Since that time," remarks Mr. Hogarth, "the superiority of Malibran to Pasta, in respect to song, became more and more evident; while in respect to acting, though no performer has ever approached Pasta in her own peculiar walk of terrible grandeur, yet none has ever surpassed Malibran in intelligence, originality, vivacity, feeling, and those 'tender strokes of art' which at once reach the heart of every spectator. Her versatility was wonderful. Pasta, it has been truly said, was a Siddons; Malibran was a Garrick." Her next engagement was at the London Italian opera, where she appeared on the 21st March in the famous season of 1829. Her range of characters at that period included *Desdemona*, *Rosina*, *Semiramide*, *Romeo*, *Tancredi*, *Ninetta*, and *Zerlina*. To the last of these, which she performed on the 28th of May, 1829, she gave a completely new reading, playing it with all the exuberance of a boisterous rustic. The "exclusives" denounced the attempt as being vulgar; well may it be said that there is no vulgarity like the squeamishness of the excessively genteel. With the commonplace her lot was the same as that of all original and independent minds; what they cannot sympathize with they underrate. It is sufficient for the fame of Madame Malibran that, from the moment she demonstrated unequivocal character, she secured the undivided preference of all the most eminent members of her profession; and to the day of her death we believe that she maintained this station in their esteem against all her competitors.

The next great event in Malibran's life was her visit to Naples. The Italians appear at first to have looked a little askance on an artist who had achieved greatness without having breathed the air, or been warmed by the sun, of Italy. This was especially the case at Naples, where her reception in the autumn of 1832 was so cold, that her first intelligence of it represented her as having completely failed. But the Neapolitans, with the impetuosity of their country, speedily corrected their first mistake. "Madame Malibran's performance in this city," says an article from Naples in a musical journal of the day, "has been one continued and splendid triumph. At first the cognoscenti of Naples were inclined to question the justice of the unbounded praises which have been lavished on this astonishing songstress, and to receive her with *sang froid*, and weigh her pretensions with all the coolness of determined critics; but she had no sooner opened her mouth than all this was instantly converted into an enthusiasm of applause and admiration, to which the oldest frequenters of

the opera remember no parallel. For seventeen nights the theatre was crowded at double prices, notwithstanding the subscribers' privileges were on most of those occasions suspended, and although *Otello*, *La Gazza*, *Ladra*, and pieces of that description, were the only ones offered to a public long since tired even of the beauties of Rossini and proverbial for its love of novelty. But her grandest triumph of all was on the night when she took her leave of the Neapolitan audience in the character of *Ninetta*. Nothing can be imagined finer than the spectacle afforded by the immense theatre of San Carlo, crowded to the very ceiling and ringing with acclamations. Six times after the fall of the curtain Madame Malibran was called forward to receive the reiterated plaudits and adieus of an audience which seemed unable to bear the idea of a separation from its new idol, who had only strength and spirits left to kiss her hand to the assembled multitude, and indicate by graceful and expressive gestures the degree to which she was overpowered by fatigue and emotion. The scene did not end within the theatre; a crowd of the most enthusiastic rushed from all parts of the house to the stage door, and as soon as Madame Malibran's chair came out, escorted it with loud acclamations to the Palazzo Barbaja (*Anglice*—the house of Barbaja, the manager), and renewed their salutations as the charming vocalist ascended the steps." On the 1st of May, 1833, Malibran appeared at Drury Lane in an English version of *La Sonnambula*, and drew the town in admiring crowds, "tickling the ears of the groundlings" with the felicity of her roudades. Shortly afterwards she returned to Italy, where she was as much idolized as before. In 1835 she was again in England for a short time, during which she excited an extraordinary sensation by her performance at Drury Lane of the part of *Leonora* in the English version of Beethoven's *Fidelio*. In March, 1836, she obtained in the law-courts of Paris a regular divorce from M. Malibran. This man, soon after her return to Europe, hearing of her success in the French capital, had followed her thither and demanded a share of her professional emoluments. This demand she properly refused to comply with. Malibran had obtained her hand by means of a deception; and she had moreover acquitted herself of any claim he might have had as her husband, by having voluntarily resigned in favour of his creditors the property which had been settled on herself. On the dissolution of this marriage she was united to the celebrated violinist M. de Beriot. The queen of the French complimented Madame de Beriot on this occasion by presenting to her a costly aggrafe, embellished with pearls. In the summer following she commenced her last engagement at Drury Lane; and by her wonderful personation of the heroine in Balfe's opera, the *Maid of Artois*, mainly contributed to its success. Her exertions during this season were so excessive as to keep the witnesses of them in continual astonishment. While the rehearsals of the *Maid of Artois* were going on from day to day—and Madame de Beriot's rehearsals were not so many hours of sauntering indifference—she would, immediately after they were finished, dart away to one or two concerts, and perhaps conclude by singing at an evening party. The same course was pursued during her performance of that arduous character. Well might Lablache say, "Son esprit est trop fort pour son petit corps." She had, indeed, "a little body with a mighty heart;" and both must have given way earlier, had she not possessed the valuable faculty of being able suddenly to unbend and apply her mind to the most cheerful and even child-like amusements. In September, 1836, she went to Manchester to fulfil her engagement at the musical festival of that town; and there, as will long be remembered, her enfeebled frame sank under her exertions. The following particulars respecting the sad event which robbed the musical world of one who was its chief grace and ornament, were given by a writer who was at Manchester when the catastrophe occurred:—"Those who were near the late lamented vocalist state the closing scene of her existence to have been melancholy in the extreme. Though the hand of death was on her she would not spare herself, from a fear that she might be accused of capriciously disappointing her admirers. On her way to her last, or last but one performance, she fainted repeatedly, yet still adhered to her resolution. In the evening prior to the first day's performance at the collegiate church, she sang no less than fourteen pieces in her room at the hotel among her Italian friends. De Beriot cautioned her against exerting herself, but Malibran was not to be easily checked in her career. She was ill on Tuesday—the day of the first performance—but she insisted on singing, both morning and evening. On



Wednesday her indisposition was still more evident; but she gave the last sacred composition she ever sang—"Sing ye to the Lord, for he hath triumphed gloriously"—with electrical effect; and on that evening, the 14th of September, her last notes in public were heard. It was in the duet with Madame Caradori Allan, 'Vanne se alberghi in petto,' from Mercadante's *Andronico*. Her exertions in the encore of this duet were tremendous; and the fearful shake at the top of the voice will never be forgotten by those who heard it. It was a desperate struggle against sinking nature; it was the last vivid glare of the expiring lamp; she never sang afterwards. The house rang with animated cheering; hats and handkerchiefs were waving over the heads of the assembly; but the victim of excitement, while the echoes were yet in her ears, sank exhausted after leaving the stage, and her vocal career was ended. She was bled and removed home; and her agonizing cries that night will not be erased from the memory of the writer of this article, who was within a short distance of the room in which she expired." Her melancholy death happened on the 23rd of September, 1836.—E. F. R.

MALLET or MALLOCH, DAVID, a poet and miscellaneous writer, was born of humble parents at Crieff in Perthshire about the year 1700. He was educated at Aberdeen and Edinburgh, and in 1723 obtained the situation of tutor to the two younger sons of the duke of Montrose, whom he accompanied to Winchester and London, and afterwards on a continental tour. His residence in the family of the duke procured him admission to a circle eminent both for rank and literary ability. He had at an early age cultivated a taste for poetry, and in 1723 published in the *Plain Dealer* his beautiful ballad of "William and Margaret." A descriptive poem called "The Excursion," followed in 1728, and his tragedy of "Eurydice" was brought upon the stage in 1731. About this time he "took upon him," says Dr. Johnson, "to change his name from Scotch Malloch to English Mallet, without any imaginable reason of preference which the eye or ear can discover." He now became intimate with Pope, who expressed great regard for him and introduced him to Bolingbroke. He was made under-secretary to Frederick, prince of Wales, with a salary of £200 a year, and his tragedy of "Mustapha" was acted in 1739 under the patronage of that prince. Mallet subsequently wrote a "Life of Lord Bacon," and some tragedies and poems of no great merit. At the instigation of Lord Bolingbroke after the death of Pope, he attacked the character of that poet with great malignity in connection with the "Patriot King," and was rewarded for this vile service by the bequest of all his lordship's works and manuscripts. He received a legacy of £1000 from the duchess of Marlborough, to which the second duke added a pension, on condition that he should prepare a life of the great duke; but though he gave out that he was making progress in the work, he never wrote a line of it. He became the hireling of the government, the bitter assailant of the unfortunate Admiral Byng, and the interested eulogist of Lord Bute. Mallet died in 1765, leaving a considerable fortune. He was an avowed infidel, and a vain-glorious, worthless person.—J. T.

MALMESBURY. See WILLIAM OF MALMESBURY.

MALMESBURY, JAMES HARRIS, first earl of, son of Mr. Harris, author of the *Hermes* (the "philosopher of Malmesbury"), was born in 1746. He received his later education at Oxford, where he belonged to the jovial set of which Charles James Fox was a member. His father took office in the Shelburne ministry, and it was thus that at one-and-twenty he became secretary of embassy at Madrid. By the departure of his chief he was left chargé d'affaires, and in the negotiations in the Falkland islands dispute, he acquitted himself so well that at twenty-four he was appointed minister at Berlin, where he witnessed the dismemberment of Poland. Mirabeau knew him during this Berlin mission, and called him "Cet audacieux et rusé Harris." In 1777 he went as ambassador to St. Petersburg, and had to manage the discussions on the armed neutrality. With health impaired by the Russian climate, he returned to England in 1784, and as Sir James Harris; having received in 1780 the order of the bath. Appointed afterwards ambassador to the Hague, he effected the diplomatic arrangements by which Holland renounced the French alliance, and Prussia joined England in rescuing the stadtholder from a democratic revolution. For this service he was created Baron Malmesbury, 1788. Returning home and re-entering the house of commons, in which he had nominally sat since 1770, he joined in 1793 the whig seceders who left Fox in 1793, when he called for the recognition of the French republic. In the following

year he was sent to Brunswick to arrange the marriage between the Princess Caroline of Brunswick and the prince of Wales (afterwards George IV. and Queen Caroline); and there is an amusing account in his diary of the lectures which he read the princess on her demeanour and appearance. His last diplomatic mission was in 1796 and 1797 to France to endeavour to patch up a peace with the directory, who terminated the negotiations very abruptly. Created in 1800 Earl of Malmesbury, he retired from public life, for which a severe deafness, he considered, disqualified him. In 1801 he edited, prefixing a pleasing memoir, the works of his father. During his last years he cultivated the society of the rising generation of young statesmen, and is said to have been struck by the promise of Lord Palmerston, who was his ward. He died in November, 1820, and attention was recalled to his career and character in 1844, when his grandson, the present earl, published his "Diaries and Correspondence," an interesting contribution to the secret history, both foreign and domestic, of his time.—F. E.

MALONE, EDMUND, remembered chiefly as an editor and illustrator of Shakspeare, was born at Dublin in 1741. He was the second son of an Irish judge, and destined for the Irish bar. Educated at Trinity college, Dublin, he was entered at the Inner temple in 1763, and during a residence in London contracted a strong attachment for the metropolis and its literary society. After he had practised for a few years as a barrister in Dublin, his father died, leaving him the possessor of a moderate independence, and he removed to London to devote himself to literature. He had already published (1776) an edition of Goldsmith's works, the memoir accompanying which he had enriched by some memoranda of the poet's college career, displaying the same faculty of close and minute research which he afterwards exhibited on a much more extended scale. During his second residence in London, he became a member of the Johnsonian circle. Polished, hospitable, diligent, Malone may be considered a very fair specimen of the literary gentleman of last century, as distinguished from the literary man. With his rearrival in the metropolis he began to make collections of Shakspeareana and of items of all kinds connected with the Elizabethan drama. He formed an intimacy with George Steevens, to whom he gave some assistance in the preparation of the Steevens' edition of Johnson's Shakspeare; and his "Attempt to ascertain the order in which Shakspeare's plays were written," 1778, was the first for which recourse had been made to the registers of Stationers' Hall. It was as a professed supplement to Steevens' Johnson's Shakspeare, that in 1780 Malone's first elaborate contribution to Shakspeare literature was published. It comprised the poems of Shakspeare and the doubtful plays, and the dissertations prefixed to it contained the germ of his subsequent history of the stage. In the doubtful plays *Pericles* was included by Malone, in conformity with the views of Steevens. Malone changed his opinion; this and some notes which he furnished to Reed's Shakspeare, controverting the views of Steevens, led to a quarrel. Malone had been destined by Steevens to be his successor in the editorship of Shakspeare. Instead of successor, he became a rival; and adopting a different theory of Shakspeare's text, accepting whenever he could the readings of the first folio, which Steevens treated with contempt, he elaborated an edition of Shakspeare of his own. After eight years spent in collecting and digesting material gathered from every source, he published in 1790, in ten volumes, his edition of "The Plays and Poems of William Shakspeare," which at once placed him in the first rank of Shakspearean editors. Caution and research are Malone's characteristics as an editor and writer; his biography of the poet, still more his historical account of the English stage, accompanying his edition of Shakspeare, were the results of an industry that never wearied, and a vigilance that never slumbered. In 1782 he had entered into the Rowley controversy, and published a volume of "Cursory Remarks," which powerfully aided in disproving the genuineness of the Rowley poems and in producing the belief that they were the work of Chatterton. In 1796, in like manner, his "Inquiry into the authenticity of certain papers attributed to Shakspeare" gave the death-blow to the Ireland forgeries. In 1797 he prefixed an accurate memoir of his friend, Sir Joshua Reynolds, to an edition of the painter's literary remains. In 1800 appeared his edition of the "Critical and miscellaneous prose writings of Dryden, with an account of the life and writings of the author," a work displaying all his usual originality of research, and which paved the



way for Scott's Dryden. An edition of William Gerard Hamilton's works, with memoir prefixed, appeared in 1808, and successive editions of Boswell's Johnson owed much to Malone's revision and annotations. He died in May, 1812, and his valuable library was presented by his brother to the Bodleian. The completion of his extended edition of Shakspeare devolved upon the son of Johnson's biographer. It appeared in 21 vols. in 1821. The only biographical memorial of this singularly laborious and reliable illustrator of our early drama, was a mere sketch published in several forms by the younger Boswell, until in 1860 appeared an elaborate Life of Edmund Malone, with selections from his manuscript annotations, by Sir James Prior, the biographer of Burke and Goldsmith.—F. E.

MALPIGHI, MARCELLO, a distinguished physician, anatomist, and physiologist, born near Bologna in 1628. He studied medicine at the university of Bologna, and received his degree there in 1653. He was the pupil, and afterwards the son-in-law of Massari, at whose house he and some other young men were accustomed to meet in private to work at dissections, and to discuss the important discoveries of the day. He successively filled the chairs of medicine in the universities of Bologna and Pisa, at which latter place he acquired the friendship of the celebrated Borelli, professor of mathematics in that school. The climate of Pisa not agreeing with him, he was compelled to vacate his chair there and return to Bologna. In 1662, however, he was called to succeed Castello at Messina, and remained as professor of medicine there for four years. In 1666 he again returned to Bologna, where he continued to reside till 1691, when he was invited to Rome, receiving the appointment of chief physician and chamberlain to Pope Innocent XI. He died at Rome in 1694, and his remains were embalmed and conveyed to Bologna, where they were interred with great honours. Malpighi ranks very high among the philosophers of the physiological age in which he lived. At that time physiological inquiries had begun to be prosecuted earnestly and with success; nature had begun to be studied instead of books, and the dreams of the schools were giving place to practical inquiries and observations. He had early in life learned the necessity of making experiment the foundation of true philosophy, and several striking discoveries were the result. Such are those with regard to the anatomy of the skin and secreting glands. Malpighi appears to have been the first physiologist who examined the circulation of the blood by means of the microscope; he also published some excellent observations on the chemical and other qualities of the blood; and his work on the process of incubation was an important addition to the knowledge of his day. While prosecuting his anatomical inquiries connected with the animal kingdom, he was led to pay attention to the anatomy and physiology of vegetables. The structure and physiology of plants had hitherto been but little investigated. On these subjects, however, Malpighi has shown himself an original as well as a profound observer. Malpighi is the author of numerous important treatises, and several editions of his complete works have at different times been published. Plumier has dedicated a genus of plants to him—*Malpighia*.—W. B.-d.

MALTBY, EDWARD, D.D., bishop successively of Chichester and Durham, was born in 1770 at Norwich, at the grammar-school of which city he was educated under Dr. Parr, by whose advice he was sent to Winchester. He proceeded thence to Pembroke college, Cambridge, where, as previously at Norwich and Winchester, he highly distinguished himself. Entering the church, he was appointed examining chaplain to Bishop Pretymann; and in 1803 he published a collection of sermons, "Illustrations of the truth of the Christian Religion." In 1823 he succeeded Bishop Heber as preacher of Lincoln's inn. In 1831 he was appointed bishop of Chichester, and in 1836 he was translated to Durham. He was very active in the organization of the new university of Durham, to which he transferred his valuable library. In 1856, having entered his eighty-seventh year, he was allowed by a special act of parliament to resign his see, and an annuity of £4500 was secured to him. He died in London in July, 1859. At least as early as 1815 he published an improved edition of Morell's *Lexicon Græco-Prosodiacum*, a work which, still further improved in successive editions, came to be known as "Maltby's Greek Gradus."—F. E.

MALTE-BRUN (the name adopted in France by MALTE-CONRAD BRUN), an eminent Danish geographer, was born at Thisted in Jutland on the 12th of August, 1775, and died in Paris on the 14th of December, 1826. He was the son of a

councillor of justice, and was destined by his father for the church; but he quitted that profession for the bar. Having published some political writings of a revolutionary tendency, he was twice prosecuted by the Danish government. On the first occasion he took refuge in Sweden, and was soon permitted to return; on the second occasion he fled to Hamburg, was sentenced in absence to a long period of banishment, and finally removed to France about the time of the establishment of the consulate, with a view, it is said, of seeking some political appointment under a government which he admired. He abandoned that project, however, upon the appointment of Bonaparte to the consulate for life, of which he strongly disapproved, and devoted himself for the rest of his life to science and literature. Between 1803 and 1807 he wrote, along with Edme Mentelle and Herbin, a voluminous work entitled "*Géographie mathématique, physique, et politique de toutes les parties du monde*," which established for him a high reputation as a geographer. In the course of the same period he wrote various other geographical works and memoirs, and set on foot a geographical periodical. The great work on which his fame chiefly rests is the well-known "*Précis de la Géographie Universelle*," of which the first volume appeared in 1810. In 1821 he took a leading part in founding the "*Société de Géographie*."—His son, VICTOR-ADOLPHE MALTE-BRUN, also an eminent geographer, lately edited a new edition of his father's great work.—W. J. M. R.

MALTHUS, THOMAS ROBERT, the founder of a once flourishing sect of social economists called after him Malthusians, was born in 1766 at the seat of his father, the Rookery, in the vicinity of Dorking, Surrey. The elder Malthus, a gentleman of fortune, was a personal friend and disciple of Jean-Jacques Rousseau, and the education which he gave his second son was of the most "liberal" kind. Robert Graves, the author of the *Spiritual Quixote*, and Gilbert Wakefield, were among his early instructors, and from the care of the latter at the academy at Warrington he proceeded to Jesus' college, Cambridge, of which he became a fellow. Taking orders he received the pastoral care of a small parish in the neighbourhood of his birthplace, and about this time, 1792, he wrote a pamphlet never published, "*The Crisis*," in which he opposed the policy of Pitt. Frequently conversing on such subjects as the perfectibility of man, on which his father had embraced the views of Godwin and Condorcet, he was accustomed to raise to the doctrines of these philosophers objections founded on the tendency of the human race to increase in population beyond the means of subsistence. In 1798 he published an essay on population which embodied his views. In the following year he made a tour in the north of Europe in search of data, and in the company of Mr. (afterwards Dr.) Otter and bishop of Chichester, who was destined to become his biographer. After his return he published in 1803 a new edition of his "*Essay on the principle of population*," which excited great attention in England and on the continent, and was the starting point of a long and violent controversy. The theory of Malthus was that the means of subsistence could not be made to increase in a greater than an arithmetical ratio, while population had a tendency to increase in a geometrical ratio. The practical deduction from this doctrine was that the distress of the labouring classes instead of being a phenomenon to be alleviated by poor-laws, &c., was an instrument in the hands of Providence of checking the growth of populations; and pushed to its extremest limits, the Malthusian theory ought to have contemplated with complacency, instead of horror, the occurrence of deaths by starvation. By self-restraint, by abstaining from early marriages, &c., it was, argued Malthus, in the power of the labouring classes themselves to keep down their numbers so as not to over-crowd the labour market or press unduly upon the national fund of subsistence, and under these circumstances a poor-law was simply an absurdity. The "gloomy view" which Malthus, as he himself confessed, took of the future of the human race has long been discarded, along with the antipodal perfectibility notions of Godwin and Condorcet. The promulgation of his theory did good, however, by directing the attention of statesmen to emigration and to the new fields for the supply of food, which it only required free trade to open up to an industrious and industrial population like our own. In the first decade of the century Malthus was appointed professor of political economy at the East India Company's college of Haileybury, and he performed the congenial duties of the post till his death in December, 1834. He wrote several works on political



economy, the names of which, with brief criticisms on their contents, will be found in Mr. Macculloch's *Literature of Political Economy*. His name and doctrines had been almost forgotten when they were resuscitated by that new poor-law legislation of the whig government in 1834, which was believed to have been produced by his theory. A storm of obloquy burst upon him, and it is hinted that, had he lived, the whigs intended, as a compensation, to have made him a bishop. He was one of the founders of the Political Economy Club and of the Statistical Society. In all the relations of life he was most exemplary. To the edition of Malthus' "Principles of Political Economy," published in 1836, his friend Dr. Otter prefixed a memoir of the author.—F. E.

MALTON, THOMAS, was born about 1750. He made numerous tinted drawings, and was one of the earliest to avail himself of the newly-introduced art of aquatinta for the purpose of multiplying copies of his views of public buildings, &c. He published a "Picturesque Tour through the Cities of London and Westminster," folio, 1792; "Picturesque Views of the University of Oxford," folio, 1802-3; and he engraved a set of views in St. Petersburg. He died March 7, 1804.—J. T.-e.

MALUS, ETIENNE LOUIS, a French military engineer and man of science, discoverer of the polarization of light, was born in Paris on the 23rd of June, 1775, and died there on the 23rd of February, 1812. At the age of seventeen he entered the school of military engineering, and having completed his studies, was on the point of receiving a commission, when his appointment was prohibited by the government on the ground of his father's being suspected of royalism; and he entered the army as a private soldier. After the close of the Reign of Terror he was chosen by Monge as one of the assistant-instructors at the Polytechnic school, then newly established. Soon afterwards he obtained a commission in the corps of military engineers, and served with distinction on the Rhine and in Egypt. In 1801 he married a lady to whom he had long been attached, and was for a time employed in the superintendence of engineering works of the government, occupying his leisure in scientific researches on optics. In 1808 a prize was offered by the Institute for an investigation of the phenomena of double refraction, to which subject Malus at once applied himself. While looking through a doubly-refracting crystal one evening at the light of the setting sun, reflected from the windows of the palace of the Luxembourg, he observed, that on turning the crystal about, the two luminous images produced by double refraction underwent alternate variations of intensity, as the prism passed through certain angular positions. He was thus led to the discovery of the property since called polarization, which is impressed upon light both by reflection and by refraction. His memoir on that subject obtained the prize offered by the Institute, and the Copley medal of the Royal Society of London. His early death was justly regarded as a heavy loss to science.—W. J. M. R.

MAMOUN, ABUL ABBAS ABDALLAH, seventh Abasside caliph, was born in September, 786, and died in August, 835. He was the son of the famous Haroun Alraschid and of a slave Meradjol. In the year 800 he was made governor of Khorassan, and became so popular that at his father's death he was proclaimed caliph by a portion of the army. He recognized, however, the right of his elder brother Ameen; but the latter treating him with ingratitude, war broke out between them, and in 813 Mamoun was a second time proclaimed caliph. Ameen died, and the road to power was so far cleared; but he had to encounter a series of revolts before he could settle at Bagdad. He encouraged learning, and caused translations to be made into Arabic of the books sent to his father. The first Arabic version of Euclid's Elements was dedicated to him. He was also the first to measure a degree of the meridian, which he did on the plain of Shinar. Mathematics, astronomy, medicine, music, and poetry were cultivated at his court. He left several treatises—one on the Koran, one on prophecy, and another on rhetoric.—P. E. D.

MANASSES or MENASSES (BEN JOSEPH BEN ISRAEL), a learned and bigoted Jewish writer, was born at Lisbon in 1604. He early distinguished himself in rabbinical studies, and at eighteen became rabbi in the synagogue of Amsterdam, in the place of his former master, Rabbi Isaac Uriel. About 1640 he was reduced to poverty through the confiscation of his paternal inheritance by the Portuguese inquisition, and in the hope of restoring his fortune he began trading. Having a printing establishment in his house, he published and sold books, still

maintaining a high character for learning. He was consulted by Grotius and other eminent Arminians on points of sacred literature, and his works were recommended to the study of christians by them. Manasses went to England to procure from Cromwell the recall of the Jews into this country. He flattered the Protector by applying to him the texts of scripture which refer to the Messiah. Failing in his mission he returned to Amsterdam, and died at Middelburg in 1659. He left many works written in Hebrew, in Spanish, and in Latin, the most important of which is "El conciliador o de la Conveniencia de los lagares de las escripturas." This work, which occupied the author from his eighteenth year, was published in four parts, quarto, of which the first is dated 1632, and the last 1651. It is a most learned and laborious attempt to reconcile four hundred and seventy-two apparently contradictory passages in the Old Testament. The first part treats of the Pentateuch; the second, of the early prophets; the third, of the later prophets; and the fourth, of the remaining books of the Bible. Vossius translated the work into Latin, 4to, Amsterdam, 1633-67; and Lindo into English, 2 vols. 8vo, London, 1842. Many passages of invective against Jesus Christ are very properly omitted in the translations. His treatises on the "Immortality of the Soul," and on the "Resurrection of the Dead," were printed in several languages. Basnage, in his *History of the Jews*, gives an abridgment of some of his writings.—(See also De Rossi, *Biblioth. Judaica*.)—R. H.

\* MANCINELLI, GIUSEPPE, the most distinguished of the modern painters of Naples, was born there in 1813. His father filled a domestic station in the household of Prince Ventignano, who having discovered the boy's talent procured his admission as a student into the Neapolitan academy. By a picture of the "Death of Archimedes," painted in 1835, the young painter obtained a royal pension, was sent to Rome, and had the privilege of occupying apartments in the Palazzo Farnese, the property of the crown of Naples. Here his studies were directed by Camuccini; but he was also much influenced by the severe religious works of the German Overbeck, already one of the most conspicuous painters of the Eternal city. Mancinelli, however, adhered to the example of the Italian cinquecento masters in style and subjects, adopting Roman form and Venetian colour, and combining the profane with the sacred theme; he also paid much attention to portrait-painting. Many of the palaces of Naples, public and private, contain remarkable works by Mancinelli, which were nearly all painted at Rome during his fifteen years' residence there, until the year 1850, when he was appointed to the professorship of painting in the Neapolitan academy—a post which he gained by competition; and he has been a popular teacher at Naples from that time. Of Mancinelli's many works, showing the variety of his subjects, may be mentioned—"Ajax and Cassandra," painted in 1840; two scenes from the life of Tasso, purchased by King Ferdinand; "San Filippo Neri declining the Cardinal's Hat," painted in 1845, belonging to the duchess of Berry; "Alfonso of Arragon distributing bread to the poor expelled from the city of Gaeta," now at Caserta; "Jupiter and Leda," in the gallery of the Marchese Ala; and "San Carlo Borromeo administering the Viaticum to a plague-stricken youth, who is miraculously healed," in the church of San Carlo all' Arena, painted in 1847 for the municipality of Naples, who were so well pleased with the success and effect of the work that, with a generosity unusual for municipal bodies, they paid the painter double the stipulated price. Also, "San Francesco di Paola presented to King Ferrante," for King Ferdinand; and the "Finding of Moses," painted for the count of Aquila in 1850.—(Lord Napier, *Notes on Modern Painting at Naples*, 1855.)—R. N. W.

MANDER, C. VAN. See VANMANDER.

MANDEVILLE, BERNARD DE, a philosophical writer, was born at Dort in Holland, about the year 1670. He was educated for the medical profession, and after taking the degree of M.D. in his native country removed to London, where he commenced to practise as a physician. His first work, published in 1709, was entitled "The Virgin Unmasked;" it is a coarse treatise on a coarse subject. In 1714 he wrote a poem called "The Grumbling Hive, or knaves turned honest," consisting of about four hundred lines in octosyllabic verse. To this he afterwards added long notes and illustrations, and then recast the whole, and published it as a prose treatise, under the title of "The Fable of the Bees, or private vices public benefits." The second title indicates the scope of the work,



which is an endeavour to show that many actions and qualities which are called vicious in the individual, conduce ultimately to the benefit of society at large; and not only so, but that the welfare of society is dependent upon the immorality of individuals, and could not exist without it. This doctrine, which the moral instinct of man and the judgment of all the profoundest writers on ethics unite in condemning, was supported by Mandeville with great, but more or less perverted ingenuity, and illustrated by a thousand curious and interesting social facts, with which his close observation of human life supplied him. The work was presented at quarter sessions in 1723 by the Middlesex grand jury, as injurious to morality. His subsequent writings were, "Free Thoughts on Religion, the Church, and National Happiness," and "An Inquiry into the origin of Honour, and the Usefulness of Christianity in War." It appears that he had not a lucrative practice; but Sir John Hawkins, in his Life of Dr. Johnson, states that he was partly supported by a pension settled on him by some Dutch merchants. He is said by the same writer to have enjoyed the friendship and patronage of the earl of Macclesfield. He was acquainted with Addison, whom, after passing an evening with him, he sarcastically described as "a parson in a tye-wig." Mandeville died in 1733.—T. A.

MANDEVILLE or MAUNDEVILLE, SIR JOHN, the earliest notable English traveller, and the first known writer of a book in English prose, was born at St. Alban's about 1300. He applied himself to the study of physic, as a preparation for the grand design of his life—a journey to the Holy Land and other parts of the world. He departed from England in 1322; and during an absence of thirty-four years he travelled through Scythia, Armenia, Egypt, Libya, Arabia, Syria, Media, Mesopotamia, Persia, Chaldea, Greece, Illyrium, and Tartary. In the singular and interesting account of his travels, credulity and superstition are mingled with research; but his shrewdness of observation and accuracy of description have been attested in many points by modern investigators. With the sultan of Egypt he "dwelt a great while, as a soldier in his wars against the Bedouins." He goes on to say—"And he would have married me to a great prince's daughter if I would have forsaken my law and my belief; but I thank God I had no will to do it." His intimacy with the sultan admitted of private interviews; and on one occasion his majesty gave the traveller a very pretty lecture on the vices of christian folk, which Mandeville repeats with great unction, and which he may be suspected of embellishing, if indeed he is not the sole composer of the discourse. For fifteen months he and his fellow-travellers, with their yeomen, served the great khan of Cathay, and were his soldiers "against the king of Maney," simply from a desire to see his "noblesse, and the estate of his court, and all his governance." Altogether, the enterprising character of English travellers was well represented by this gallant and inquisitive knight; and his book, in spite of its marvellous stories, contains much that is instructive as well as interesting. He wrote his book of travels first in Latin, then in French, and finally in vulgar English, "that every man of his nation might understand it." Its popularity indeed was extraordinary. Translations were made into most of the languages of Europe; and the first edition of the book from the printing press appeared in Italian, at Milan, in 1480. The love of travel appears to have seized Mandeville again in his old age, and he died at Liege, 17th November, 1371, and was buried there in the abbey of the order of Gulielmites. Weever gives an epitaph on the traveller, which he professes to have seen at Liege; while he ridicules the verses put up in St. Alban's abbey church to the memory of Mandeville.—R. H.

MANES. See MANI.

MANFRED, King of Naples and Sicily, a natural son of the Emperor-king Frederick II., born towards 1234. Frederick's successor, King Conrad, dying in 1254; and the next heir, his son Conradin, being an infant in Germany—the pope, Innocent IV., found it convenient to reassert the old claim to the kingdom as a papal fief. Manfred, after great vicissitudes of fortune, totally expelled the invaders; and, upon a false rumour of the death of Conradin, was crowned king on 11th August, 1258. A few months afterwards the crown was claimed for Conradin; Manfred declined to resign it, but offered the heir an unopposed succession after his death, and the matter seems not to have been actively contested. Meanwhile pope after pope excommunicated Manfred; and in 1263 Urban IV. published a crusade against him, and invested Charles of Anjou, brother of Louis

IX. of France, in the Neapolitan kingdom. The battle of Benevento, 26th February, 1266, settled the conflict, Manfred being slain after great exertions of valour. While the suspicious evidence of papal partisans brands Manfred as the murderer of his father and two brothers, the attempted poisoner of Conradin, and a man guilty of incest, it remains at least certain that he was heroically brave, noble in form, an enlightened patron of letters and arts, and royally successful and splendid throughout his whole career up to his overthrow.—W. M. R.

MANI or MANES was a Persian by birth, belonging to the third century of the christian era. It is said that he was descended from a Magian family, was educated in the religion of Zoroaster, and embraced christianity at the age of manhood; after which he became chief presbyter of a church in Ahvaz, principal city in the Persian province Huzitis. On the re-establishment of the Persian empire under the Sassanides, an attempt was made to restore the old religion to its former splendour, and separate it from the foreign elements with which it had become intermingled. As the religion of Zoroaster now came into collision with christianity, Mani conceived the idea of purifying the latter and bringing it into union with the Zoroastrian. It would appear that he was a man of an ardent temperament and lively imagination, of various culture and talents. He was a mathematician and astronomer; the fame of his skill as a painter too was great. He first made his appearance as a religious reformer near the end of the reign of Sapor I., the Persian king, *i. e.*, about 270. He gave out that he was the Paraclete whom Christ promised—an enlightened teacher destined to bring forth more distinctly and fully the religion He revealed; to purify it from the corruptions of Judaism, and lead the faithful to the consciousness of truths not understood before. He was to communicate the perfect knowledge of which Paul had spoken, 1 Cor. xiii. 10. At first he gained the favour of Sapor; but after his heretical doctrines were known he was obliged to fly. Having made journeys to India and China, and lived some time in Turkestan, where he became acquainted with Buddhism, he issued forth from one of Buddha's consecrated grooves with symbolic pictures representing the doctrines revealed to him in his retirement. On the death of Sapor he returned to Persia, and was well received by Hormisdas the monarch, who assigned him a safe abode; but in a short time Bahram succeeded Hormisdas, and caused a disputation to be held between him and the Magians, at which he was pronounced a heretic. As he refused to recant, he was flayed alive. It is also said that his skin was stuffed and hung before the gate of the city Djondishapur, to terrify his followers, about 275. Such is the substance of the Oriental accounts respecting Mani. We follow them in preference to the Western which are very different, but not so reliable. Manicheism was a compound of Parsism, Buddhism, and Gnostic christianity. Its fundamental principle was the doctrine of an absolute dualism, which was held by the Magusæan sect to which Mani at first belonged. With the Persian dualism he united the opposition of spirit and matter belonging to Buddhism. God in his kingdom of light, and the demon with his kingdom of darkness, are directly opposed to one another. After long internal conflicts, the different powers of the latter kingdom united in opposition to the kingdom of light. The ruler of the kingdom of light caused to emanate from himself the *Eon*—Mother of life; and this principle generates the primitive man, who in conjunction with the four pure elements enters into conflict with the powers of darkness, but is worsted. The living spirit, however, sent by the ruler of the light-kingdom raises him up to the kingdom of light; not until a portion of his light had been wrested from him and borne down to the abodes of darkness. God then brought into existence, through the agency of the Mother of life, the present universe to be a new receptacle of this lost light. The vital power of this universe is the light retained in the bonds of darkness; and to redeem it from its imprisonment two new heavenly powers—Christ and the Holy Ghost—then proceeded from God. The first is the sun and moon; the other is the air. The demon then formed man after the image of the primitive man, from whom descended the race of mankind who fell under the illusions of matter and of the demon, though endued with light in their souls. Christ then appeared on earth, endured the semblance of suffering, and commenced the process of liberating the light from its bondage by his doctrines and power. Complete truth is to be found only in the writings of Manes; for the scriptures have been partially



corrupted by the demon. Some fragments alone are extant of Manes' writings.—(See Trechsel, *über Kanon, Kritik, und Exegese d. Manich.* Bern, 1832.)—S. D.

MANICHEUS. See MANI.

MANIN, DANIEL, president of the short-lived Venetian republic of 1848–49, and a patriot of sterling force and elevation of character, was born at Venice on the 13th of May, 1804, the son of Peter Manin, an advocate in that city. His grandfather was a converted Jew named Samuel Medina, who assumed the name of Manin in 1759. Daniel was educated for his father's profession, and in the principles of pure republicanism. At seventeen he took the degree of LL.D. at Padua, married at twenty-one, and in 1830 settled as an advocate in Mestre, a suburb of Venice. His sympathy with the party of liberty and unity in Italy was expressed by speech and in writing on various occasions fearlessly, but with a wise prudence that kept him always within the law of the land. In 1838 when there was great excitement on the subject of a railway from Venice to Milan, Manin took the popular side, and declared that in the path of legal opposition to any unpopular measure there was to be gained experience, a habit of acting together, and a preparation for greater things afterwards to be achieved for Italy. This line of conduct he followed on every question that gave an opening for discussion. In 1847 during the ferment that followed the accession of Pope Pius IX., Manin petitioned the authorities of Milan to grant those reforms which had long been the demand of liberal men in Italy. The Austrian government, conscious of insecurity, arrested the writer as a promoter of sedition, and were about to send him and Tommaseo prisoners to Laybach when the revolution broke out—and on the 17th March, 1848, Manin was liberated by the people and carried in triumph round St. Mark's Place. Six days afterwards the arsenal was taken, the republic proclaimed, and Manin appointed president. His fitness for the responsible office was soon manifested in his conduct of business, his laconic pregnant proclamations, his repression of every attempt at disorder, and his complete confidence in the people, from whom he demanded many great sacrifices. He retained to the last among them the affectionate title of *our* Manin. "I am grieved," he wrote to Antoni, "that you said at the club that I *demand* they should place confidence in me. Confidence does not come by demands, but by acting in a manner to deserve it." With other Italian patriots, he was bitterly disappointed at the neutrality observed by France and Italy. Against his wish annexation to Piedmont under Charles Albert was voted in the assembly, and he resigned his office. After the victories of the Austrians in Lombardy he was recalled to his post, with the powers of a dictator. Dark days for him and for Venice were approaching, but he did not flinch; while the people were true to him, he was faithful to them. On the 2nd of April, 1849, Manin explained to the assembly the perilous situation of the republic, and a unanimous vote was given for a persevering resistance to Austria. At the head of the Bandiera-Moro volunteers, troops composed of the best men in Venice, the brave and able president withstood the besieging and blockading forces of the Austrian empire from April to August. Famine came to aggravate the sufferings caused by the bombardment, and at the beginning of August cholera showed itself. Manin's own supporters began to murmur at his stoical firmness. On the 5th of August he announced to the assembly that the supply of bread was about to fail, and he would not consent to conceal this fact from the people, to whose confidence he appealed for a loan at a time when the inhabitants of Venice were hardly numerous enough to bury the dead, about fifteen hundred men a week. On the 13th of August while haranguing the city guard, he was seized with a paroxysm of the heart disease to which he was subject. The soldiers began to be turbulent, and capitulation became inevitable. On the 24th Venice surrendered on terms which allowed Manin and his family a safe conduct out of the Austrian dominions. On the 27th, with his wife and daughter, he quitted for ever the country so dear to him. His wife carried with her the seeds of cholera, from which she died shortly after. His daughter, a sufferer from nervous epilepsy, lingered an object of his tenderest care for five years longer. As a means of subsistence, in addition to a grant bestowed on his departure by the municipality of Venice, he laboured in Paris as a teacher of the Italian language. Occasionally he wrote in the public press in favour of the Italian cause. He never obtruded himself on public notice, and declined

even well-meant demonstrations of popular esteem. Widowed and childless, defeated but not despairing for his country, he succumbed to his long-standing disease on the 22nd of September, 1857, at Paris. Before his death he had agreed to accept the house of Savoy as the leaders of Italian unity. His last political act was to sanction the formation of the National Italian Society founded in 1857 for the propagation of his principles.—R. H.

MANLEY, MRS. DE LA RIVIERE, a writer of plays and novels in Queen Anne's reign, was born about 1672 in Guernsey, being the daughter of Sir Roger, a decayed royalist who had been governor of that island. On her father's death she fell a victim to the treachery of her cousin, who persuaded her to marry him by false accounts of the death of his first wife. He subsequently abandoned her and her child; and the ill-used but light-hearted woman was thrown into the society of the notorious duchess of Cleveland, mistress of Charles II. She began to write for the stage with so much success that her name was quite in vogue, and her house the resort of the gay, the witty, and the profligate. Her writings partake of the licentiousness to which she now conformed. Her "Memoirs of persons from the New Atlantis," 4 vols., 12mo, 1736, written with a tory vehemence, exposes under feigned names and with great freedom the vicious manners of the court and nobility who brought about the Revolution of 1688. She died in 1724.—R. H.

MANNERS, JOHN, Marquis of Granby, a distinguished English general, was the eldest son of John third duke of Rutland, and was born in 1718. Having made choice of the military profession, he assisted in the suppression of the jacobite rebellion in Scotland, and took part in the battle of Culloden in 1746. He was appointed to a command in the detachment of British forces which served in Germany under Prince Ferdinand of Brunswick, and commanded the second line of cavalry at the celebrated battle of Minden. The courage and activity which he displayed on this occasion—contrasted with the indecision of his superior officer, Lord George Sackville—gained him the cordial approbation of Prince Ferdinand, who remarked in a general order that "if he had had the good fortune to have had the marquis at the head of the cavalry of the right wing, his presence would have greatly contributed to make the decision of that day more complete and more brilliant." On the resignation of Lord George the marquis succeeded him as commander-in-chief of the British forces in Germany. He contributed mainly to gain the battle of Warburg in 1761 by a charge of the British horse. Shortly after, he displayed great spirit and gallantry in repulsing an attack of the French at Kirch-Denkern; and in the following year he commanded the right wing of the allied army at the successful battle of Lüttenberg. Throughout the whole of this protracted contest Lord Granby showed himself a most active and spirited officer, and was constantly put forward with his troops in the posts of greatest danger and honour. After his return to England covered with laurels, his lordship was appointed master-general of the ordnance, and was subsequently made commander-in-chief and a member of the cabinet under the duke of Grafton. Though he was the most popular of all the members of the administration, he was bitterly assailed by Junius, who, however, admitted that Lord Granby was both a brave and a generous man, and that "his mistakes in public conduct did not arise either from want of sentiment or want of judgment, but in general from the difficulty of saying 'No' to the bad people who surrounded him." In 1770 he resigned all his employments in consequence of his disapprobation of the unconstitutional conduct of the government in their proceedings against John Wilkes; and died a few months later, when scarcely past the prime of life and in the meridian of fame. Lord Granby was possessed of many noble qualities; was brave, generous, and humane; and was remarkably and deservedly popular.—J. T.

MANNYNG, ROBERT, one of the English rhyming chroniclers, was born at Bourne, near Deeping, in Lincolnshire. He joined the order of Gilbertine monks, founded by St. Gilbert of Sempringham, and tells us that he resided first for some time at the priory of Sixhill, and afterwards at the monastery of Bourne or Brunne, whence he is called De Brunne. It was the aim of his useful life to convey sound and entertaining instruction to the great mass of his countrymen, by translating or paraphrasing in the rude English of the period, such French works as seemed to him most suitable for the purpose. Accordingly, in 1303, he began to translate into octosyllabic verse Bishop Grossetête's



Manuel des Péchés, and finished it in five years. The introduction opens with the lines—

"For Jewed [lay] men I undyrtoke  
In Englyshe tonge to make this boke."

Robert's next work was a rhyming chronicle of England in two parts; the first being a translation in octosyllabic verse of Wace's *Brut d'Angleterre*, the second a version in twelve syllable or Alexandrine metre of Peter Langtoft's French chronicle, extending from the death of Cadwallader to the year 1307. The entire work is stated to have been finished in 1338. The date of Mannyng's death is unknown.—T. A.

MANOEL, FRANCESCO. See MANUEL.

MANSARD or MANSART, FRANÇOIS, the elder of two of the most eminent French architects of the seventeenth century, was born at Paris in 1598. The restoration of the Hôtel Toulouse, the work which brought him into notice, was undertaken by him when only twenty-two, and from this time till his death in 1666 he was constantly employed on buildings of importance. His chief works are considered to be the façade of the church of the Minimes in the Place Royale, and the church of the Val-de-Grace, which he designed, and in part erected for Anne of Austria. Among other churches built by him are those of the Feuillans and the Enfants Trouvés in the Rue St. Antoine. The peculiar form of curb roof which forms so marked a feature in later French renaissance architecture, and which is known as the Mansard roof, is said to have been invented by him. Mansard was an architect of fertile imagination and considerable resource; but his style was corrupt, and his example was undoubtedly mischievous.—J. T.-e.

MANSARD, JULES HARDOUIN, born in 1645, was the son of a painter, who married a sister of the celebrated François Mansard. Jules was adopted by his uncle, assumed the name of Mansard, and became his uncle's pupil and heir. He became the favourite architect of Louis XIV., who nominated him superintendent of all the royal buildings and artistic and industrial establishments. The first work of importance executed by him for his royal master, was the chateau of Clugny, near Versailles, built by Louis for Madame de Montespan. His greatest work, one of the most extensive and costly which it has fallen to the lot of any modern architect to execute, was the vast palace of Versailles. The Grand Trianon at Versailles and the chateau at Marly are also among the more celebrated works of Jules Mansard. The gilt dome which he added to the church of the Invalides at Paris, has been extremely praised; but it is much inferior to that of St. Paul's. The churches of St. Denis, Paris, and Notre Dame, Versailles; the magnificent Place Louis XIV., and the circular Place des Victoires, Paris—were also by him. As the favourite architect of Louis XIV., and the builder of the vast works erected by that monarch, Jules Mansard not only amassed a great fortune, but gave the character to the architecture of his age in France, and considerably influenced that of other countries. Jules Mansard died suddenly at Marly, May 11, 1708.—J. T.-e.

MANSFELD, ERNEST, Count de, son of Count Peter Ernest, was born in 1585. One of the most famous captains of the seventeenth century, he first studied the art of war in Hungary, and subsequently entered the service of the duke of Savoy. Although educated as a catholic he embraced the protestant religion, and fought earnestly for the protestant cause. Leading two thousand men to the aid of the Bohemian insurgents, he was chosen as their chief. He speedily proved his military capacity for the post by taking Pilsen and driving the army of Buequiol out of Bohemia. He was placed under the ban of the empire. Undismayed by this, he was faithful to the cause he had chosen, and made a gallant struggle in a losing cause on behalf of Frederick the elector palatine. In 1622 he ravaged Alsace and defeated the Bavarian and Hessian forces. Carrying the war into the Low Countries, and followed by a daring band of free companions, whom the prospect of hard blows and free quarters had attracted to his banner, he joined his forces to those of Christian of Brunswick and defeated the Spaniards at Fleurus. Passing into Holland, he was warmly welcomed by the prince of Orange. Tilly himself, whom the emperor sent against him, found him so strongly posted in East Friesland as to render any attack upon him a very doubtful measure. Mansfeld travelled for some time from court to court, a gallant and brilliant adventurer, seeking aid for a cause which then seemed desperate enough. In 1626 his forces were crushed

by Wallenstein. He turned southwards, intending to carry on the war in Hungary. It was too late; Bethlem Gabor had just made terms for himself. Mansfeld handed over his command to the prince of Saxe Weimar, and set out on a journey to Venice. At a little village near Zara in Dalmatia, he was taken ill: as his last hour approached he made his attendants dress him in full uniform once more, and then, supported in the arms of two of them, met his fate, erect and upright. This was in November, 1626; he was but forty-one. His enemies called him "the Attila of Christendom," and assuredly he ravaged and burnt a good deal; but he was a gallant gentleman, an able commander, and bravely faithful to a losing cause.—W. J. P.

MANSFELD, PETER ERNEST, Count de, was born in 1547. After accompanying the Emperor Charles V. on his African expedition, he served in the Low Countries, and distinguished himself at the siege of Landrecies in 1543. He was appointed governor of the duchy of Luxemburg, but was subsequently taken prisoner by the French, 1552, who detained him in captivity until 1557. He shared in the great Spanish victory of St. Quentin, and successfully defended Thionville against De Guise. He succeeded to the governorship of the Low Countries on the death of Parma in 1592; but was superseded by the Archduke Ernest in 1594. He died at the great age of eighty-seven in 1604.—W. J. P.

MANSFIELD, WILLIAM MURRAY, Earl of, chief-justice of England for nearly thirty years, and a contemporary of Thurlow and Loughborough, obtained more eminence than either as a lawyer and a statesman. Descended through a long line from noble Scottish ancestors, and richly endowed with intellectual gifts as well as graces of manner, seldom united conspicuously in the same individual, William Murray started in life under highly favourable auspices and with every chance of success. This splendid career borrows none of its lustre from heroic struggles against adverse fortune. "My success in life," he once observed with a humility characteristic of great men, "is not very remarkable. My father was a man of rank and fashion; early in life I was introduced into the best company, and my circumstances enabled me to support the character of a man of fortune. To these advantages I chiefly owe my success." He was the eleventh child of the fifth Viscount Stormont, by the only daughter of David Scot of Scotsarvet, the heir male of the Scots of Buccleuch. He was born on the 2nd of March, 1705, in the ancient palace of Scone. Viscount Stormont received but a slender dowry with his wife, inasmuch as the wealth of the Buccleuchs had been bestowed upon the daughter of the last earl, to secure an alliance through her marriage with the duke of Monmouth. With a large family of fourteen children, it required not only a rigid denial of costly luxuries, but a certain amount of good household management, to bring them up in a manner worthy of their birth and connections. William spent the years of his boyhood at the Perth grammar-school, where he exhibited a decided predilection for study, and acquired a fair amount of elementary learning. Having attained his fourteenth year, his father had some thoughts of sending him to St. Andrews; but he never was a student at that university, though statements to that effect have gained currency. The next step taken in the education of William was pretty much decided by the representations made by Viscount Stormont's second son, James, at this time residing in London. James was fifteen years older than William; an enthusiastic jacobite, fully committed to the cause of the Pretender; and closed his days in exile. Anxious that his brother should be indoctrinated in the same high-tory principles, his father was prevailed upon to place William under the tuition of Atterbury, then master of Westminster school. He arrived in London on the 8th May, 1718. A year had scarcely elapsed before he was elected king's scholar; and in 1723 he entered himself of Christ Church, with a foundation scholarship. Through the liberal offices of Lord Foley—which Murray consented to accept upon conditions respectful to his patron and consistent with his own self-respect—he became a member of Lincoln's inn on the 23rd of April, 1724. He obtained the degree of M.A. in June, 1730; and in the Michaelmas term next following was called to the bar. While at Oxford Murray gained a prize for a Latin poem; with that exception his college fame never rose above the level of mediocrity. Without eschewing the classics and mathematics, he educated himself more expressly for his profession. Having acquired a knowledge of ancient and modern history—ample, accurate, and



minute—he devoted himself to the study of ethics, of elocution, and of the Roman civil law. The custom of reading under a barrister in chambers was not in vogue at this period; so that Murray's legal knowledge was the result of private study. Biographers have inaccurately stated that Murray "never knew the difference between total destitution and an income of £3000 a-year." It was not so. That large sum was not reached until after seven years of hard labour as a junior barrister. Through recommendations from his Scottish friends business soon began to flow in from the North, in the nature of appeals from the court of session to the house of lords. Two years after his call to the bar he held a brief for the respondent in the case of *Patterson versus Graham*, and attracted much notice. The respondent was one of the thousand eager speculators who had been duped by the South Sea Bubble; and as the knavish practices of the concoctors and agents of that calamitous scheme were likely to be brought forth and unravelled in open court, the house of lords was crowded with anxious listeners. Murray's gallant conduct in a contest where defeat was from the outset inevitable, made a deep impression in his favour upon the auditory, which the unsuccessful issue entirely failed to counteract. But the speech which placed Murray at the head of the bar was that delivered in 1738 for the defendant, Colonel Sloper, in an action of *crim. con.*—*Cibber versus Sloper*. It was after this success that the duchess of Marlborough sent him a general retainer, with a thousand guineas, of which Murray returned nine hundred and ninety-five, with the explanation that "the professional fee, with a general retainer, could neither be less nor more than five guineas." One night this high-handed client drove to his chambers, and the hour being late her counsel was out. The lady having waited a considerable time in his rooms, Murray at last returned, whereupon she rated him smartly, concluding with this reprimand—"Young man, if you mean to rise in the world you must not sup out."

In the youth of his fame as a member of the bar, 1737, Murray fell in love with a lady whose name history has not recorded. A Lincolnshire squire, with a good rent-roll and other recommendations, offered himself as a rival, and the rising young barrister was rejected. Upon this, in a fit of despondency, the unrequited lover courted the retirement of a little cottage on the banks of the Thames, near Twickenham, where he received from his friend Pope such consolation as a disappointed mind could, under those circumstances, extract from well-written verses. In the course of twelve months Murray had completely recovered. He made an offer of marriage to the Lady Elizabeth Finch, a daughter of the earl of Winchelsea, and on the 20th November, 1738, she became his wife. They had no family, but enjoyed a long life of conjugal happiness. Having now attained the coveted honour of being at the head of the bar, and through his recent marriage with the daughter of the first lord of the admiralty, important influence at court, Pelham, Hardwicke, and the duke of Newcastle became anxious to strengthen the cabinet by appointing Murray one of the law officers of the crown. In 1742 Sir John Strange resigned, partly through ill health, partly in hopes of being made master of the rolls; and Murray became solicitor-general. He was immediately returned for Borough-bridge to the house of commons. Murray had two failings. He was deficient in originality and moral courage; nevertheless it will be conceded that he was one of the greatest parliamentary debaters. Pitt was his most formidable antagonist and most successful rival. Pitt enjoyed a wider scope for invective and passionate irony, of which he was so great a master, because his warfare against the measures of government, untrammelled by the restraints and responsibilities of office, had the colour of disinterested patriotism. The solicitor-general of that day was not simply an office to solve knotty questions of law, and advise upon the proceedings of the cabinet. In one of the most critical periods of our history he had to bear the brunt of parliamentary battles. The task of rolling back the tumultuous torrent of declamation with which the Great Commoner assailed the government, was assigned by common consent to the solicitor-general, and gallantly accomplished. While an undergraduate he had given much attention to the precepts and examples of the ancient orators. There was not a single oration of Cicero which he had not translated with care into English, and after an interval, retranslated into the original. From the fragments of a Latin treatise upon the oration of Demosthenes, *Περί Σφισσάνου*, we perceive with what exquisite nicety his critical judgment detected

the most recondite charms of that classic masterpiece. Through years of laborious study the rare gifts which nature had lavished upon him were steadily ripening, and the time had now come to reap the reward of his toil. The most fastidious critic in the house was mute. Horace Walpole, upon hearing Murray's first speech on the army in Flanders, to which Pitt offered an inconclusive reply, had the sagacity to make the prediction, "In all appearance they will be great rivals." Parliamentary reporting at that time was very inefficient; but a good idea of Murray's oratory might be formed from the speeches in defence of the treaty of Aix-la-Chapelle; in his own defence against the charge of having drunk the health of the Pretender; and in the house of lords against the reflections made by Lord Chatham upon his conduct as a judge. Upon the elevation of Sir Dudley Ryder to the bench, 1754, Murray succeeded to the office of attorney-general, and accepted the leadership of the house of commons. Murray was great as an advocate, great as a parliamentary debater, great as a statesman; but as a judge his greatness was pre-eminent. Even during his own lifetime the common designation by which he was known in Westminster hall, was that of the "Great Lord Mansfield." After having sat on the bench about two years Chief-justice Ryder died suddenly on the 24th May, 1756. Murray's claims were irresistible; but the administration could ill afford to lose his services in the house by promoting him to the bench. The duke of Newcastle assailed the unflinching attorney-general with entreaties and bribes; but upon threatening to throw up his appointment as law-officer of the crown if he were not raised to the bench, the negotiation was suddenly terminated. On the 8th November, 1756, Murray was sworn chief-justice of the king's bench, and created a peer by the title of Baron Mansfield of Mansfield in the county of Nottingham. During the long period he presided over this court, there were not half a dozen cases in which the judgments pronounced were reversed—only two in which his opinion was not unanimously adopted by his brethren on the bench. Though Dunning and Erskine, not to mention other names of less note who were avowedly opposed to Lord Mansfield in politics, practised in his court, not a single bill of exceptions was ever tendered to his ruling. Upon his elevation he commenced forthwith to reform the abuses of the court. He established the procedure which at the present time is followed in Westminster hall, whereby counsel are permitted to make only one motion a piece in the order of rank and seniority. He almost abolished the custom of repeated hearings, and frequently gave judgment at the close of the argument. The consequence was that business was despatched with rapidity, and great saving of expense to the parties. Though much of Mansfield's parliamentary eloquence is lost to the world for ever through the inefficient system of reporting which then prevailed, the masterly judgments delivered on the bench were recorded with care and accuracy by Cowper, Burrow, Durnford, East, and Douglas. His decisions are the great repositories of learning upon commercial and colonial laws, and upon the law of evidence. Mr. Justice Buller observed, in delivering an important judgment, that Lord Mansfield might be said "to be the founder of the commercial law of this country." But even this great judge, whom all lawyers delight to honour, was not infallible. His decision in the well-known case of *Perrin versus Blake* was clearly wrong. It was reversed when brought by writ of error to the exchequer chamber, though two of the judges dissented in favour of the original decision. Throughout his long judicial career Mansfield showed a leaning to common sense whenever it conflicted with the technicalities of the common law. The rule in *Shelley's case* had been law since the reign of Elizabeth, and the gift in *Perrin versus Blake* ought to have been rigidly construed according to the principles established in that case. By reversing the decision of the court of session upon the *Duntreath case*, which determines and expounds the law of entail for Scotland, Lord Mansfield gave a graceful proof of his having reconsidered the almost solitary judgment which had turned out erroneous. The only other circumstance that might be considered to dim the lustre of his name, was his severity as a criminal judge in enforcing capital punishment for the offence of forgery. In 1756 the great seal was offered to Lord Mansfield; but being anxious to complete the reforms in the common law courts which were in contemplation, he declined the honour. The same offer was made the following year, and again refused. According to a very ancient custom not generally known, upon the decease of the chancellor of the exchequer the seals of the office are given



to the chief justice of the king's bench until the due appointment of a successor. Lord Mansfield was finance minister for three months. In 1757 he had a seat in the cabinet. During the next twenty years the chief-justice continues one of the most conspicuous members of the house of lords. Here, as formerly in the lower house, he was the Coryphæus of a confiding ministry. When the American disturbances broke forth, and during a long portion of that memorable struggle, Mansfield stood out as the champion of sovereignty, and the advocate of strong measures for putting down what he deemed a treasonable rebellion. He was the mainstay of the administration. Lord Bathurst, the chancellor, seldom spoke. The other cabinet ministers, Lord Sandwich, Lord Gower, Lord Dartmouth, and Lord Hillborough, made official speeches, but never ranked high as debaters. The opposition benches were filled with a compact phalanx of statesmen and politicians, led on by Chatham, Shelbourne, Rockingham, and Camden; but Mansfield conducted the affairs of government with so much skill and vigour that, as a mark of royal favour, he was promoted in 1792 to the earldom of Mansfield. When that memorable anti-papery riot broke out under the leadership of Lord George Gordon, upon the sanction given by parliament to the Catholic Relief Bill, Lord Mansfield became the object of popular execration, which resulted in acts of fanatical violence. His mind was free from every taint of bigotry. In some recent decisions, the litigant parties being quakers, catholics, and dissenters, the law was laid down in a spirit of dignified tolerance and liberality, which the inflamed mob regarded as overt signs of a latent popish partisanship. When the rioters to the number of sixty thousand crowded round the houses of parliament to present the "monster petition," Lord Mansfield was ill-treated by the rabble on his way to the house of lords; and, though his robes were torn, he barely escaped without suffering personal violence. Not satisfied with this, they rushed to Bloomsbury Square, sacked his house, and set fire to the premises; thereby destroying plate, furniture, pictures, and an invaluable library. On the 4th June, 1788, Lord Mansfield, then in his eighty-third year, unable any longer to take his seat on the bench through bodily infirmity, sent in his resignation. The whole bar testified their reverence for the veteran lawyer, who for three decades had presided over the administration of justice with so much glory, by presenting through their leader, Thomas Erskine, a farewell address couched in terms of tender affection and profound esteem. He lived five years after this, retaining to the close of his life a mind which the waning years failed to darken. The last words that passed his lips were—"Let me sleep; let me sleep." Between the tomba of Chatham and Lord Robert Manners in Westminster abbey there may be seen a monument the workmanship of Flaxman—in design of singular beauty, in execution faultless—raised out of gratitude and reverence for the memory of the great Lord Mansfield.—G. H. P.

MANSOR or MANSUR, ABU DJAFAR ABDALLAH II., surnamed AL, the second Abbaside caliph, was born in 712, and succeeded his brother Saffah in 754. In 763 he founded Bagdad, having been compelled by an insurrection to leave the ancient capital, Hashemiah. His avarice was excessive, so that he was called Abu Dawanek or Father Halfpenny, and at his death he left a prodigious amount of treasure. He was a patron of learning, though not learned himself. He died in 775.—D. W. R.

MANT, RICHARD, bishop successively of Killaloe and of Down and Connor, was born in 1776 at Southampton, where his father was rector of All Saints. Educated at Winchester and at Trinity college, Oxford, he became a fellow and tutor of Oriel, and took orders in 1802. In the same year he edited the poetical works of Thomas Warton, the historian of English poetry, and brother of his old master at Winchester, Joseph Warton. After holding various preferments, he delivered the Bampton lecture for 1812; and the reputation thus acquired procured him the appointment of domestic chaplain to Dr. Manners Sutton, archbishop of Canterbury. In 1813 the Christian Knowledge Society commissioned two of the chaplains of the archbishop of Canterbury, Drs. Mant and D'Oyley, to prepare the family Bible with notes which, first published in 1817, and frequently since, is well known as D'Oyley and Mant's Bible. An edition of the Book of Common Prayer—with notes similarly selected, but by himself alone, from writers of the English church—appeared in 1820. In 1815 he became rector of St. Botolph's, Bishopsgate, and in 1818 of East Hursley in Surrey. In 1820 he was made bishop of Killaloe, and in 1823 he was

translated to Down and Connor. He had previously published some pleasing poetry, when in the latter year appeared his metrical version of the Psalms, in a great variety of metres. From the time of his translation to Down and Connor to his death in November, 1848, he was very active in religious authorship. Among his works of this period may be mentioned his "Biographical Notice of the Apostles and Evangelists," 1828; and his elaborate and careful "History of the Church in Ireland," 1839-40, from the Reformation to the union of the churches of England and Ireland in 1801. A memoir of the life of this amiable, accomplished, and diligent prelate by Archdeacon Berens was published in 1849.—F. E.

MANTEGNA, ANDREA, painter and engraver, was born near Padua in 1431. His father, Biagio or Blaise Mantegna, kept a small farm, and the boy Andrea was employed to tend sheep. The stories of Giotto and Mantegna are thus somewhat similar. Each by his own simple ability secured at once a patron and an instructor. Cimabue adopted Giotto, and Squarcione, who had a great school of art at Padua, adopted Mantegna when he was a boy of ten years of age only. And it is commonly reported that Mantegna would have been Squarcione's heir had he not married the daughter of his patron's rival, Jacopo Bellini, Nicolosia the sister of Gentile and Giovanni Bellini. A Mantuan writer, however, has shown that the family name of Mantegna's wife was Nuvolosi, not Bellini; and this story must be classed with the many art fables brought to light in recent times. Mantegna worked his way like other artists, and in 1468 he had the good fortune to be taken into the service of the Marquis Lodovico Gonzaga, lord of Mantua, who awarded him a salary of about £30 a year, and gave him a small piece of land in the town, and on which in 1476 Mantegna built himself a house. He was much employed by Lodovico's successor, Francesco Gonzaga. It was for this prince that he painted the celebrated series of tempera pictures on paper fixed to cloth, known as "Cæsar's Triumph," and now, nine in number, at Hampton Court palace. They were originally painted for the palace of San Sebastiano at Mantua. These works were commenced about 1487, before the painter's visit to Rome. Mantegna went to Rome in the summer of 1488, and returned to Mantua at the close of the summer of 1490. They were finished in 1492. They were brought to England in the reign of Charles I., who bought them from the Duke Carlo; the collections of the earlier Gonzagas being broken up and dispersed during the disputed succession war in 1630. This "Triumph" now much damaged, was and is considered Mantegna's masterpiece. His works are very scarce, there being about thirty-three authenticated pictures only by him, besides frescoes. Many of these pictures are in tempera and on cloth. The Louvre possesses one of the most celebrated, the "Madonna della Vittoria," formerly in the church of Santa Maria della Vittoria at Mantua, and containing a portrait of the Marquis Francesco Gonzaga. The National gallery possesses a beautiful example of less pretensions, but more taste—one of the painter's very last pictures. Both works are in tempera and on cloth. The "Triumph" of Mantegna at Hampton Court is well known by the wood-cuts of Andreani and the engravings of Van Andenaert and Clarke. Mantegna's style is hard and severe, but his drawing is correct and grand, and his execution is most careful. His engravings—among the earliest Italian examples of the art—number about sixty, according to some authorities. They are much in the style of the prints of Marcantonio. He was, like his master Squarcione, a lover and student of the antique, and this taste is evident in all his works—in none more than in the figures and draperies of the Hampton Court "Triumph;" his colouring is forcible, and not deficient in harmony. This great painter and engraver, who distinguished himself also as sculptor, poet, and architect, died at Mantua on the 13th September, 1506, and was buried in his own chapel of St. John the Baptist, in the church of Sant' Andrea at Mantua. He left by his wife Nicolosia Nuvolosi two sons and a daughter. The second son, FRANCESCO, was a painter, and not only assisted his father in his lifetime, but completed some of his works. He was born about 1470, and was still living in 1517. Carlo del Mantegna and Giovanni Francesco Carotto were Mantegna's principal scholars and assistants.—(Vasari, *Vite*, &c., ed. Le Monnier; Coddè, *Pittori Mantovani*, &c.; Moschini, *Della Pittura in Padova*, &c.)—R. N. W.

MANTELL, GIDEON ALGERNON, M.D., a distinguished palæontologist, was born at Lewes in Sussex about the year 1790. Having studied medicine, he practised as a surgeon—



apothecary in his native town for several years. The country round Lewes abounding in fossil remains, his location there was exceedingly favourable to the study of geology and palæontology—a study in which he engaged with the greatest enthusiasm, and prosecuted with great success. Dr. Mantell was elected a fellow of the Royal Society in 1825, and in 1835 received the Wollaston medal as an acknowledgment of the value of his palæontological researches. He was about the same time elected a fellow of the Royal College of Physicians of London. In 1845 he removed from Lewes to Brighton; but four years afterwards he settled as a practitioner at Clapham, near London. After a few years' residence in that locality he sold his practice and removed to Chester Square in London, where he resided for several years, continuing his medical practice and scientific labours at the same time. For years he endured great suffering from a spinal disease, and ultimately died in Chester Square in 1852, aged sixty-two. Dr. Mantell's reputation as a palæontologist stands very high. In the *Bibliographia Zoologica et Geologica* of Agassiz and Strickland, published by the Ray Society, no fewer than sixty-seven works and memoirs of various degrees of importance are enumerated as coming from his pen, besides several other papers on antiquarian and medical subjects. So varied are his writings that it is impossible to give any thing like even a resumé of his labours. His scientific character, however, may be regarded in two lights—that of an original discoverer, and of a public teacher. His discoveries in the Wealden formation especially were many and important; and by his researches in that group of rocks, he became the original demonstrator of the fresh-water origin of the mass of the Wealden beds. As Mr. Hopkins, in his anniversary address to the Geological Society in 1852, remarks—"It was out of the Wealden that Dr. Mantell procured the most interesting of the relics of prodigious extinct reptiles, which owe to him their scientific appellations, and whose remains will long constitute some of the chief attractions of the great collection originally amassed by him, and now displayed in the galleries of the British museum. Whether we regard his discovery and demonstration of the iguanodon and its colossal allies in a geological point of view, as characterizing distinctly an epoch in time, or with respect to their zoological value, as filling up great gaps in the series of vertebrata, and elucidating the organization of a lost order of reptiles at once highest in its class and most wonderful—we must, as geologists and naturalists, feel that a large debt of gratitude is due to the indefatigable and enthusiastic man out of whose labours this knowledge arose." "Out of the five marked genera constituting the group (of Dinosaurian reptiles) as at present known, we owe the discovery and demonstration of four, viz., iguanodon, hylæosaurus, pelorosaurus, and regnosaurus, to Dr. Mantell." It was for these discoveries that the Wollaston medal and fund were adjudged to him by the council of the Royal Society. It was not to the discovery of the fossil bones of these huge extinct animals alone, however, that Dr. Mantell's labours extended. Various species of fossil mollusca, radiata, and foraminifera from the chalk, were brought to light by him, and the descriptions from time to time communicated to the Royal and other societies. One of his latest discoveries was that of the remarkable reptile from the old red sandstone, named by him *Teleperpeton Elginense*, an animal of "singular interest, and regarded until very recently as the most ancient, unquestionable relic of its class." Such is Mantell as an original discoverer. As a public teacher he was also very eminent; "as a popular expounder of geological facts he was unequalled; as a lecturer, within his own particular field, he had no rival; fluent, clear, eloquent, and elegantly discursive, he riveted the attention of his audience, and invariably left them imbued with a love of the science he had taught them." His popular writings, of which the "Wonders of Geology" and the "Medals of Creation" are among the most useful, had a wide circulation, and are held in high estimation by general readers. His principal other separate works are the "Fossils of the South Downs" and the "Illustrations of the Geology of Sussex." His large collection of fossils, made by him chiefly while he was at Lewes and Brighton, were purchased by the trustees of the British museum for £5000.—W. B.-d.

MANUANO. See GHISI.

MANU or MENU, was the supposed author of the code of civil and religious duty which passes under his name, and which is one of the earliest and most interesting monuments of the development of the Aryan occupants of Hindostan. It has been

and may be regarded as the expression of the second period of Hindoo history, religious, ethical, and political, of which the first period is more vaguely represented in the Vedas, the earliest written memorial of Hinduism. In the organization of Hinduism revealed in the Laws of Manu, not only has a certain civilization been reached, but the system of castes is rigidly enforced, and a supremacy in all things given to the Brahmin caste, of which there is no trace in the Vedas. In religion monotheism is proclaimed, and in morals there are many scattered indications of a system of great purity and even spirituality. The book abounds, however, with trivial regulations of detail. Manu or Menu (from the Sanscrit, *man* or *men*, "to understand") signifies *intelligent*. In the Hindoo belief, Manu was the son or grandson of the Deity. Various dates have been assigned to the composition or compilation of the Laws of Manu as we have them now. From their non-injunction of the burning of widows, it is certain that the promulgation of the Laws of Menu must have preceded the invasion of India by Alexander, when that species of sacrifice is recorded as practised. According to Sir William Jones, Menu perhaps lived in the twelfth century B.C., and he thinks that the book as we have it must have received its present form about 880 B.C. The work was first made known in Europe in 1794, when Sir William Jones published his *Institutes of Hindoo Law*, or the Ordinances of Menu, comprising the Indian system of rites, religious and civil, verbally translated from the original Sanscrit, with a preface; to which and to the translation the reader is referred. A revised edition of Sir William Jones' version, accompanied by the original text, was published by Sir Graves Haughton in 1825; and in 1833 what appears to be a carefully executed translation from the original into French—*Les Lois de Manou*, &c.—with notes, executed by M. Loiseleur Des Longchamps, a pupil of Chézy.—F. E.

MANUEL I. (COMNENUS), Emperor of the East, was the younger son of Calo Johannes, and on the decease of his father in 1143, ascended the vacant throne. In this remarkable personage, the spirit of knight-errantry, in its most characteristic manifestations, seemed to be embodied. Although reared in the purple, he possessed the iron constitution and fearless temper of a genuine soldier, and proved the same in many a wonderful and well-nigh fabulous exploit. To read his biography is like perusing a stray page from the lives of Richard I. of England and Charles XII. For example, we learn that in one day he slew forty barbarians with his own hand, and returned to the camp, dragging after him four gigantic Turks, fastened to his saddle-bow. But this true Alcibiades of the eastern emperors passed too frequently from brave endurance of the hardships of war to sybaritic luxury in the lap of peace; and the consequence was that he never fairly and fully improved his victories. Physically rather than intellectually heroic, he neither could nor would eradicate the germs of decay that were now eating fast into the foundation of the Byzantine throne. Manuel Comnenus died in 1180.—J. J.

MANUEL II. (PALÆOLOGUS), Emperor of the East, attained the supreme dignity in 1391. The most memorable event of his reign was the demand made on Constantinople by the Sultan Bajazet, which led to an ignominious truce of ten years, and the toleration of mahometanism in that capital; but the inevitable fall of the empire itself was indirectly delayed for a brief period by the victorious inroads of Tamerlane. The consequent humiliation of Bajazet permitted Manuel to close his reign in 1425, in prosperity and peace.—J. J.

MANUTIUS. See ALDUS.

MAPES or MAP, WALTER, a writer of the time of Henry II., was born probably about 1140, on the borders of Wales, according to appearance in Gloucestershire or Herefordshire. He studied at Paris, entered the church, and was for a time in the household of Thomas à Beckett. He secured the favour of Henry II., who made him one of his judges itinerant, employed him in various foreign missions, conferred on him several ecclesiastical preferments, and in 1197 advanced him to the dignity of archdeacon of Oxford. After this event all trace of him is lost, but he is supposed to have died about 1210. He was a friend of Geraldus Cambrensis, and a man of wit and reading. As a prose writer, he is best known by his "*De Nugis Curialium*," begun as a satire upon court-life, but into which as he proceeded he threw a quantity of curious matter, legendary, historical, and anecdotal. That Mapes wrote poetry appears from his own statement; and from the fourteenth century, MSS. ascribe to him the authorship of a collection of Latin rhymes, many of



them directed against the corruptions of the Church of Rome, and which in his own lifetime were circulated as the productions of Goliath or Goliardus, an imaginary ecclesiastic, whose name is synonymous with a loose liver. Some stanzas of one of these compositions—the “Confessio Goliæ”—extracted and adapted, form the celebrated toper’s song, “*Meum est propositum in tabernâ mori*,” on which the reputation of Mapes popularly rests. In the chapter devoted to Mapes in the *Biographia Britannica Literaria*, and in the preface to “*The Latin Poems commonly attributed to Walter Mapes*,” printed by the Camden Society in 1841, Mr. Thomas Wright disputes the claim of Mapes to be considered the author of more than two of the many pieces of Latin verse now extant under his name. Mr. Wright, on the other hand, ascribes to him the composition of a large portion of the cycle of Norman-French romances of the Round Table, in the earliest form known. Mr. Wright has also edited for the Camden Society, with a preface, the “*De Nugis Curialium distinctiones quinque*,” 1850—its first publication from the original manuscript in the Bodleian.—F. E.

MAR, JOHN, eleventh earl of, was the well-known leader of the jacobite rebellion in 1715. He entered public life as a whig, but afterwards turned tory, then became once more a whig, and assisted in promoting the union between Scotland and England. Three years later, when the whigs were dismissed from office, Mar, without scruple or shame, went over to their opponents, and was made secretary of state and manager for Scotland. These frequent tergiversations rendered him notorious even among the loose-principled politicians of his own day, and gained him in his native country the nickname of “Bobbing John.” On the accession of George I. Mar was ready once more to change sides, and addressed to that monarch a letter containing warm professions of ardent loyalty and devoted attachment. Notwithstanding this attempt to propitiate the new king, Mar was deprived of his office. Mortified at his disgrace he determined on vengeance, and hastening to the Highlands he raised the standard of the Stewarts at Braemar, on the 6th of September, 1715. He had a few days previously held a meeting of the principal jacobite peers and gentry of the north, and secured their support. Their adherents flocked in great numbers to his head-quarters, and soon nearly the whole country to the north of the Tay was in the hands of the insurgents. Mar, however, was totally unfit to head such an enterprise. Though possessed of great activity and address, he was fickle, vacillating, infirm of purpose, crooked in mind as in body, and entirely ignorant of the art of war. He wasted much precious time lingering in the Highlands; and when at length he made up his mind to descend into the Lowlands, the duke of Argyle encountered him at Sheriffmuir, a few miles to the north of Stirling, on the 13th of November; and though the result was a drawn battle, the advantages of the contest remained with the duke. The march of the insurgents into the low country was permanently arrested. Mar retreated to Perth; his army rapidly dwindled away; and though joined by the Chevalier in person, who created him a duke, he was at last fain to lead the remnant of his forces to Montrose, where Mar and the Chevalier embarked for France, leaving their deluded and indignant followers to shift for themselves. For some years the earl continued to be the sole favourite of the Chevalier, and possessed his unlimited confidence; but in 1719, having been arrested in Geneva, some overtures were made to him by Lord Stair, the British ambassador at Paris, to which Mar lent a ready ear. As a reward for his treachery to his master he was allowed a pension out of his forfeited possessions, and the estates, by a simulated sale, were preserved to the family. Mar still, however, professed to be a jacobite while revealing the secrets of James to the English government. But he had forfeited the confidence and esteem of both parties, and was now cordially detested by his former master. He died at Aix-la-Chapelle in May, 1752, regretted by no one.—J. T.

MARACCI. See MARRACCI.

MARAT, JEAN PAUL, a French revolutionist, painfully celebrated for his atrocities, was born at Boudry, Neuchâtel, on the 24th May, 1744, of Calvinist parents. He studied medicine, which was his father’s occupation, and published various scientific treatises. His quick, restless mind attempted many things with little success, or at least with success inadequate to his inordinate pride. In 1775 he published a treatise on “*Man and the Mutual Influence of Soul and Body*,” at Amsterdam,

in 3 vols. 12mo, a book which served Voltaire for an article in *La Gazette Littéraire*. Several treatises on fire, light, electricity, and the optics of Newton followed, all indicating a fearless opposition to the best authorities, unsupported by any profound knowledge. On the bursting out of the Revolution in 1789, he became a pamphleteer and journalist, and wrote in rapid succession pamphlets against Necker, a letter to the king, a plan of criminal legislation, the project of a constitution, and on the 12th of September, 1789, issued the first number of his paper, the *Parisian Publicist*, afterwards called *L’ami du Peuple*. This character of “friend of the people” he maintained to the last by his candour in giving voice to the bloodthirsty instincts of the sans-culottes. His outrageous demeanour at the local meetings in Paris, and the ferocious extravagancies of his journal, were at first despised and derided. But Marat’s violence was useful as an instrument of agitation to more designing men. Danton protected him, and the convent where the club of Cordeliers assembled was his shelter against the emissaries of the law, who on two or three occasions attempted to arrest him. “Two hundred and sixty thousand aristocrat heads,” he had calculated, must fall before the Revolution would come to good. “Give me,” he said to Barbaroux, “two hundred Naples braves, armed each with a good dirk and a muff on his left arm by way of shield; with them I will traverse France and accomplish the Revolution.” With such feelings Marat promoted the outrages and massacres of the 20th of June, the 10th of August, and of September, 1792. As a member of the commune, he signed the proclamation which prompted the massacres in the prisons. Being elected a member of the convention, he braved all the marks of disgust which his presence excited. To the Girondins he was specially repulsive. He was accused of having demanded a dictator; defended himself energetically, and was acquitted; and saw himself avenged by the fall of the Girondins on the 2nd of June, 1793. He was now at the summit of popularity and power, but disease was rapidly killing him, when he was assassinated by Charlotte Corday on the 13th of July.—(See CORDAY, CHARLOTTE.)—R. H.

MARATTI, CARLO, the most celebrated of the later Roman painters of the eighteenth century, and sometimes called the last of the Romans, was born at Camurano in the march of Ancona, 15th May, 1625. He went early to Rome to a brother established there as a painter; and having spent a year under the tuition of his brother, he entered the school of Andrea Sacchi, and very soon distinguished himself above all the other scholars of that great painter. The career of Maratti was long and brilliant; he was really, as far as academical excellencies go, a painter of extraordinary accomplishments; but he was affected in his style, and in the higher sentimental qualities of his art his abilities were of the ordinary stamp only. The great number of his pictures of the Virgin, some of which are very graceful and delicate, procured him the name among his fellow-artists of “Carlo delle Madonne.” After the death of Andrea Sacchi Maratti was the leader of the so-called Raphael or Roman school of taste, in contradistinction to the Florentine faction of Macchinisti under Pietro da Cortona and his followers; and after the death of Ciro Ferri he was without a rival in Rome. He was the favourite of six successive popes—Clements IX. and X., Innocent XI., Alexander VIII., Innocent XII., and Clement XI. Innocent XI. appointed Carlo Maratti superintendent of the Vatican stanze, an office confirmed by Innocent XII., who extended the painter’s authority over all the pictures of the Vatican palace; and we are indebted greatly to Carlo Maratti for the preservation of the famous frescoes of Michelangelo and Raphael in the Vatican. He had restored the frescoes of Raphael in the Farnesina, and Pope Clement XI. gave him the commission to clear and restore the celebrated frescoes of Raphael in the Vatican stanze, an operation which Maratti successfully performed in 1702 and 1703; and the pope, to testify his satisfaction, granted him a pension, and created him a cavaliere of the order of the Abito di Cristo. Like his master Sacchi, Carlo Maratti had always been an enthusiastic admirer of the genius of Raphael. He himself painted little in fresco; his principal works are all oil pictures, among them many altar-pieces, of which the most celebrated is the large picture of the “Baptism of Christ,” now in the church of Santa Maria degli Angeli at Rome, and which has been worked in mosaic for one of the altars of St. Peter’s. He was an excellent portrait-painter, and also executed some good etchings; the National gallery has a good half-length



portrait of Cardinal Cerri by him. He was the first perpetual president or prince of the Academy of St. Luke at Rome, where he died at the advanced age of eighty-eight on the 15th of December, 1713.—(Lioni, *Ritratti di Alcuni celebri Pittori del Secolo xvii.*, &c., 4to, Rome, 1731).—R. N. W.

MARBECK or MERBECK, JOUX, for his name was spelt both ways, was born about the year 1523, and became a chorister of St. George's chapel, Windsor, in 1531. His early life was chiefly spent in the practice of the organ, upon which instrument he is said to have possessed great skill. About the year 1543 a number of persons at Windsor who favoured the Reformation had formed themselves into a society. Among them were Anthony Person, a priest; Robert Testwood, a "singing man" in the choir of Windsor; John Marbeck, then one of the organists of the chapel; and Henry Filmer, a tradesman of the same town. Upon intimation given that these persons had frequent meetings, Gardiner, bishop of Winchester, procured a commission from the king to search suspected houses in the town for heretical works, upon which the four persons above-named were apprehended and their books seized, among which were found some papers of notes on the Bible, and a concordance in English, in the hand-writing of Marbeck. Upon his examination before the commissioners of the Six Articles touching these papers, he said as to the notes, that he read much in order to understand the scriptures, and that whenever he met with any exposition thereof he extracted it, and noted the name of the author; and as to the concordance, that being a poor man he could not afford to buy a copy of the English Bible, which had then lately been published with notes, by Thomas Matthews, and therefore had set himself to write one out, and was entered into the book of Joshua, when a friend of his, one Turner, knowing his industry, suggested to him the compilation of a concordance in English: but he told him he knew not what that meant, upon which his friend explained the word to him, and furnished him with a Latin concordance and an English Bible; and having in his youth learned a little Latin, he, by the help of these, and comparing the English with the Latin, was enabled to draw out a concordance, which he had brought as far as the letter L. This story seemed so strange to the commissioners who examined him, that they did not believe it. To convince them, Marbeck desired they would draw out any words under the letter M, and give him the Latin concordance and English Bible, and in a day's time he had filled three sheets of paper with a continuation of his work, as far as the words given would enable him to do. The ingenuity and industry of Marbeck were much applauded even by his enemies; and it was said by Dr. Oking, one of the commissioners who examined him, that "he had been better employed than his accusers." However, neither his ingenuity nor his industry could prevent his being brought to trial for heresy at the same time with the three other persons, his friends and associates. Person and Filmer were indicted for irreverent expressions concerning the mass. The charge against Marbeck was copying with his own hand an epistle of Calvin against it, which it seems was a crime within the statute of the well-known Six Articles. Testwood had discovered an intemperate zeal in dissuading people from pilgrimages, and had stricken off, with a key, the nose of an alabaster image of the Virgin Mary, which stood behind the high altar of St. George's chapel. It was also related of him that in the course of divine service, one of the same chapel named Robert Philips, singing, as his duty required, on one side of the choir these words, "O redemptrix et salvatrix," was answered by Testwood singing on the other side, "Non redemptrix nec salvatrix." They were found guilty and condemned to be burnt, which sentence was executed on all except Marbeck, the day after the trial. Marbeck was a man of meek and harmless temper, and highly esteemed for his skill in music. He behaved with so much integrity and uprightness during his trial, that through the intercession of Sir Humphrey Foster, one of the commissioners, he obtained the king's pardon. Gardiner, bishop of Winchester, was sorry for having brought him into trouble, and from his persecutor became his staunch friend and patron. Having thus escaped martyrdom, Marbeck applied himself to the study of his profession; and not having been required to make any public recantation, he indulged his own opinions in secret, without doing violence to his conscience or giving offence to others, till the death of Henry VIII., when he found himself at liberty to make a public profession of his faith. Marbeck now set about completing his concordance, and in the course of four years it

appeared under the following title:—"A Concordance, that is to saie, a worke wherein by the ordre of the letters of A, B, C, ye maye redelye finde any worde conteyned in the whole Bible, so often as it is there expressed or mentioned," London, Richard Grafton, 1550. In the dedication "To the most high and mightie Prince Edward VI.," Marbeck thus speaks of himself:—"One of your highnes' most poore subjects, destitute both of learnynge and eloquence, yea, and such a one as in maner never tasted the sweetness of learned letters, but altogether brought up in your highnes' college at Wyndsores in the study of musicke and playing on organs, wherein I consumed vainly the greatest part of my life. As I had almost finished this worke, my chaunce, among others, was at Windsores to be taken in the labyrinth and troublesome letter called the Statute of Six Articles. I was quickly condemned and judged to death for copying out of a worke made by the great clerke, Mr. John Calvin, written against the same Six Articles, and this my concordance was not one of the least matters that they then alleged. Your highnes' father granted me his most gracious pardon, which I enjoyed, and was set at liberty."

Marbeck was also the author of the following works—the "Lyves of Holy Sainctes, Prophets, Patriarchs, and others, contayned in Holye Scripture," 1574; the "Holie Historie of King David drawne into English Meetre," 1579; a "Ripping up of the Pope's Fardel," 1581; a "Book of Notes and Common Places, gathered out of divers writers," 1581; "Examples drawn out of Holye Scripture, with their application," 1582; a "Dialogue between Youth and Old Age," 1584; and probably others which have not descended to the present generation. But by far the most important work which Marbeck has left to posterity, is his "Booke of Common Praier, noted," printed by Richard Grafton, the king's printer, in the year 1550. In the order of publication it takes its place between the first and second Prayer-books of Edward VI., and contains the groundwork of the plain-song as used in our cathedrals from the time of the Reformation to the present day. This valuable book includes the order of morning and evening prayer, together with the office of the holy communion and the burial service, all adapted to music selected from the Latin service books. It must be borne in mind that it contains no new compositions. All that Marbeck did was to adapt the ancient melodies of the church to the English words of the Te Deum, Benedictus, &c., and apply the rules of ecclesiastical accent to the suffrages, &c. Marbeck's great object throughout the work seems to have been the simplification of these fine old melodies, and the preservation of their leading characteristics. There is scarcely an instance of more than one note set to a syllable, and this it is highly probable was the result of the known wishes of Archbishop Cranmer, who not only went the length of desiring the banishment of figured music from the church—"vibratam illam et operosam musicam, quæ figurata dicitur, auferri placet"—but the simplification of the plain-song in such sort that it should be "clarus et aptus, ut ad auditorum omnia sensum et intelligentiam proveniant." Two editions of this valuable manual have lately been printed under the editorial care of Dr. Rimbault—one, in facsimile, printed uniform with Pickering's Prayer-books; the other, a less expensive reprint, with a historical preface. In the year 1550, according to Wood, "John Merbeck or Marbeck, organist to Saint George's chapel at Windsor, did supplicate for the degree of bachelor of music; but whether he was admitted it appears not, because the admissions in all faculties are for several years omitted." It appears, however, from a manuscript preserved in the music school at Oxford, written in the year 1553, that Marbeck was admitted to the degree of bachelor in the year of his application. Fox, in his Acts and Monuments, 1562, and Burnet, in his History of the Reformation, give a circumstantial detail of the troubles in which Marbeck was involved on account of religion; but it is somewhat singular that Fox, who was personally acquainted with him, should have asserted in the first edition of his work that he actually suffered in the flames at Windsor, in conjunction with Person, Filmer, and Testwood. This mistake was afterwards corrected in the second edition of that work, but not until it had exposed its author to the severe censures of Cope, Parsons, and other adherents to the Church of Rome. The second English edition of Fox's Acts and Monuments was printed in 1583, in which the author says of Marbeck—"He is not yet dead, but liveth, God be praised, and yet to this present singeth merrily, and playeth on the organs." Mar-



beck died in 1591, and was buried in the cloisters of St. George's chapel, Windsor.—He left a son, ROGER, who was a student of Christ church, Oxford, and the first standing perpetual orator of that university. He was afterwards canon of Christ church, provost of Oriel, and chief physician to Queen Elizabeth. Wood informs us that he died in 1605, and was buried in the church of St. Giles Without, Cripplegate.—E. F. R.

MARC-ANTONIO. See RAIMONDI.

MARCELLINUS. See AMMIANUS MARCELLINUS.

MARCELLO, BENEDETTO, a noble Venetian, was born in 1680. His father, Agostino Marcello, was a senator of Venice; his mother, Paolina, was of the honourable family of Cappello. Benedetto was well instructed in classical literature, and having gone through a regular course of education under proper masters, was committed to the tuition of his elder brother, Alessandro, and by him taken into his house with a view to his further improvement in philosophy and the liberal arts. Alessandro Marcello dwelt at Venice; he had a musical academy in his house, held regularly on a certain day in every week, in which were frequently performed his own compositions. Being a man of rank, and eminent for his great endowments, his house was the resort of all strangers who came to visit the city. It once happened that the princes of Brunswick were there, who, being invited to a musical performance in the academy above mentioned, took particular notice of Benedetto, at that time very young, and among other questions asked him, in the hearing of his brother, what were the studies that most engaged his attention. "O," said his brother, "he is a very useful little fellow to me, for he fetches my books and papers, the fittest employment for such a one as he is." The boy was nettled at the answer, which reflected as much upon his supposed want of genius as his youth; he, therefore, resolved to apply himself to music and poetry, which his brother seeing committed him to the care of Francesco Gasparini, to be instructed in the principles of music; for poetry he had other assistances, and at length became a great proficient in both arts. In the year 1716, the birth of the first son of the Emperor Charles VI. was celebrated at Vienna with great magnificence, and upon this occasion a serenata, composed by Benedetto Marcello, was performed there with great applause. Two cantatas of his, the one entitled "Il Timoteo," the other "La Cassandra," composed at this period, were also much esteemed. Marcello after this composed a mass which was highly celebrated, and was performed for the first time in the church of Santa Maria della Celestina, on the occasion of Donna Alessandro Marcello, his brother's daughter, taking the veil in that monastery. He also set to music the "Lamentations of Jeremiah," the "Miserere," and the "Salve." These, with many other sacred compositions, he gave to the clergy of the church of Santa Sophia, and was at the pains of instructing them in the manner in which they were to be performed. For many years Marcello was a constant member of a musical academy held at the house of Agostino Coletti, organist of the church of the holy apostles, in which he always sat at the harpsichord, and by his authority, which every one acquiesced in, directed and regulated the whole performance. In the year 1724 were brought out the first four volumes of the Paraphrase of the Psalms, by Giustiniani, in Italian, set to music for one, two, and three voices, by Benedetto Marcello; and in the two subsequent years four more, including the whole first fifty of the psalms. In the year 1726 this great work was completed by the publication of four volumes more. Mattheson, in a letter to Marcello prefixed to the sixth volume, says that the music to some of the psalms had been adapted to words in the German language, and had been performed with great applause in the cathedral of Hamburg. And we are further told that, for the satisfaction of hearing these compositions, the Russians had made a translation of the Italian Paraphrase into their own language, associating it to the original music of Marcello, and that some sheets of the work had been transmitted to the author. At Rome, these compositions were held in the highest estimation by all who professed either to understand or love music. In the palace of Cardinal Ottoboni was a musical academy, held on Monday every week, at which Corelli performed; at this musical assembly one of the psalms of Marcello made constantly a part of the entertainment. When the news of Marcello's death arrived at Rome, his eminence, as a public testimony of affection for his memory, ordered that, on a day appointed for the usual assembly, there should be a solemn musical performance. The room was hung with black, and the performers and all present

were in deep mourning. Father Santo Canal, a jesuit, made the oration, and the most eminent of the learned of that time rehearsed their respective compositions upon the occasion, in various languages, in the presence of the many considerable personages there assembled. Nor has England been wanting in respect for the abilities of this great man. Charles Avison celebrated Marcello's Psalms in his Essay on Musical Expression, and had given out proposals for publishing by subscription an edition of the work, revised by himself; but it seems that the execution of this design devolved upon another person, John Garth of Durham, who was at the pains of adapting to the music of Marcello suitable words from the English prose translation of the Psalms, with a view to their being performed as anthems in our cathedrals; and with the assistance of a numerous subscription the work was completed in eight folio volumes. Marcello was for many years a judge in the council of Forty; from thence he was removed to the charge of proveditor of Pola in Istria. Afterwards he was appointed to the office of chamberlain or treasurer of the city of Brescia. He died at Brescia in the year 1739, and was buried in the church of the Minor Observants of St. Joseph in that city, with a degree of funeral pomp suitable to his rank.—E. F. R.

MARCET, ALEXANDER, a learned physician and experimental philosopher, was born at Geneva in 1770. He was educated at Edinburgh, and commenced practice as a physician in London, where he acquired great reputation. He was successively physician to Guy's Hospital, and superintendent of the general military hospital at Portsmouth. He retired from practice on coming into possession of a large fortune, and visited his native city, where in 1820 he was elected a member of the representative council and honorary professor of chemistry in the university of Geneva. He died suddenly in the following year while on a visit to London. Dr. Marcet was the author of "An Essay on the Chemical History and Treatment of Calculous Disorders," 8vo, 1817, and of many valuable papers on scientific subjects.—J. T.

MARCET, JANE, wife of the preceding, author of a series of very popular "Conversations" on subjects chiefly scientific, was the daughter of Mr. Haldinann, a wealthy Swiss merchant settled in London, where, probably, she was born in 1769. About the time of Davy's brilliant discovery of the metallic bases of the alkalis, 1807, when his science was beginning to arouse the curiosity of the general public, Mrs. Marcet published the earliest of her works, the "Conversations on Chemistry." Written in the form of dialogues between parents and children, and intended for young people, it was immediately successful, and did much to popularize the science which it explained with lucidity and liveliness. "Conversations on Chemistry" has gone through nearly twenty editions. It was followed in 1816 by "Conversations on Political Economy," which Mr. Macculloch (Literature of Political Economy) pronounces "on the whole the best introduction to the science that has yet appeared;" and in 1819 by "Conversations on Natural Philosophy." Among her other books of the same kind were "Conversations on Vegetable Physiology;" on the "History of England;" and on "Land and Water." She also wrote several minor works for children. She died in London in 1858.—F. E.

MARCHESI, POMPEO, Italian sculptor, was born in 1790. He was a favourite pupil of Canova, and executed several of the great sculptor's later works. The Cavalier Marchesi was one of the most successful sculptors of his time. His works are marked by classic design and careful modelling: they comprise subjects from the ancient mythology, religious pieces for various churches, and numerous important memorial statues. Of these last the chief are a colossal statue of King Charles Emmanuel at Novaro, Philibert-Emmanuel, for Victor-Emmanuel; Volta at Coma; twelve statues of distinguished Italians for Milan cathedral; two statues of Francis I.; Göthe for the library, Frankfort; and many more. Marchesi was professor in the academy of Milan. He died in that city, in 1858.—J. T.-e.

MARCHMONT, HUGH HUME, Earl of. See HUME.

MARCUS AURELIUS. See AURELIUS ANTONINUS.

MARENZIO, LUCA, a celebrated musician, was born at Coccaglia in the diocese of Brescia about the middle of the sixteenth century. He learned music under Jean Contini, the master of the chapel of Brescia. His natural inclination leading him early to the composition of madrigals, like his contemporary Palestrina, he obtained an acknowledged superiority over many of his brother writers in the same walk. He was called



by his countrymen "Il più dolce Cigno." In early life he went to Poland, and, according to Adami and others, was caressed and patronized by many princes and eminent personages, particularly by the king of that country. The climate, however, not suiting his constitution, he went to Rome in 1581, and was appointed chapelmaster to Cardinal Luigi d'Este. He was greatly patronized by Cardinal Aldobrandini, the nephew of Clement VIII., through whose interest in 1595 he was admitted into the Pontifical college. This great musician died in 1599, and was buried in the church of St. Lorenzo in Lucina. He has left us a great number of his compositions. Nine books of his madrigals for five voices were printed at Venice between the years 1587 and 1601. Besides these, he composed six books of madrigals in six parts; madrigals for three voices; another set for five; and another for six voices, different from all the former; canzonets for the lute; "Motetti in 4;" and "Sacra Cantiones, 5, 6, et 7 Vocibus." All these works were printed at Venice and afterwards at Antwerp, and many of them in London to English words.—(See *Musica Transalpina*, two books; and a Collection of Italian Madrigals, with English words, published in 1589 by Thomas Watson.) The whole of the madrigals of this interesting and fertile writer are charming. For elegant and pleasing melody they have never been surpassed.—E. F. R.

MARET, HUGUES BERNARD, Duc de Bassano, a French statesman of the revolutionary period, was born in 1763 at Dijon, his father being an eminent physician of that town. Having distinguished himself at the academy of his native place, he studied law in the university there, and subsequently attended the lectures of Bouchaud at Paris, where the patronage of the Comte de Vergennes introduced him to the notice of Condorcet, Lapepe, and other celebrated savans of that period. At the Revolution he brought himself into political prominence as the editor of the *Bulletin*, in which he reported the debates of the national assembly. That journal, by its union with a rival publication, called the *Moniteur*, rose rapidly into influence, became one of the most powerful agencies of the new regime, and opened the path of its conductor into official preferment. After acting as secretary of legation at Hamburg and Brussels, Maret held a situation under Lebrun Tondée in the department of foreign affairs, and was sent to attempt further negotiations with England, when the French ambassador Chauvelin was ordered to leave London. He soon afterwards proceeded on a diplomatic mission to Naples, but in the course of his journey fell into the hands of the Austrians, and did not regain his freedom till 1795. His subsequent services having attracted the attention of Napoleon, he was appointed a secretary of state in 1804; for many years he continued among the personal friends and trusted councillors of the emperor, who gave him in 1813 the portfolio of the war department. The events of 1815 drove him into exile; he returned to his native land in 1820; under Louis Philippe he was raised to the peerage, and held office as minister of the interior. His death took place in 1839.—W. B.

MARETS DE SAINT SORLIN. See DESMARETS.

MARGARET (SAINT), Queen of Scotland, was the sister of Edgar Atheling, and wife of Malcolm Canmore. On the overthrow of the Saxon dynasty she took refuge in Scotland, and married the king about 1070. She was beautiful, accomplished, and pious, and laboured with great zeal and success to purify the manners and morals of the Scottish people, and to improve their condition. The gentleness and amiability of this excellent woman, combined with her prudence and good sense, enabled her to acquire a great ascendancy over her husband, who seems to have committed to her the management of the religious affairs of his kingdom. Various abuses had crept into the old Culdee church of Scotland. Margaret corrected them in a firm yet temperate manner. Queen Margaret died in 1093, a few days after her husband was killed at Alnwick. Her character is worthy to be "held in everlasting remembrance." Her piety was sincere and deep, though somewhat tinged with asceticism; and her biographer Turgot admits that her health was injured by her long vigils, fasts, and mortifications. After her death, she was received into the Romish calendar. Two hundred years after her burial, her body was removed to a splendid tomb in the church of Dunfermline. If we may believe monkish writers, it was found impossible to lift the body of the queen until that of her husband had received the same honour.—J. T.

MARGARET, Queen of James IV. of Scotland, was the eldest daughter of Henry VII. of England, and was born in 1490. She

was married to King James in June, 1503. She was left a widow by the death of her husband in the fatal battle of Flodden in September, 1513, and in April following, shortly after the birth of her second son by the king, she hastily married the earl of Angus, who was several years her junior. This precipitate and imprudent marriage was highly unpopular in the country. In terms of her late husband's will, it at once put an end to her regency, and thus disappointed the ambitious hopes of Angus, who soon made it evident that on his side the match was one of interest, not of affection. Margaret took an active part in the intrigues and political schemes which agitated Scotland during her son's minority, and was at one time forced to take refuge in England, where, in 1516, she was delivered of a daughter, afterwards the mother of the unfortunate Darnley. On her return to Scotland she intermeddled as eagerly as ever in court intrigues, and exercised a most injurious influence on the mind of her youthful son. She had long been estranged from her husband, and now formed an illicit connection with the duke of Albany the regent. Then she became enamoured of young Henry Stewart, afterwards earl of Melville, and obtained a divorce from Angus, on the plea that before their marriage he had been "precontracted to a gentlewoman." Becoming tired of Stewart in his turn, she was endeavouring to obtain a divorce from him that she might be free to marry a fourth time, when she died in 1542, in the fifty-second year of her age. Her character bore a considerable resemblance to that of her brother, Henry VIII. She possessed excellent talents and great mental energy; but her passions were strong, and her temper violent and capricious.—J. T.

MARGARET, Queen-consort of Louis IX. of France, was a daughter of Raymond Berenger III., count of Provence. She was born in 1219, and married at an early age to Louis, whom she accompanied to Egypt in his first crusade. His capture and cruel treatment by the Saracens, his release on condition of paying a costly ransom and surrendering the city of Damietta which he had taken, his ineffectual attempt to retrieve the honour of his arms in Syria, and his hasty return home on account of the death of his mother Blanch, gave a sombre tone to that period of Margaret's history. In 1270 she saw her husband set out on a new expedition against the Infidels. He died of the plague in Africa on his way to the Holy Land, and Margaret spent the remainder of her days in the seclusion of a convent.—W. B.

MARGARET, daughter of James I. of Scotland, was born in 1424, and at the age of three years was betrothed to the infant dauphin, who afterwards occupied the throne of France as Louis XI. The English government attempted to break that agreement by proposing that the Scottish princess should be affianced to their young sovereign, Henry VI., but James, with the concurrence of his parliament, adhered to the French alliance. Margaret was sent to the court of Charles VII. in 1435, and the nuptials were celebrated without delay. Her beauty, accomplishments, and literary tastes should have saved her from the neglect with which her husband treated her. She died at the age of twenty, having sickened under the calumny which was cast upon her honour by one of the French courtiers.—W. B.

MARGARET, daughter of Henri II. of France and Catherine De Medici, was born in 1552. Her brother Charles IX. was upon the throne when the peace of St. Germain—by suspending hostilities between the catholics and protestants—opened the way to a proposal of marriage betwixt her and Henry of Navarre, the energetic and able leader of the Huguenot cause. The union was solemnized in 1572, a few days before the massacre of St. Bartholomew. When Henry escaped to his own dominions, she carried to the court from which the devout Jeanne D'Albret had recently passed away, a levity and profligacy of character which would have acquired notoriety even in a more licentious age. In 1589 she became queen of France by the accession of her husband under the title of Henri IV., and ten years later her disgraceful career was checked by a divorce. The remainder of her life, which lasted till 1613, was spent in habits of devotion and literary pursuits.—W. B.

MARGARET, who has been called the Semiramis of the North, was the daughter of Waldemar III., king of Denmark. She was born in 1353, and gave early evidence of the force of character by which she afterwards maintained her rule over the three Scandinavian nations. She was married to Haco, king of Norway; and after the demise of her father assumed the regency of Denmark in the name of her son, Olaus. The death



of the latter in 1387 gave her the sovereignty of that kingdom in addition to that of Norway, in which she had succeeded her husband a few years earlier. Albert, duke of Mecklenburg, then held the throne of Sweden, having been elected in opposition to Haco's hereditary claim; she took the field against him, defeated his troops, threw him into prison, and compelled the Swedes to acknowledge her as their queen. The union of the three kingdoms was formally completed in 1396 by the league of Calmar, which stipulated that, while each should be governed in accordance with its own constitution, the supreme power was to be permanently vested in a single sovereign. Many sources of jealousy and discord remained; no feeble hand was required to prevent the disruption of a bond which could not obliterate the memory of national feuds, and the influence of conflicting interests. The masculine energy of Margaret, however, maintained her ascendancy; and at her death in 1411 her sceptre passed into the hands of her nephew, Eric, whom she had designated to the succession.—W. B.

MARGARET OF ANJOU. See HENRY VI. OF ENGLAND.

MARGARET OF AUSTRIA, born in 1480, was the daughter of Maximilian I., and had not passed her second year when the treaty of Arras betrothed her to the dauphin, afterwards Charles VIII. That engagement, however, was broken up, and she became the wife of the Prince-royal of Spain, after whose death she was married in 1501 to Philip II., duke of Savoy, and in a few years was again a widow at the age of twenty-four. On the death of her brother Philip in 1506, Maximilian intrusted her with the government of the Netherlands, and two years later she acted as his plenipotentiary in concluding the league of Cambray with Cardinal D'Amboise. The peace of Cambray in 1529 was also negotiated by her in the name of her nephew Charles V., and as the plenipotentiary on the other side was the Duchess D'Angoulême, the mother of Francis I., the treaty was called "La Paix des Dames." Margaret died in 1530.—W. B.

MARGARET OF PARMA, a natural daughter of the Emperor Charles V., was first married to Alexander De Medicis, and afterwards became duchess of Parma and Piacenza by her union with Ottavio Farnese in 1540. Nearly twenty years later she was intrusted by Philip II. with the government of the Netherlands, with special instructions to enforce the decrees of the council of Trent and extirpate heresy. Cardinal Granvella, bishop of Arras, was associated with her as her chief councillor, and his laugthy temper gave her administration a tone of severity which her own energetic but prudent disposition would not have adopted. To the complaints of her subjects she returned soothing answers, and was not averse to the convention of states proposed in 1565 by the prince of Orange; but on the retirement of the cardinal from office, Viglius the president of the council, and Count Barlaumont, two zealous catholics, urged the continuance of rigorous measures, which Margaret knew to be in accordance with Philip's policy. The discontent which they provoked became more and more serious, notwithstanding the favours which the king lavished on Count Egmont in his mission to Spain; a bond of mutual defence was extensively signed throughout the country; and a numerous body of the subscribers, headed by Count Brederode, entered Brussels in 1566 with a petition and remonstrance for transmission to Madrid. Philip's answer was an order to the regent to levy troops and put down the reformers. This she effected; Valenciennes and other towns were occupied in force, Brederode was driven to seek refuge in Germany, and the prince of Orange retired to Nassau. These successes, however, did not prevent the mission of the duke of Alva at the head of a large army; and Margaret, seeing her authority virtually taken out of her hands, resigned her regency in 1568. The remainder of her life was spent in Italy. Her son, Alexander Farnese, duke of Parma, became famous in the subsequent history of the Low Countries.—(See FARNESE).—W. B.

MARGARET OF VALOIS, Queen of Navarre, born in 1492, was the daughter of the Duc d'Angoulême and the sister of Francis I. Educated at the court of Louis XII., she was first married to Charles, Duc d'Alençon—he died in 1525—and two years later she became the wife of Jean D'Albret, king of Navarre. Although her character had been formed amid the licentious manners of the French palace, she zealously aided her husband's plans for the advancement of his subjects in knowledge, refinement, and the industrial arts. The principles of the Reformation also attracted her attention, and were in part embraced by her. She extended her protection to many of the

persecuted protestants; her great influence with Francis was exerted on their behalf, and the aged Lefevre D'Etaples spent the close of his active and troubled life in peace at her court. Several productions of her pen were published, of which the most celebrated was the "Miroir de l'ame Pecheresse." She died in 1559, leaving one child, the famous Jeanne D'Albret, the mother of Henri IV.—W. B.

MARGARET OF YORK was the sister of Edward IV. of England, and married Charles the Rash, duke of Burgundy. She was the implacable opponent of Henry VII., and by her incessant intrigues disturbed the tranquillity of his reign. The impostors Lambert Symnel and Perkin Warbeck were indebted to her for money and arms in their attempts to overthrow Henry's authority.—J. T.

MARGARET, Countess of Richmond. See BEAUFORT.

MARGARET, Duchess of Newcastle. See CAYENDISH.

MARGARITONE OF AREZZO, the son of Magnano, was an Italian artist celebrated in his time, and much eulogized by Vasari. He was born at Arezzo in 1236, and was therefore an older painter than Cimabue. His education appears to have been Greek or Byzantine, as shown by his works, and he was never influenced by the renaissance movement of Cimabue and Giotto. Margaritone was painter, sculptor, and architect, and in all three arts eminent; he was employed by two popes, Urban IV. and Gregory X. The best of his remaining works of painting is now preserved in the National gallery. In sculpture his principal work is the monument to Pope Gregory X. in the episcopal palace at Arezzo, which latter is an example of his architectural ability. The picture in the National gallery is a precious old relic of genuine mediæval art, and is the oldest picture in the collection. It was an altar front in the church of Santa Margherita at Arezzo, is on linen attached to wood, and painted in distemper. The centre represents the Virgin and Child in the *Vesica* or *Ichthus*, and on each side are four smaller compositions from the lives of the Virgin, St. John the Evangelist, St. Benedict, St. Catherine, St. Nicholas of Bari, and St. Margaret; their subjects are inscribed upon them; the hand of Christ is blessing according to the Greek rite. Margaritone died at Arezzo in 1313, weary of life, says Vasari, having quite outlived the art and taste of his own time, which had been completely superseded by the school of Giotto. Our picture is signed "Margarit. de Aritio me fecit."—R. N. W.

MARIA LECZINSKA, Queen-consort of Louis XV. of France, was a daughter of Stanislaus Leczinski, king of Poland. Born in 1703, she was still a child when her father was driven from his throne. After various wanderings from one refuge to another the royal exiles were residing near Weissenburg, when the messengers arrived from Louis with proposals of marriage, and the ceremony took place at Fontainebleau in 1725. She was not unfitted to adorn the high station which she now occupied, for though her personal appearance was unattractive, she possessed taste and accomplishments which she gratified by the patronage of literature and the fine arts; the dramatist Moncrif had a special share of her favour and assistance. But the principal features of her character were her gentle disposition and her maternal tenderness. She had eight children, of whom several died before her, and the grief which she experienced under these losses is said to have hastened her own death, which took place in 1768.—W. B.

MARIA LOUISA, second wife of the Emperor Napoleon, eldest daughter of Francis I., emperor of Austria, and Maria Theresa of Naples, was born in 1791. Towards the close of 1809, when the treaty of Schönbrunn was signed, Napoleon having resolved to divorce Josephine, extorted from the Austrian emperor, who was then completely at the conqueror's mercy, the promise of his daughter's hand, although such a marriage was a direct breach of the canons of the Romish church, and was exceedingly unpopular among the Austrian people, who declared that the princess was sacrificed to political interests and intrigues. She was married on the 11th of March, 1810, at Schönbrunn, Berthier acting as proxy for Bonaparte. Four days later she set out for France, and was met by the emperor on the high road between Soissons and Compiègne. On the first of April the religious marriage ceremony was performed at St. Cloud by Cardinal Fesch, and was followed by splendid festivals and public rejoicings, which were marred, however, by a melancholy accident—the breaking out of a fire, on the occasion of a grand ball and fête given in the house of the Austrian ambassador



Prince Schwartzemberg, in which the hostess and several other persons lost their lives. On the 20th of March, 1811, the empress was delivered of a son, whose birth was welcomed with noisy acclamations by the Parisians, and seemed greatly to increase the affection which Napoleon entertained for his wife. In 1812 she accompanied him to Dresden, and presided at the magnificent entertainments given to the sovereigns of Germany, who had assembled there to do honour to the French potentate. After the Russian disasters and the coalition of these same sovereigns against France, when Napoleon quitted Paris to commence the campaign in Germany in 1813, Maria Louisa was appointed regent, assisted by a council, and seems to have managed affairs with courage and prudence. The emperor and she never again met. On the approach of the allied armies in the end of March, 1814, the empress quitted the capital and retired to Blois with her infant son, and on the 11th of April she left this place for Orleans, to put herself under the protection of her father, the emperor of Austria. When her husband abdicated his throne and took up his residence at Elba, it was agreed by the allies that she should obtain the sovereignty of the duchies of Parma and Placentia. On the final overthrow of Napoleon and his exile to St. Helena, his wife displayed marked indifference to his misfortunes, and did not conceal her attachment to her chamberlain, Count Neipperg, whom she privately married after the death of Napoleon, and to whom she bore a numerous family. The count died in 1829. Maria Louisa's government of the duchies was wholly regulated by Austrian policy. She was compelled to quit Parma by an insurrectionary movement in 1831, and a second time in 1847, when she took refuge at Vienna, and died there on the 18th December of that year. Maria Louisa was tall and fair, with a beautiful complexion and fine person.—J. T.

MARIA THERESA (WALPURGIA AMELIA CHRISTINA), Empress of Germany, Queen of Hungary and Bohemia, was born on the 13th of May, 1717. Her father, the Emperor Charles VI., anticipating the extinction of the male line of his house, had in 1713 executed a deed known as the Pragmatic sanction, by which his own daughter was to succeed him in preference to the daughter of his elder brother, the Emperor Joseph I. This solemn public document was guaranteed by the principal powers of Europe; and in the month of October, 1740, Maria Theresa succeeded to the sovereignty of Austria, Bohemia, and Hungary. Four years previously she had married Francis Stephen, duke of Lorraine, subsequently grand-duke of Tuscany. Her accession was joyfully greeted by her subjects. Young, beautiful, spirited, and clever, her inexperience in business was not regarded with any alarm. When crowned at Presburg as queen of Hungary in June, 1741, she had fascinated the Hungarians by her graceful beauty, and roused their loyalty to the highest pitch by taking the disused oath of their popular king, Andrew II., in confirmation of their privileges. To this loyalty she was speedily compelled to have recourse. The Austrian treasury exhausted, the imperial army disorganized, and the possibility of a disputed succession, seemed to present the dominions of the young queen an easy prey to all her neighbours, few of whom but had some claim on the coveted inheritance. The king of France was descended from an Austrian princess; the elector of Bavaria was of the blood of the Emperor Ferdinand I., and had married a daughter of Joseph I.; while the elector of Saxony, as the husband of the eldest daughter of Joseph I., had a still stronger claim to the possessions of the house of Hapsburg. The first aggression upon the integrity of the queen's territories, however, came from one who had no claim of this kind. Frederick II. had become king of Prussia a few months before Maria Theresa ascended the throne. With a rich treasury, an admirably disciplined army, and a great desire for distinction, this monarch revived an ancient claim to certain provinces of Silesia, and in the month of December, 1740, marched into that country at the head of thirty thousand men. He had little difficulty in driving the small Austrian army of occupation into Moravia, and he then wrote in friendly language to the duke of Lorraine, requesting the cession of Lower Silesia. The reply of the indignant queen was an army of twenty-four thousand men, under the command of Marshal Neipperg, who, crossing the mountains, entered Silesia. On the 10th of April Frederick, by forced marches and under cover of a snow-storm, surprised Neipperg at Molowitz, where a desperate battle ensued, which, after the king had quitted the field with a crowd of fugitives, ended in

the defeat of the Austrians. This disaster increased the number of the queen's enemies on the continent, but excited great sympathy for her in England, where a subsidy of £300,000 and an auxiliary force of twelve thousand men were voted to her by parliament. A private subscription, to which the duchess of Marlborough contributed £40,000, was offered to Maria Theresa, but declined. Holland, too, was friendly to Austria; but the other courts of Europe inclined towards the conqueror of Silesia. The Austrian queen indignantly refused to cede an inch of ground, or even to negotiate while there was a Prussian soldier in Silesia. In June, 1741, Frederick concluded a secret treaty with France, and a French army under Maillebois, marching towards Hanover, terrified King George into an agreement of neutrality for one year. Another French army, joining the Bavarian forces, reduced the city of Linz, where the elector of Bavaria was inaugurated duke of Austria; and declared war against Maria Theresa by the name of grand-duchess of Tuscany. The enemy was within three leagues of Vienna, and the Danube was covered with flying citizens. The queen herself, far advanced in pregnancy, left the capital in charge of her husband and his brother, Prince Charles, and repaired to Presburg, where the magnates and other orders of the kingdom of Hungary were then assembled in diet. On the 11th of September the royal fugitive summoned them to the castle. Her appeal to the Hungarians on this occasion, enforced as it was by a display of mingled dignity and sadness, roused on her behalf a chivalrous enthusiasm which penetrated to the banks of the Save, the Theiss, and the Drave, and drew to the battlefields of western Europe fierce warriors, whose names of Pandour, Croat, and Tolpache, soon became terrible to the enemies of Austria. Meanwhile the elector of Bavaria, abandoning his designs on Vienna, took Prague by a surprise, was crowned king of Bohemia, and then proceeded to Frankfort, where he was elected and crowned emperor of Germany by the title of Charles VII. In 1742 another English subsidy was voted to the queen of Hungary, and a force sent into Flanders under Earl Stair to aid her; but the sluggishness of the Dutch paralyzed what little life there was in the British expedition. On the other hand good fortune rewarded the loyal ardour of the Hungarians. The French and Bavarians were defeated in Bohemia, and followed into Bavaria, where Khevenhüller, the Austrian general, entered Munich on the very day that the Bavarian sovereign was elected emperor at Frankfort. Maria Theresa sent a letter of thanks to her general, with the pictures of herself and son, which being exhibited to the soldiers raised their enthusiasm to the highest pitch. These advantages to the Austrian arms had been facilitated by a secret armistice concluded in the winter with Frederick of Prussia, who resented the tone of superiority assumed by the French court. Not obtaining the concessions he required, however, Frederick resumed the offensive, entered Moravia, reduced Olmutz, then passing into Bohemia, defeated Prince Charles at Czaslau on 17th May, 1742. The pride of the brave queen was overcome by this victory, and she pacified her most dangerous antagonist with the treaty of Breslau, by which all Silesia was given up to Prussia. The French were next disposed of, Belleisle being forced to quit Prague with the majority of his troops, leaving a remnant which capitulated. In Italy Maria Theresa recovered her position by an alliance with the king of Sardinia. In the following year, 1743, the king of England gained the battle of Dettingen over the French simply as the ally of Austria; for between France and England there was no declared war. The French soon afterwards retired from Germany, leaving the emperor, Charles VII., to his fate. Bavaria, the hereditary dominions of the latter, were held in hostage by the queen of Hungary, who wished to compel the emperor's abdication. In 1744 Frederick, notwithstanding the treaty of Breslau, again attacked the queen's dominions, and reduced Prague, while Marshal Seckendorff drove the Austrians out of Bavaria and reinstated Charles VII. in Munich. Prince Charles of Lorraine hastened by forced marches to Bohemia. Maria Theresa again repaired to Presburg and appealed to the Hungarians, and before winter Frederick was obliged to evacuate Bohemia. At length in 1745 Charles VII. died, the duke of Lorraine was elected emperor as Francis I., and peace was concluded between Austria and Prussia at Dresden. When in 1748 the terms of a general peace were negotiated at Aix-la-Chapelle, the empress-queen protested against the preliminaries, which included a stipulation that the duchy of Silesia and county of Glatz should be guaranteed to the king of Prussia. She broke



out into passionate exclamations to Robinson the English ambassador, who communicated the terms of the peace; and many months were consumed in persuading her to agree to them. The treaty was at length signed by all the belligerent powers in October, 1748. The seven years of peace which followed close the best period of Maria Theresa's life. She then laboured at the good government of her subjects, and distinguished herself by many acts of beneficence and enlightened wisdom. But she could not forgive King Frederick; her heart was set upon the recovery of Silesia; and in her chancellor, Kaunitz, she had a man capable of working out great ends with quiet, unflinching steadiness of purpose. The Seven Years' war, thus silently prepared, threw Frederick and his kingdom into a more desperate condition even than that into which Maria Theresa had fallen after the first aggression upon Silesia. In this striking chapter of history Frederick is the prominent figure, and all that relates to the empress-queen's personal share in the transactions of that terrible war may be told in few words. Maria Theresa finding the English unwilling to take part against Prussia, not only declined to act with England against France, but reversed the traditional policy of her family by making overtures to Louis XV. She cultivated the favour of Madame de Pompadour, wrote flattering letters to her, and styled her "cousin." To such condescension did hatred of Frederick bring the lofty empress-queen. The king of Prussia, by his sarcasms, had excited an equally violent dislike in the mind not only of Madame Pompadour, but in that of a still more redoubtable female potentate, Elizabeth empress of Russia. In this state of things England concluded a defensive alliance with Prussia on 16th January, 1756. The news of this treaty struck Maria Theresa, to use her own language, "like a fit of apoplexy," and on the 1st May, 1756, she concluded a treaty with France. An alliance with Russia, with Sweden, and with Saxony and Poland, completed the formidable confederacy against Frederick. He had no unworthy antagonists in Maria Theresa's generals, Brown, Daun, and Laudohn. When utter ruin had gathered around and was about to crush him, he was saved by the death of Elizabeth and the accession of Peter III. to the throne of Russia. In 1763 the allies of the empress-queen had fallen away from her. France made peace with England. Russia and Sweden had withdrawn from the contest. Left to wage the war with Frederick single-handed, she intimated her readiness for peace, which was accordingly concluded at the hunting palace of Hubertsburg early in 1763; both parties retaining the territory they had held before the war. Frederick agreed to vote for the election of Joseph, the empress's son, as king of the Romans. The following year Joseph was elected emperor on the death of his father, Francis I. Maria Theresa mourned for her husband with deep and sincere sorrow, and visited every month the burial vault in which his remains were deposited. She was sick of war, and wished, she said, to live in peace to the end of her days. She opposed, however, Russian aggrandizement at the expense of Turkey, and allied herself with the latter power in 1771. When Russia and Prussia resolved on the partition of Poland, Maria Theresa was induced to become an accomplice in the spoliation, 1772. Her reign had well-nigh been concluded amid the troubles of another war of succession for the throne of Bavaria. The question was settled through the mediation of France and Russia by the peace of Teschen, 13th May, 1779. In the following year the great queen died on the 29th November, 1780, having earned from her subjects the grateful title of Mother of her country. One strong feature of her character was religious intolerance. For the Jews she had a great aversion; and in the spring of 1745 she commanded them all to quit the Austrian dominions within six months, despite the remonstrances of all her ministers.—(Earl Stanhope's *History*; Raumer's *Contributions to Modern History*).—R. H.

MARIA. See MARY.

MARIAMNE. See MACCABEES.

MARIANA, JUAN DE, a Spanish historian, born at Talavera in 1536. He was a founding, and early entered the order of jesuits, filling an important post at Rome at the age of twenty-five, and subsequently serving in Sicily, at Paris, and Toledo. The last forty-nine years of his life were devoted almost incessantly to literary labour. He incurred odium by covertly defending the polyglott Bible of Arias Montano. His treatise, "De Rege et Regis Institutione," was held to favour the doctrine of tyrannicide; another treatise, "De Ponderibus et Mensuris," was aimed at the malversations of the duke of Lerma, and the

author was subjected to imprisonment and penance on account of it. Another work, "De Morte et Immortalitate," was also visited with an ecclesiastical censure, not the less severe because there was found among his papers a work, "De erroribus quæ in formâ Gubernationis Societatis Jesu occurrunt," published long afterwards. We may also notice a collection of seven treatises on theological and other subjects, including one, "De Spectaculis," and one on the Vulgate version of the scriptures. But Mariana's great work is his "Historiæ De Rebus Hispaniæ libri xx." This work, written at first in Latin, was published in 1592, and the Spanish version, including ten more books, appeared in 1609. It begins with the supposed peopling of Spain by Tubal, the son of Japhet, and comes down to the accession of Charles V., to which Mariana added a condensed continuation down to 1621; and there is a further continuation by Sabau and Blanco. It is, says Ticknor, "if not the most trustworthy of annals, at least the most remarkable union of picturesque chronicling with sober history that the world has ever seen." The best edition is that of Ibarra, Madrid, 1780. The work was enlarged in successive editions by his own hand down to the year of his death, which happened in 1623, at the age of eighty-seven.—F. M. W.

MARIE ANTOINETTE, Queen of France, daughter of Maria Theresa, and of Francis of Lorraine, emperor of Germany, was born at Vienna on the 2nd November, 1755, the day after the earthquake of Lisbon. Her education, she used to complain in after life, was superficial (Metastasio taught her Italian); but Nature had lavished her gifts upon the young princess, whose beauty and grace afterwards elicited the famous apostrophe of Burke. Eight years old, at the peace of Paris (1763), so disastrous to France, Marie Antoinette was fixed on by the French prime minister, Choiseul, as the means of cementing an alliance between France and Austria which, with the Bourbon family compact, would, he hoped, enable France to defy England. The marriage which he proposed between Marie Antoinette and the young prince, afterwards Louis XVI., was approved of by Maria Theresa, and was celebrated in the May of 1770. "Qu'elle est jolie notre dauphine!" was the exclamation of the French peasantry as they welcomed on her way to Paris the young dauphiness, in her fifteenth year, with her expressive features, exquisite complexion, clear blue eyes, light-brown hair, and winning grace of manner. But, with every quality to make her popular, she was disliked by one section of the court as the representative of the Austrian alliance; and by those opposed to the alliance a ready circulation was given to calumnies upon her among a people already grown disloyal. Four years after her marriage, she became queen of France by the death of Louis XV., 10th May, 1774. In twelve years more, slander and libel had done their work so well, that the acquittal of Cardinal de Rohan in the affair of the Diamond Necklace (see ROHAN), was celebrated as a popular triumph. The most minute research has resulted in bringing home to Marie Antoinette, in her early years of queenhood, nothing worse than a few pardonable indiscretions, which were magnified into crimes. When the French revolution broke out, the kind-hearted if thoughtless queen, already assailed in her private character, was regarded as the chief opponent of the new state of things; and her unpopularity reached its acme. She had not even the satisfaction of securing the support of those most attached to the ancient regime, for they disliked her negotiations with such leaders of the people as Mirabeau, and afterwards Barnave, by whose aid alone she saw that the cause of royalty could be retrieved, and whom she fascinated into submission and compliance. "Madame," said Mirabeau, a short time before his death, after his first interview with her, in the darkness of the night, in the gardens of St. Cloud—"Madame, the monarchy is saved." The disastrous results of the flight to Varennes, and the influence of the police on the French revolution, have been indicated in our sketch of her husband.—(See LOUIS XVI.) Throughout the Revolution, if sometimes rash, she was always fearless, nor did she ever forget the wife and mother in the queen. In their worst dangers she sought to cheer as well as to encourage her irresolute husband, and her little dauphin was always the object of her tenderest care. After the 10th of August, 1792, imprisoned in the Temple with her husband, she took her last farewell of him on the morning of his execution, 21st January, 1793. On the 2nd of the following August, she was removed to the Conciergerie, and



separated from all whom she loved. On the 14th of October she was brought before the revolutionary tribunal, and tried as "the widow Capet" for the usual "crimes against the republic," comporting herself with queenly dignity. After two days and nights sentence of death was pronounced. She received the sentence and met her fate with her usual courage. On the forenoon of the 16th October, 1793, Marie Antoinette was guillotined in the Place de la Revolution.—F. E.

MARIUS, CAIUS, was born of an obscure family at Arpinum, the birthplace of Cicero, 157 B.C. He first served in the army in Spain, and was present at the siege of Numantia, 134, where he distinguished himself greatly and attracted the notice of Scipio Africanus. At the age of thirty-eight he became tribune of the people. In this office he greatly offended the nobles, and from that time he was continually at enmity with them. Owing to their hostility, he was unable to obtain an ædileship, and it was with the utmost difficulty that he was elected prætor, 115. Soon after he married Julia, the aunt of Julius Cæsar the dictator, by which connection his political influence was considerably strengthened. In 109 he went as legate to Metellus to Africa, to conduct the war against Jugurtha. Here his military talents were displayed to great advantage, while his readiness in sharing the toils and privations of the common soldiers greatly endeared him to the army, and through the soldiers to their friends at Rome. In 107 he came back to stand for the consulship, having obtained leave of absence, not without great difficulty, from Metellus. He was triumphantly elected, and appointed to conduct the Jugurthine war in the room of Metellus his former commander. In the following year Jugurtha was captured and the war ended; but Marius remained in Africa till the close of 105, engaged in settling the government of Numidia. He then returned to Rome, having been elected consul a second time in his absence. He celebrated his triumph with great pomp, Jugurtha being led in chains in the procession. His election as consul had been partly caused by the dread felt of the threatened Gaulish invasion, several Roman commanders having been already defeated with great loss by the barbarians. The Gauls, however, gave Italy a respite while they invaded Spain, and Marius prepared for them by carrying out an improved system of discipline in the army. Some changes too are ascribed to him in the arms and equipments of the Roman soldiery. Next year he was again chosen consul, but the Gauls did not appear. In 102 B.C. he was elected consul for the fourth time, and this year the enemy came up in vast numbers to the invasion. Marius stationed himself in France, on the Rhone, to guard the Roman province and to defend the Alps. The enemy divided themselves into two great bodies; the Cimbri marching towards the Tyrolean Alps, intending to enter Italy on that side, while the Teutones and Ambrones marched against Marius, intending probably to force a passage by way of Nice. Marius avoided giving them battle at first, in order to accustom his men gradually to these strange and formidable barbarians. After some days a decisive battle was fought at Aquæ Sextiæ, now Aix, in which the barbarians were totally routed, and in fact destroyed. Almost immediately after the battle, Marius learned that he had been elected consul for the fifth time. Meanwhile the Cimbri, a Celtic nation, had forced their way into Italy and were plundering Lombardy; Marius' colleague, the consul Catulus, not venturing a battle. Marius and he now united their forces, and a decisive victory was obtained, July 30th, 101 B.C., near Milan. The Cimbri were annihilated, as the Teutones had been. Catulus obtained some distinction; but the main glory of the day was ascribed to Marius, who celebrated a magnificent triumph for his double victory. The war being ended, Marius still insatiably greedy of power and eminence, desired to be consul for the sixth time; but in order to gain his object he joined himself to Saturninus and Glaucia, two mischievous demagogues, by whose aid his election was secured. He supported Saturninus in an agrarian law which the latter proposed and carried; but Saturninus having committed murder, and alienated the people by his outrages, was driven to shut himself up with his adherents in the capitol, and Marius as consul was directed by the senate to use military force against him. Marius soon compelled them to surrender, and they were put to death by the people without trial. The popularity of Marius, however, was greatly injured by these transactions, and for the next ten years he disappears almost wholly from history. In 90 B.C. the social war broke out, and Marius again had command of a Roman army against the Marsi. Though he gained a victory,

however, he obtained much less distinction in this war than his rival Sulla. In 88 B.C. Marius endeavoured to obtain the command in the war against Mithridates, but in vain; Sulla was elected consul, and the senate assigned to him the command in the East. Enraged at this, Marius and the tribune Sulpicius had recourse to violent measures, and succeeded in obtaining from the people a reversal of the decree of the senate, and the appointment of Marius to the command in the Mithridatic war. But Sulla induced his troops to refuse obedience to the commands of Marius, and marched at once at their head from Campania against Rome, while Marius was obliged to fly in haste from the city. He fled by sea along the Italian coast to Circiæ, where he landed to obtain provisions. Meanwhile a price had been set on his head, and at Minturnæ he was taken and put in prison. The people, however, relented, and not only released him, but put him on board ship safely, and he sailed over to Africa and landed at Carthage. From hence, after some further narrow escapes, he returned to Italy and landed in Etruria. Sulla had now left Italy for the East, and Cinna, one of the consuls, having been driven from Rome, was collecting an army against the other consul who belonged to Sulla's party. Marius now joined Cinna, and after a successful campaign in Etruria and Campania, they marched upon Rome at the head of an overpowering force. The city surrendered, and Marius took a cruel revenge on his adversaries. He had a body-guard of slaves whom he sent to murder all whom he wished to get rid of. In this manner, the most distinguished persons of the opposite party, the flower of the senate, were dispatched by his command. Among those who perished were Antonius and Crassus the celebrated orators, and Catulus the former colleague of Marius. After satiating himself with slaughter, Marius caused himself to be proclaimed consul for the seventh time, along with Cinna, without any elections. No other Roman during the republic was seven times consul. A few days afterwards, in the middle of January, 86 B.C., Marius died of an attack of pleurisy at the age of seventy. His body was afterwards exhumed by command of Sulla, and flung into the Anio. His character has been fully drawn by Niebuhr.—G.

MARKLAND, JEREMIAH, born in 1693, was the son of an English clergyman in Lancashire, and received his early education at Christ's hospital, London. After completing his studies at Cambridge, where he became a master of arts and fellow of St. Peter's college, he took service as a private tutor, and had an opportunity of travelling on the continent with his pupil. But the greater portion of his life was spent in studious retirement, prosecuting the literary labours and adding to the classical acquirements which have placed his name in the list of England's famous scholars. His edition of the *Sylvæ* of Statius is still highly esteemed. He edited also several plays of Euripides, and contributed valuable notes to other classical publications of that day. In the enlarged edition of Bowyer's *Conjectures on the New Testament*, published in 1812, his name frequently occurs; and the critical remarks which he contributed to that publication form an important element of its value, not only by their number, but by the learning and judgment which they display. He died in 1776, not more admired on account of his scholarly attainments, than beloved for the upright simplicity of his manners, and his charitable deeds.—W. B.

MARLBOROUGH, JOHN CHURCHILL, Duke of, the eminent commander, statesman, diplomatist, and courtier, whose extraordinary genius shed the greatest lustre upon the reign of Queen Anne, and whose "splendid qualities were mingled with an alloy of defects" which have been the source of keen controversy, was born at Ashe in Devonshire on the 24th of June, 1650. His father, Sir Winston Churchill, was a "malignant," who suffered severely for his loyalty to the Stuarts, and was the compiler of what Nicolson styled "a diverting view of the arms and exploits of our kings," under the title of *Divi Britannici*, folio, 1675. The poor cavalier who, according to Macaulay, made himself ridiculous by the praise bestowed on kings in this book, obtained no more solid reward for his services and sacrifices than places at court for two of his children. His daughter, Arabella, was appointed maid of honour to the duchess of York; his son John, page to the duke. The former was seduced by the duke, and became his mistress. The latter, who had a singularly handsome person and most engaging manners, failed not to play his part in the scenes of profligacy amid which he lived. The little schooling he had received included the perusal of a copy of Vegetius, from which he is said to have derived his first inclina-



tion for a military life. In his sixteenth year he obtained from the duke of York an ensigncy in the guards, and made his first essay in arms at Tangiers, then an English possession and continually besieged by the Moors. After his return home an amour with Charles II.'s celebrated mistress, Barbara Villiers, duchess of Cleveland, was discovered by the king through the information of the duke of Buckingham. Churchill made his escape by jumping through the window. In 1672 he was sent with his regiment to Holland to fight under the duke of Monmouth against the Dutch, in support of the discreditable alliance with France. The "handsome Englishman," as he was called by Turenne, exhibited in his twenty-third year, as captain of grenadiers, that serene intrepidity which distinguished him through life. His professional skill was admired and improved by the great captain under whose eye he served. At the sieges of Nimeguen and Maestricht he greatly signalized himself. He was publicly thanked by Louis XIV., who specially recommended him to the favour of the king of England. At the conclusion of the second campaign in Holland, Churchill was made by the king of France colonel of one of the English regiments which accompanied King Louis' army in the campaign of 1674 against the imperialists. Strange was the fate that made this scholar of Condé and Turenne the conqueror of their proud master in his old age! After five years' campaigning Churchill returned to England, higher than ever in the favour and confidence of his sister's lover, the duke of York. The duchess of Cleveland had given him £5000 by way of compensation for his hasty flight from her chamber. With the prudence learnt doubtless among the privations of the poor cavalier's home at Ashe, and subsequently developed into avarice, the young soldier invested this sum in the purchase of an annuity of £500 a year, well secured on landed property. The transaction was certainly a highly advantageous one for him; yet he showed that he was not a mere fortune-hunter by marrying in 1678 Sarah Jennings, a lady of great beauty, wit, and force of character, who was by no means rich. To his union with this remarkable woman, whom he had wooed for three years before marrying her, Churchill owed much. Both husband and wife were handsome and able, both thorough people of the world, and sincerely bent upon attaining worldly wealth and distinction. The chief disparity between them was in temper; he being celebrated for an equanimity that nothing could ruffle, she equally famous for uncontrollable irascibility. Their love for one another must have been deep and sincere; for she exercised a sway over his mind which he never disputed, and weaned him at once from the licentious habits of a profligate court. He now obtained a regiment of infantry, and was sent, on a temporary breach between Charles and Louis, to negotiate an alliance with the prince of Orange against France, which was averted by a general peace. During the agitating times of the "exclusion bill," and the outeries against the duke of York in the latter years of Charles' reign, Churchill accompanied James to the Low Countries and to Scotland; escaped with him from the *Gloucester* when that ship was wrecked on Yarmouth Sands in 1682; and seven months afterwards was created Baron Churchill of Eymouth in the Scotch peerage, and appointed colonel of the newly-formed regiment of royal dragoons. His wife, who had been the companion from childhood of the Princess Anne, was at this time appointed a lady of her bedchamber. On the accession of James to the throne in 1683, Churchill was sent to Paris to notify the event to the French monarch, and to thank him for the gift of money which so basely inaugurated the English sovereign's foreign policy. The ambassador on his return was elevated to the English peerage by the title of Baron Churchill of Sandridge in Hertfordshire, where lay his wife's paternal inheritance. His military talents were ere long called into play by the miserable rebellion of his former commander, the unhappy duke of Monmouth. At the head of a small body of troops he grievously harassed the rebels on their march from Bridgewater. At the battle of Sedgemoor, although under the command of the incompetent earl of Feversham, he by his skilful dispositions decided the fate of the day, which, owing to the disorganized condition of the royal army, seemed for a moment doubtful. The cruel severities which followed the suppression of this feeble rebellion did not raise the character of the king in the estimation of his favoured subject. "I wish well to your suit with all my heart," said Churchill to a poor supplicant at Whitehall, pleading piteously for her brother's life; "but do not flatter yourself with hopes. This marble,"

laying his hand on the chimney-piece, "is not harder than the king." Beyond the rank of major-general and the colonelcy of an older regiment of horse-guards, Churchill received during James' short reign no acknowledgment of his talents and services. He manifested unequivocally his aversion from the king's projects for changing the religion of the country. When the prince of Orange undertook to rescue England from Romanist domination, Churchill not only became the medium of communication between William and his sister-in-law Anne, but engaged to prepare the English army for the projected change in the government. James, though a profound dissimulator himself, had no suspicion of Churchill's treachery until he was actually at Salisbury on the road to meet the prince of Orange. He had recently raised his favourite to the rank of lieutenant-general, and appointed him to a command in the army destined to repel the Dutch invaders. On the evening of the 24th November, 1688, the king held a council of war, at which Churchill saw he was distrusted. In the night he fled to the prince's quarters, accompanied by the duke of Grafton. This desertion was fatal to all hopes of success that James may have entertained, and exasperated the falling monarch in the highest degree. He retreated to London, only to find that his daughter Anne had fled from the palace with Lady Churchill. The dictates of reason and policy were forgotten in the royal desire for vengeance. When pressed to avert the storm by making concessions, including an amnesty to those who were in arms against him, he exclaimed, "I cannot do it; I must make examples, Churchill above all—Churchill whom I raised so high. He and he alone has done all this. He has corrupted my army. He has corrupted my child. He would have put me into their hands, but for God's special providence." The selfish treachery of Churchill was indeed ignoble, but the bonds which unite a courtier to a king are generally those of interest alone, and James had not his careless brother's power over the hearts of his servants. The terms on which the favours bestowed on Churchill were granted, were doubtless humiliating enough. The seduction of his sister Arabella, though used by the selfish young aspirant for worldly advancement, could not make him love her seducer. His great talents and subsequent fame have made his treason conspicuous, yet was it countenanced by the conduct of men bearing the most illustrious names in England—men very near to the throne, and very high in the confidence of the king.

When the vote was taken for making William of Orange king of England, Churchill, who was in favour of a regency, absented himself from parliament. He was nevertheless appointed a lord of the bedchamber and created Earl of Marlborough. He continued to be the warm partisan of the Princess Anne, and strove hard to procure for her that allowance of £50,000 a year, which was the cause of dissension between Anne and Queen Mary. In the summer of 1689 William sent him to command the English forces employed against the French in Holland, where he had but one slight opportunity of displaying his consummate ability in the art of war, namely, in the defence of the post of Walcourt against a great superiority of numbers. He declined to accompany King William to Ireland, while James was there in person; but after the battle of the Boyne and the return of the exiled monarch to France, he accepted the command of the troops in Ireland, and speedily reduced the troubled districts to order. Marlborough felt no attachment to William, and would seem to have built his hopes of greatness on his influence with the Princess Anne. Early in 1690 when the stability of William's government began to appear uncertain, Marlborough again consulted his own interest by a treasonable correspondence with James at St. Germain. He had an interview with Colonel Sackville, a jacobite agent, expressed deep repentance for his past conduct, and implored the colonel to intercede for him with the exiled king. He attested his sincerity by giving information of facts known only to persons in high office, and hinted at the possibility of his carrying over the English forces in Flanders to the French camp, if James should so wish. The banished king, too glad to be thus imposed on, forgave the powerful penitent, and sent him an assurance to that effect in writing. This document the earl kept locked up in readiness for a second restoration should it arrive. Meanwhile King William, unsuspecting of these intrigues, took Marlborough with him to Holland, where the graces and accomplishments of the English general excited universal admiration. While arranging the camp at Brussels, he received from St. Germain a request to fulfil his



promise of deserting to the French camp. He excused himself for the time being by saying that to carry over a regiment or two would be worse than useless; and that time was required to prepare an army for such a step. On his return to England, however, in the autumn of 1691, he proposed to the jacobites a plan for profiting by the extreme unpopularity of the Dutch in the English service, to obtain a vote in parliament for the dismissal of all foreigners from public employ. William would be certain to resent such treatment of his faithful followers; a rupture would ensue, and by a judicious management of the British army which Marlborough promised to conduct himself, William's government would be overthrown, and James be restored to his throne. The jacobites refused to believe in the last part of the notable scheme, having reason to suspect that the ambitious commander intended to proclaim Anne, and govern England in her name. The project, therefore, was betrayed to William, who felt keenly the perfidy of the ablest man in his service. On the night of the 9th January, 1692, the queen had a painful explanation with the Princess Anne, and early the next morning Marlborough was dismissed from all his employments, and forbidden to appear at court. Anne, rather than dismiss the countess of Marlborough and her husband, quitted the palace at Whitehall, and went to reside with them at Sion house on the banks of the Thames, occupying Berkeley house when in London. In May of the same year 1692, just before the battle of La Hogue, England being in great apprehension of a jacobite descent upon her shores, and William absent on the continent, Marlborough was placed in great peril by a scheme of peculiar villany known as Young's plot. One Robert Young, who had long earned a dishonest livelihood by perjury and forgery, concocted a document purporting to be an association for the restoration of the banished king, which, having contrived to get it placed in the house of Bishop Sprat at Bromley, he denounced to the government. At the head of the forged signatures to this paper was the name of Marlborough, who was thereupon arrested on the 8th of May, and committed to the Tower. On the discovery of the fictitious nature of the plot the earl was admitted to bail. His name, however, was struck out of the list of the privy council, and for five years he remained without any public employment. A dreadful crime is laid to his charge by Lord Macaulay and others, of having informed the court of St. Germain in May, 1694, of the intended English expedition against Brest, and of having caused thereby the death of the brave Talmash, the commander of the troops, on whose removal he counted for his own restoration to the public service. Proofs of the treasonable intelligence exist in the *Macpherson Papers*, but the motive ascribed seems too foul for belief. The denunciation of Sir John Fenwick when apprehended for conspiring against the king's life included Marlborough, Godolphin, and even Shrewsbury, but failed to convince parliament; for both houses voted the allegations to be false and scandalous. Whether William believed in the innocence or dreaded the power of these noblemen is still doubtful. Certain it is that when the Princess Anne after the death of Queen Mary was reconciled to the king, Marlborough was appointed, in 1698, governor to the duke of Gloucester the presumptive heir to the throne, and received from William a pretty compliment on the occasion. "My lord," said the king, "make him but what you are, and my nephew will be all I wish to see him." Two years before, while his resentment still glowed, William had been heard to say, "If I had been a private gentleman, my Lord Marlborough and I must have measured swords." Marlborough was also at the same time restored to his seat in the privy council, and to his former military rank and command. His treasonable intercourse with the exiled Stewarts rapidly cooled after the death of Queen Mary, when no one but the sickly king stood between Anne and the throne.

In the summer of 1701 he accompanied William to Holland, was appointed commander of the forces in the Netherlands, and intrusted with the most extensive powers for negotiating with the various states then combining against France in a confederacy, the power of which he subsequently wielded with such tremendous success. After displaying the sagacity and address of a profound diplomatist, he was returning with the hope of applying his talents to domestic politics, when he learned that William had dismissed the tory administration headed by Godolphin, Marlborough's bosom friend. Four months later the king died, and Anne ascended the throne. Her first thought was to

raise to the highest honours the man who was destined to make her reign glorious. Three days after her accession he received the garter, the day after was made commander-in-chief, and ere long master general of the ordnance. The deceased king had not in vain recommended Marlborough to Anne as the fittest person to command her armies. William's policy lived after him, and through Marlborough's personal influence war was declared against France ere three months of the new reign had expired. The conduct of that war is Marlborough's greatest glory. The history of his campaigns from 1704 to 1711 fill some of the brightest pages of the annals of the British empire. The records of historians leave little for the biographer to say. Marlborough was past middle life when he entered on this eventful period of his history. He was still robust and indefatigable, but a martyr to distracting maladies. From dimness of sight, headache, fever, or ague, he was hardly ever free. Yet what work he performed—from the writing of letters to every court in Europe, to the organizing of armies, the achievement of splendid victories, and the negotiation of treaties of peace and alliance! Not only was he the presiding genius in the councils of England, but his guiding hand directed the course of events all over Europe. In June, 1702, he was appointed generalissimo of the allied forces, and departed for the Hague. "By the death of William," says Bolingbroke, no friend to the object of his eulogy, "the duke of Marlborough was raised to the head of the army, and indeed of the confederacy; where he, a new, a private man, a subject, acquired by merit and by management a more deciding influence than high birth, confirmed authority, and even the crown of Great Britain had given to King William. Not only all the parts of that vast machine, the grand alliance, were kept more compact and entire, but a more rapid and vigorous motion was given to the whole; and instead of languishing and disastrous campaigns, we saw every scene of the war full of action." His career of victory was unchecked by one defeat, and resembled in more than one particular the dazzling triumphs of Napoleon a century later. The first campaign, in which several important fortresses were reduced, was characterized by the wary vigilance of the general rather than by action. He was rewarded, however, on December 14th, 1702, by the dignities of Marquis of Blandford and Duke of Marlborough. A sad calamity, indeed, cast its gloom over this flush of prosperity. The duke's only son, a youth of seventeen, died of the small-pox. The next campaign, which began in March, 1703, was not very satisfactory to the English general who, moreover, was harassed by political news from home, and the progress of the tory party. At this juncture he entered into intimate correspondence with Prince Eugene, and communicated to him a scheme for changing the theatre of war, in the next campaign, and marching to the Danube. The justification of the plan was the glorious victories obtained at Donawerth and Blenheim in July and August, 1704. The emperor of Germany testified his gratitude to the victor by making him a prince of the empire, to which dignity was annexed in the following year the extensive domain of Mildenheim. Great enthusiasm was aroused at home by these triumphs. Addison was called out of obscurity to celebrate the glories of the duke in a poem, the Campaign. His grace was thought to have assumed almost a royal state, eating his meals alone with gentlemen standing behind him. He received from the crown a grant in perpetuity of the manors of Woodstock and Wootton, where was built at the public expense the palace which still bears the name of Blenheim. After occupying the winter with matters of civil government in England, Marlborough again sailed for the continent in March, 1705. His great military plans were frequently thwarted by the incompetency of his allies, especially by the Dutch deputies, and no brilliant achievement signalized the year. When the army had retired to winter quarters its leader visited Vienna, Berlin, Hanover, and the Hague, animating the various members of the alliance of which he was the soul. At home he found a coolness had sprung up between his duchess and the queen.

In the campaign of 1706 he performed a great exploit by forcing the French lines at Tirllemont, and on May 23rd gained a splendid victory at Ramilies, after a bloody contest of five hours. In this battle the duke twice narrowly escaped with his life. The history of the war in 1707 presents no event of greater interest than Marlborough's interview with Charles XII. of Sweden, from whom as well as from other European sovereigns the duke received honours and compliments more or less sub-



stantial. The battle of Oudenard, which was fought on the 30th June, 1708, and continued with unabated fury after the darkness of night had fallen over the field, resulted in another decisive triumph for the English general. France, however, was still unsubdued, although the glory of the Grand Monarque was sadly dimmed in his old age. Another fierce struggle for the mastery took place on the 31st of August, 1709, at Malplaquet, where each opposing army numbered about one hundred thousand combatants, including their finest regiments, with an unusually strong force of artillery. The conflict was most murderous; and though the French were defeated and compelled to retreat, their loss of fifteen thousand killed and wounded was exceeded by the loss of the allies, which amounted to twenty thousand. Malplaquet was the last of Marlborough's great victories. He continued in command of the forces during the campaigns of 1710 and 1711; but his fall was already resolved on. The nation was growing weary of the burdens of a long war, and wished for peace. The great duke's enemies became bolder in their attacks on him, as his influence at the palace diminished. He was bitterly assailed in parliament and by the press. The terrible pamphleteer, Swift, was but one among a host of inferior writers that attacked him. He was charged not only with making money by contracts and the sale of officers' commissions, but with a design to prolong the war in order to increase his business.

Unfortunately the penuriousness of his early life, when he was the poor son of a ruined cavalier, had grown into confirmed habits of avarice, which gave a colour to the vile accusations brought against the greatest general of the time. His former sins of treason too recoiled upon him in old age. For it was principally through the machinations of Harley and St. John, whom he had befriended, and of Mrs. Masham (see MASHAM), who owed everything to the duchess of Marlborough, that the Churchills were overthrown. True, the imperious and grasping disposition of the duchess became more uncontrollable, as the queen grew less disposed to submit to her dictation. The definitive rupture between Anne and the duchess occurred on the 6th of April, 1710. In August, 1710, the whig ministry was dismissed during the absence of Marlborough on the continent. While he clung to his command and various lucrative offices, the duke had to bear with the superciliousness of St. John and Harley, who had become his masters. At length on the 1st of January, 1712, after enduring neglect and insult from the court and ministers, he was deprived of all his offices. Soon after a charge of peculation was brought against him in parliament, which it was found convenient to drop unopposed, leaving a damaging stigma on the great general's name. "Such a fall," says Burnet, "has not happened since the days of Belisarius." Marlborough's treasons were indeed finding him out. There is reason to believe that Harley, earl of Oxford, possessed evidence in the duke's handwriting which would have sent him to the Tower, and possibly to the block. An interview between the minister and the general took place at Thomas Harley's house in James Street, Westminster, which resulted in Marlborough's quitting England almost immediately, November, 1712. The same power which compelled this mysterious journey (the possession of damning evidence against Marlborough), is supposed to have led to the suppression of proceedings against the earl of Oxford in the succeeding reign. After tampering with the tories, the jacobites, and the Hanoverians, Marlborough recognized the sovereignty of George I. He entered London publicly the day after Queen Anne's death, to the great scandal of Dr. Sacheverel. He was disappointed at not being appointed one of the regency; but being ere long reinstated in his offices of captain-general and master of the ordnance, he cared little for the king's personal dislike to him. Although he is charged with having advanced a sum of money to the Pretender, which helped to sustain the rebellion of 1715, it is certain that his prudent counsels to the government greatly promoted the defeat of that rebellion. During his latter years he suffered from paralysis; and though he continued to attend in his seat in parliament until seven months before his death, his appearance offered so great a contrast to the noble grace of his prime manhood, as to give force to Johnson's poignant line—

"From Marlborough's eyes the streams of dotage flow."

A final stroke of paralysis terminated the duke's life on the 16th of June, 1722, in the seventy-second year of his age. His

remains were interred with great pomp in Westminster abbey at the expense of his wife, not of the nation. At her death they were removed to Blenheim, and laid by her side. Anecdotes abound illustrative of the greatness and the littleness of this remarkable man. His sweetness of temper, his humanity, his intrepidity, his sagacity, his falseness and mean avarice, have been recorded by many pens. Notwithstanding his great ability in the field, Marlborough is credited with no improvement in the science of war. He left the military art as he found it. Had his education, which was neglected, been carefully superintended, a combination of mathematical and military science with intuitive genius might have made him indeed the Napoleon of his time.—R. H.

MARLBOROUGH, SARAH, duchess of, was born in 1660, and was the younger daughter of Richard Jennings, Esq. of Sandrach, Hertfordshire, the representative of a family which had suffered in the cause of royalty during the period of the Commonwealth. At an early age Sarah was placed in the household of the duchess of York, where she formed that intimacy with the Princess Anne, which was afterwards productive of such momentous consequences. She was beautiful, high-spirited, and attractive, and her hand was eagerly sought by many eligible suitors; among others, by Lord Lindsey, afterwards marquis of Ancaster. But she rejected them all for the poor, but handsome, insinuating, and gallant Colonel Churchill, and in spite of the opposition of his family, was married to him in 1678. On the marriage of the Princess Anne to Prince George of Denmark in 1683, Lady Churchill was appointed one of her maids of honour, and soon obtained paramount influence over the mind of the princess, who almost worshipped her imperial favourite. All ceremony and all titles were dropped in their confidential intercourse. Anne became plain Mrs. Morley, and the favourite, Mrs. Freeman. Through the influence of Lady Churchill the princess was induced to join in the plot against her father, and to make her escape from Whitehall during the crisis of the Revolution, and to take refuge in the camp of the prince of Orange. But, after the final settlement of the crown, the caprice and violent temper of the favourite and her unbounded sway over her mistress caused repeated and serious annoyance to William and Mary, especially after Marlborough had entered into a treasonable correspondence with the exiled monarch. At length Queen Mary, provoked beyond bearing by the perfidy of Marlborough and the insolence of his wife, commanded her to leave the palace; and the princess, rather than be separated from her friend, retired with her family to Sion house. On the accession of Anne to the throne, Lady Marlborough's authority became paramount at court, and honours, places, and pensions were heaped upon her husband. But at length in April, 1710, her own violent and domineering temper, the influence of the new favourite, Mrs. Masham, and the intrigues of the tory party, brought about an entire alienation between the duchess and the queen. In 1711 the former resigned her office of groom of the stole, and a few months later the duke after enduring a series of mean and spiteful insults, was deprived of all his employment. On the death of the duke in 1722, he left his widow in possession of enormous wealth, which enabled her to indulge in every whim and caprice which her unbridled temper dictated. This remarkable woman survived until 1744, having outlived both her enemies and her friends. Her later years were spent in violent hostilities not only with her opponents, but even with her own children and grand-children. Pope's masterly delineation of her character under the name of Atossa is well known.—J. T.

MARLOWE, CHRISTOPHER, the dramatist, was born in 1564, and educated at the grammar-school of Canterbury, and afterwards at Cambridge. He soon afterwards settled in London, and found employment as an actor and a writer for the stage. He was a man of very loose life, and is charged by contemporary writers with atheism. After a career of low debauchery, he lost his life in a tavern brawl in 1593. His licentiousness Marlowe had in common with too many of his profession in that age; but he was gifted with so powerful and brilliant a genius as is granted to but few. He is the only English dramatic writer of great merit previous to Shakspeare; and he shares with Greene and Peele the honour of having laid the foundations on which our great poet erected so stately an edifice. The most important of Marlowe's tragedies are, "Tamburlaine;" the "Jew of Malta;" "Edward II.;" and "Faustus." The authenticity of the first has been doubted, but apparently on insufficient grounds: though



absurdly bombastic, it manifests a vigorous imagination. "Edward II." is preferred in some respects by Charles Lamb to the Richard II. of Shakspeare. A large part of the Henry VI. of Shakspeare, including some of the finest passages, is assigned to Marlowe by some critics. That Shakspeare has frequently imitated Marlowe is sufficiently obvious upon a comparison of their writings. Besides his plays, Marlowe translated three books of Ovid's *Elegies*, and the first book of Lucan's *Pharsalia*. He also commenced an imitation of the Hero and Leander of Musæus in six books, which was completed after his death by Chapman, the translator of Homer. It is a very beautiful poem, but, like his translations from Ovid, extremely licentious. His dramas have been thus criticised by Mr. Hallam:—"The first two acts of the 'Jew of Malta' are more vigorously conceived, both as to character and circumstances, than any other Elizabethan play, except those of Shakspeare; and perhaps we may think that *Barabbas*, though not the prototype of *Shylock*—a praise of which he is unworthy—may have suggested some few ideas to the inventor. But the latter acts, as is usual with our old dramatists, are a tissue of uninteresting crimes and slaughter. The savage character of 'Tamburlaine,' and the want of interest as to every other, render this tragedy a failure in comparison with the rest. 'Faustus' is better known; it contains nothing perhaps so dramatic as the first part of the 'Jew of Malta,' yet the occasional glimpses of repentance and struggles of alarmed conscience in the chief character are finely brought in. It is full of poetical beauties; but a mixture of buffoonery weakens the effect, and leaves it on the whole rather a sketch by a great genius than a finished performance. There is an awful melancholy about Marlowe's *Mephistophiles*, perhaps more impressive than the malignant mirth of that fiend in the renowned work of Göthe; but the fair form of *Margaret* is wanting, and Marlowe has hardly earned the credit of having breathed a few casual inspirations into a greater mind than his own." Some good remarks on the life and character of Marlowe will be found in Scott's *Fortunes of Nigel*. He was justly celebrated as a poet by subsequent writers, particularly Ben Jonson, Drayton, Shakspeare. A useful edition of his works in 3 vols. was published by Pickering, London, 1826.—G.

MARMONT, AUGUSTE FREDERIQUE LOUIS VIESSE DE, Duc de Raguse, Marshal, the last survivor of Napoleon's marshals, was born at Chatillon-sur-Seine, 29th July, 1774. He was the son of an old officer of distinction, and entered the army at the age of eighteen, but passed some time at the military school of Chalons after receiving his commission. He was present at the siege of Toulon in 1793, made captain in 1794, and accompanied Napoleon to Italy. In the campaign of 1796 he acted as aid-de-camp to General Bonaparte, and went through the whole series of battles, attaining the rank of colonel. He next went to Egypt, and was made general of brigade. He was also one of the seven officers selected to attend Bonaparte, when the future emperor resolved to return to France. In 1800 Marmont superintended the conveyance of the artillery across the St. Bernard. At Marengo he attained the rank of general of division, and soon after was appointed inspector-general of artillery. In 1805 he was present at the capture of Ulm, and in 1806 commanded the army in Dalmatia. His title dates from his Dalmatian proceedings. Having completed a line of road upwards of two hundred miles in length, he was made Duc de Raguse in 1807. In 1809 he was called by Napoleon to the main army, which he joined the day before the battle of Wagram, defeating the Austrians several times on his way. After Wagram he received the marshal's baton, and soon after the treaty of Vienna which followed, he was appointed to govern the newly-acquired provinces, Dalmatia, Istria, Ragusa, and Croatia, which Napoleon had formed into a state. In 1811 he was sent to Spain to supersede General Massena, and was there present in several actions, and received several wounds. In the campaign of 1813 he was in Germany, and took the command of the second corps. He was present at Bautzen, Dresden, and Leipsic. At the latter four horses sunk under him, and he was twice wounded. In the retreat towards Paris in 1811 he was present in almost every engagement, and defended the capital to the last. Without waiting, however, for Napoleon's order he finally entered into treaty with the allies, and thus received into high favour by Louis XVIII., followed that monarch to Ghent in 1815, and returned with him to Paris. By Louis XVIII. and Charles X. he was employed in various high offices, and in 1830

was appointed to crush the revolution. This drew down on him the popular indignation, and on the establishment of the new government he was removed from the list of the French army, and ordered to leave the country. He visited various parts of Europe, and finally took up his residence at Venice, where he died on the 2nd March, 1852. During his exile he employed his leisure in writing on the military systems of the continent, and left also two volumes, the "*Memoires du Duc de Raguse*," which were published at Paris.—P. E. D.

MARMONTEL, JEAN FRANÇOIS, a French poet, novelist, and critic, was born of obscure parents at Bort, a small town of Limousin, on the 11th of July, 1723. He received an education at the Jesuit college in Mauriac, whence he proceeded to Clermont, and partly supported himself by instructing students less advanced than himself. His first literary production was an ode on the invention of gunpowder, which he brought forward at the floral games of Toulouse. In his disappointment at not gaining a prize he wrote to Voltaire, who promised his assistance if the young poet should come to Paris. With fifty crowns in his pocket he set off for the capital, translating as he went Pope's *Rape of the Lock*, which he sold for a hundred crowns, and which was his first publication (1746). The traditionary fate of the poet, however, awaited him, and his memoirs contain particulars of the poverty and misery he endured at this time. A prize poem on the glory of Louis XV. after the battle of Fontenoy was forced into sale by Voltaire, who also advised Marмонтel to write for the stage. Thereupon he wrote three tragedies, "*Dionysius the Tyrant*," "*Aristomenes*," and "*Cleopatra*," which, coming from a young man of twenty-four, attracted considerable notice, yet were not successful on the stage. His operas, heroic poems, and odes likewise fell flat on the public ear. By the favour of Madame Pompadour he was appointed clerk of public buildings in 1758, and was employed by her to touch up dull poems, old plays, and dedications. His quarrel with Le Kain the actor, arose out of some patchwork done to Rotrou's *Venceslas*. In 1756 he began to write his famous "*Moral Tales*" for the *Mercur*, and published them entire in 1761. He contrived to raise a literary storm by certain critical heresies, which for a while shut the doors of the Academy against him. The gates of the Bastille, on the other hand, were opened to receive him on account of a parody, of which he was not guilty. He had the manliness not to betray the real author, though the imprisonment cost him his privilege of publishing the *Mercur*. In 1763 he entered the Academy. "*Belisaire*" appeared in 1767, and extended his reputation enormously. The "*Incas*," a kind of supplement to "*Belisaire*," and a defence of freedom of opinion in religion, appeared in 1773. His most solid and useful work is "*The Elements of Literature*," 6 vols. 8vo, 1787, which includes the articles on poetry and literature contributed by him to the great *Encyclopædia*. He was a member of the electoral assembly of Paris in 1789, but during the Reign of Terror hid himself because his moderation was suspected to be royalism. He died at Abbeville on the last day of the eighteenth century. The best edition of his works is that edited by Saint-Surin, 18 vols. 8vo, Paris, 1818.—R. H.

MARMORA. See LA MARMORA.

MAROT, CLEMENT, the most celebrated of early French poets, was born in 1495 at Cahors. The particulars of his life have been gathered mostly from his works, which abound in personal allusions. His father, Jean Marot, who was likewise a poet, held the office of valet-de-chambre to Francis I., and cared little about the education of Clement, who, when ten years old, was taken to Paris, and grew up in the reckless society of the dependants of a court. His early ballads and rhymed epistles are all tuned to love. The graces of his person, however, were not so eminent as his mental gifts, and he often bewails his ill-success with the fair. A disappointment of this nature drove him from the palace into the service of Nicolas de Neufville, Seigneur de Villeroy, at whose request he wrote "*La Queste de ferme amour*," which terminates his first considerable poem, "*Le Temple de Cupidon*," 1515. Once more at court, Marot recommended himself by writing verses on seasonable occasions, and in 1518 obtained an appointment in the household of Marguerite de Valois, herself a poet and lover of poets. The rapturous homage rendered by Marot to this beautiful princess, "his adorable mistress," has given rise to ill-founded suspicions of a tender intimacy between the lady and the poet. It is certain that Marot accompanied the French army into Italy, and shared the fate



of his gallant sovereign at the unfortunate battle of Pavia. He soon, however, recovered his liberty, and returning to France, when Marguerite was at Madrid negotiating the liberation of her brother, was arrested for heretical opinions and thrown into the Châtelet prison, the abominations of which he depicts with vigorous strokes in a poem entitled "L'Enfer." By the interference of a friendly bishop, he was removed out of the clutches of the Sorbonne to a more tolerable confinement at Chartres, from which he was released by a royal order obtained through Marguerite. Diana of Poitiers, Henry II.'s handsome and lettered mistress, is accused of avenging on the poet some slight by betraying him to the Sorbonne. In some very spirited verses, he humorously describes his arrest at the instigation of a mistress for having "eaten bacon." In 1535, when many Huguenots were brought to the stake, Marot was accused of Calvinism. He fled to Marguerite in Bearn, thence to the court of Renée, duchess of Ferrara, which he was obliged to quit for Venice, from whence, by the king's special favour, he was allowed to return to France. Here he lived in peace for some years, until his admirable version of some of David's psalms, and the great popularity they at once enjoyed raised another polemical storm against him. He fled to Geneva in 1543, and there added other psalms to his translation. But the austerity of the pure Calvinists was too much for his lively nature. Having been reprimanded for playing a game of hazard he left Geneva for Turin, where he died in the month of September, 1544. The bibliography of Marot in Brunet's Manuel is very instructive as to the variations of this poet's popularity during the three centuries that have elapsed since his death.—R. H.

MARPURG, FRIEDRICH WILHELM, a voluminous writer on the theory of music, was born in 1718 at Seehausen, in the Old Mark of Brandenburg. He was well educated in the ancient and modern languages, and also in music and mathematics. In 1746 he visited Paris, where he became acquainted with Rameau, and studied his celebrated system of the fundamental bass. Returning to Berlin he was appointed secretary to one of the ministers of the court. He next visited Hamburg, where he stayed some time in an official capacity, and then returned to Berlin. His new appointment at this city was director of the lotteries, to which was shortly afterwards added that of councillor to the king. For forty years Marpurge retained these offices, devoting all his leisure time to the composition of his numerous works on the theory of music. Gerber, in his account of this eminent man, says, "It was in November, 1793, when I passed five weeks at Berlin, that I was received in Marpurge's house almost daily, with the most friendly and hospitable attention. He then still showed the lively, jovial, and witty temper of youth; was corpulent, ate and drank well, and enjoyed perfect health. Only once, and just as he had returned from his lottery business, I found him reserved and dejected. 'My friend,' said he, 'we have had an unlucky day; we have lost much.' When he had company he was the soul of it, and by ourselves our usual subject of conversation was ancient and modern music, dead and living artists. Many delightful hours have I passed with him in this manner." Marpurge died at Berlin, May 22, 1795, at the age of seventy-seven. An accurate list of his works is given by Fetis.—E. F. R.

MARRYATT, FREDERICK, Captain, R.N., the most popular of English naval novelists, was born in London in 1792. He was descended from a French protestant refugee who, escaping from the massacre of St. Bartholomew, settled in this country. His father, a West Indian merchant, was chairman of Lloyd's, and represented Sandwich in the house of commons. Captain Marryatt entered the navy in 1806, and a detailed account of his career afloat will be found in O'Byrne's Naval Biography. His first captain when he entered the *Impérieuse* as a midshipman, was Lord Cochrane, afterwards earl of Dundonald, and under that famous commander he served for three years in the Mediterranean, taking part in more than fifty actions, and displaying great gallantry and daring. During his career afloat, he saved no fewer than five lives by leaping overboard and rescuing drowning men, for this receiving in 1825 the gold medal of the Humane Society. A lieutenant in 1812, he was despatched to the American coast, and commanded a successful expedition which cut out four vessels from New Orleans. A commander in 1815, he was requested about this time by Lloyd's to draw up a code of signals for the merchant service, which was afterwards adopted by both the English and French governments, published in 1837, and translated into French. In 1822 he published "Suggestions

for the abolition of the present system of impressment in the Naval Service," recommending that all merchant vessels should be obliged to carry apprentices. Meanwhile, he had served off St. Helena during Napoleon's captivity, and after the death of the emperor, was employed in the preventive service, effecting a number of seizures. In 1823, he was sent to the East Indies in command of the *Larne*; in the war with Burmah he led the naval attack upon Rangoon, did good service in Sir Robert Sale's expedition up the Bassein river, and was made a C.B. in 1825. From November, 1828, to November, 1830, he commanded the *Ariadne*, cruising in the Atlantic, and doing diplomatic service at Madeira. It was with a mind enriched by this varied experience in both hemispheres, that in 1829 he published the earliest of his novels, "The Naval Officer, or scenes and adventures in the life of Frank Mildmay." With its success, he may be said to have embraced literature as a profession. Novel after novel poured in rapid succession from his pen, some of them contributed originally to the *Metropolitan Magazine*, which he edited for several years. The following are the titles and dates of publication of the chief of Captain Marryatt's fictions, most, though not all of which, are stories of sea-life—"Frank Mildmay," 1829; "King's own," 1830; "Newton Forster," 1832; "Peter Simple," 1834; "Jacob Faithful," 1834; "The Pacha of many Tales," 1835; "Japhet in search of a father," 1836; "Mr. Midshipman Easy," 1836; "The Pirate and the three Cutters," 1836; "Snarly-yow," 1837; the "Phantom Ship," 1839; "Poor Jack," 1840; "Masterman Ready," 1841; "Perceval Keene," 1842; "Narrative of the Travels and Adventures of Monsieur Violet in California, Senara, and Western Texas," 1842; "The Settlers in Canada," 1843; "The Mission, or scenes in Africa," 1845; and "Valerie," an autobiography, 1849. The best of these works is "Peter Simple," with which William IV. was so pleased that he admitted its author to an interview. When applications were made, however, for Captain Marryatt's promotion, the king, it is said, refused to entertain them on the ground that he had written a work on impressment, and even rejected his request to be allowed to wear the cross of the legion of honour given him by Louis Philippe, as a reward for his code of signals. Captain Marryatt was a keen conservative, and unsuccessfully contested the representation of the Tower Hamlets. In his "Diary in America," published in 1839, he took a view of American politics and manners as unfavourable as that of Miss Martineau was favourable. He died on the 2d of August, 1848.—F. E.

MARSCHNER, HEINRICH, a musician, was born at Zittau in Upper Lusatia, 16th August, 1795, and died at Hanover, 14th December, 1861. His musical precocity was shown in his rapid progress, when in 1801 he first received lessons on the pianoforte. This led to his being placed in the choir of the gymnasium of his native town, then under the direction of F. Schneider, where he was soon distinguished for his voice and talent; and he afterwards sang in the choir of Bautzen. After writing several motets and other pieces which did not come before the world, his first public essay as a composer was in the music of a ballet written for a company of dancers who went to Zittau; and his excitement at witnessing the rehearsals of this was so great as to throw him into a serious illness. He spent some time at Prague, where he made the friendship of C. M. von Weber; but the armistice of 1813 compelled him, as a Saxon subject, to leave this city. His parents now required him to give up music for jurisprudence; to study which they sent him to Leipsic university. The masterpieces of the great orchestral composers which he there heard for the first time, stimulated anew his love for music; and he accordingly cultivated his ability with greater ardour than ever, to the neglect of the pursuit to which his father had destined him. He obtained some skill as a violinist, and more as a pianist, and he began now seriously to study composition, in which as yet he had received small instruction. In 1815 he appeared as a pianist at Carlsbad, where his talent attracted the notice of Count Amadée, a Hungarian noble, who induced him to go to Vienna under the promise of his protection. He brought out there, in 1816, his first operetta, "Der Kiffhauser Berg," and he left this capital for Presburg, to fill an appointment which he obtained through the influence of his patron the count. He now wrote very sedulously for the theatre; and having finished a grand opera, "Heinrich IV.," he sent it to Weber at Dresden, through whose interest it was produced in 1817, while Marschner was



engaged upon another work, for performance at Presburg. In 1821 he composed the overture and incidental music for Kleist's drama, *Der Prinz von Homburg*, which is esteemed one of his best productions, and is a standard work upon the German stage. He went in 1822 to reside at Dresden, where Weber obtained for him, in the following year, the appointment of under-kapellmeister, himself and Morlacchi being his superiors in office. Though the duties of this engagement were onerous, Marschner was not inactive in composition while he held it; but on the death of Weber in June, 1826, being refused promotion to the chief directorship, he resigned his post in the ensuing August. He had already married Mlle. Wohlbrück, a favourite singer; and with her he now made a tour through the principal cities of Germany. Her brother, an actor, suggested to Marschner the subject of *Der Vampyr* for an opera; charmed with which, he agreed with his brother-in-law to write the text, impatient to enter upon the composition of the music. This work, the best known of all he has written, was undertaken coincidentally with that of Lindpaintner upon the same subject; but it was unknown to each composer that the other had selected the story on which he was engaged. Marschner's opera was finished at Leipsic in December, 1827, and produced there in the following March. Its success carried it into every theatre in Germany where Lindpaintner's work had not preceded it; and it was brought out in London at the English Opera House—then devoted to foreign adaptations—in the summer of 1829. Its reception here was such as to induce S. J. Arnold, the proprietor of the theatre, in conjunction with W. Hawes—his musical director, a music-seller, an indifferent singer, a worse composer, and a rigorous master of the boys of St. Paul's and the Chapel-royal—to offer Marschner an engagement of £500 to write an opera expressly for England, with an additional £100 to come and conduct its first performances. Marschner accepted the terms, and applied himself to the study of the English language to fit him for the task; but the destruction of the theatre by fire in February, 1830, cancelled the contract; and when the establishment was rebuilt in 1834, the fashion for German appropriations had died out, and the productions of Loder and Barnett then initiated the modern school of dramatic music in England. Another popular opera of Marschner is "*Der Templer und die Jüdin*"—founded on Scott's *Ivanhoe*—which he commenced in 1828 and produced in 1829; it was ineffectively performed in London by a German company in 1840. Marschner received the appointment of kapellmeister to the king of Hanover, in September, 1830, and entered upon its duties at the close of the year. The libretto of *Hans Heiling*, which was offered to him by Eduard Devrient, the actor, pleased him so greatly that he laid aside another opera, on which he was occupied at the time, to devote himself to its composition. It was brought out in 1833, and its reception justified the earnestness with which he had entered upon it. In 1834 this composer received the degree of Ph.D. from the university of Leipsic. "*Des Falkner's Braut*" and other operas which he has produced, are little esteemed in comparison with the three last named. Marschner visited London in 1854, when, except at a little chamber concert, he did not appear in public. In 1860 he went to Paris, where his presence created greater interest. Beside his dramatic and sacred music he has written many pianoforte works, some symphonies and other orchestral pieces, an immense number of songs, and some very popular four-part songs for male voices.—G. A. M.

MARSDEN, WILLIAM, was born in 1754 in Dublin, being the tenth child of a merchant in that city. His eldest brother having gone to occupy a situation in the Indian civil service at Bencoolen, William was sent thither at the age of sixteen, a similar appointment having been obtained for him. He rose to the office of principal secretary in the establishment, and in the meantime applied himself diligently to the study of the Malay language, in which he acquired great proficiency. After his return home in 1779 he gave himself to literary labours, became a fellow of the Royal Society, and published in 1782 his valuable "*History of Sumatra*." Having accepted in 1795 an appointment in the admiralty, he became eventually chief secretary of the board; but in 1807 the state of his health compelled him to retire on a pension, which he afterwards spontaneously resigned. He died at the age of eighty-two, having bequeathed his library to King's college, and his valuable collection of coins and medals to the British museum. Besides the "*History of Sumatra*," he published a translation of the *Travels of Marco Polo*; and the

notes with which he enriched it were followed by other proofs of his great acquirements as an Orientalist. His "*Numismata Orientalia*," and his "*Essays*" are replete with the tokens of his learning and judgment. But his most remarkable work is the "*Grammar and Dictionary of the Malay Language*." It was published in 1812, and has won for its author a lasting reputation.—W. B.

MARSH, HERBERT, D.D., was born in London in 1757, and was educated at Cambridge, where he obtained a fellowship in St. John's college. In 1783, after taking orders, he removed to Göttingen, where he resided for several years, and made himself master of the German language and literature. He was soon able to write German, and published several political tracts in that language in defence of the policy of Great Britain in reference to the continental wars of the French revolution. These tracts, which were very successful, brought him to the notice of Mr. Pitt, who rewarded the author with a pension and marked him for preferment in the church. When Germany was invaded by the French he returned to England, and was appointed in 1807 Lady Margaret professor of divinity in Cambridge, having been previously created D.D. by royal mandate. In his lectures, which aimed to answer the purpose of an introduction to all the branches of theology, he laid particular stress upon the critical and exegetical departments of the science. He had studied these branches deeply in Germany by the aid of Michaelis and other erudite critics; and he was the first English writer who imported the theological literature of Germany into this country. His translation of Michaelis' *Introduction to the New Testament*, with notes supplied by himself, was a work of great labour and merit. He departed from the custom of delivering the divinity lectures in Latin, and clothed them in an English style remarkable for perspicuity, purity, and point. In 1801 he published a "*Dissertation on the Origin and Composition of the Three first Canonical Gospels*," in which he sought to improve upon and complete the theories of Eichhorn and other German critics, which was followed up by several pamphlets in which he maintained his views against the anonymous author of "*Remarks upon Michaelis and his Commentator*." In 1816 he was promoted to the see of Llandaff, and in 1819 to that of Peterborough, where he remained till his death in 1839. He was a strict churchman in his views, and stood equally opposed to Rome and Geneva. At the formation of the Bible Society he stood aloof from that institution and wrote against it; though, as a biblical scholar, it might have been expected that he would have interested himself in the great work of Bible translation and diffusion. But his strict church principles disapproved the diffusion of the Bible without the Prayer-book, and he wrote a pamphlet to maintain his point. In 1812 he published a "*History of Translations of the Scriptures from the earliest times to the present day*." His "*Lectures on the Criticism and Interpretation of the Bible*;" and "*On the Authenticity and Credibility of the New Testament*," of which the best editions appeared in 1838 and 1840 respectively, are entitled to the rank of classical productions, and are of eminent use in the business of theological instruction. His views upon every subject are always admirably clear and precise, his learning is varied and exact, and his knowledge of the literature of the critical department of theology extensive and profound. His political tracts were expanded into a "*History of the Politics of Great Britain and France from the time of the conference at Pilnitz to the declaration of war against Great Britain*," 2 vols. 8vo, 1800. He was also the author of numerous polemical tracts and single sermons. No collected edition of his works has yet been published.—P. L.

MARSH, JAMES, an English chemist, was born in London about the year 1795. Having studied chemistry and pharmacy, and taken a degree in Dublin, he obtained an appointment at the arsenal of Woolwich, where he remained till his death, devoting himself with success to chemical researches. He was particularly attentive to toxicological inquiries and experiments, and in consequence of being the inventor of a new apparatus for detecting arsenic was frequently consulted in cases of death by poison. The apparatus, by the invention of which he gained a great reputation, still goes by the name of Marsh's apparatus. The object of it is to detect the minutest quantities of arsenic in any liquid found in the stomach or tissues of a dead body; and its sensitiveness is extreme. Since its first construction, it has been slightly modified and perfected by succeeding chemists,



and is now allowed to surpass all other methods that have been employed. In France it acquired great celebrity at the time of the trial of Madame Lafarge, when its use was of immense importance to the French toxicologists consulted upon that occasion. Marsh died in 1846.—W. B. d.

MARSHALL, JOHN, an American statesman and lawyer, born in Virginia, 24th September, 1755; died at Philadelphia, 6th July, 1835. He served in the war of independence, and was present in several engagements, but afterwards studied law and went to the bar. He became a member of the convention and legislature of Virginia, and was twice offered the post of attorney-general, but declined it. In 1797 he was sent to France with Pinckney and Geary on a diplomatic mission to the directory—a mission executed with satisfaction to all parties. On his return to America he became successively member of congress and secretary of state, and in 1802 succeeded John Jay as chief-justice of the United States. He left a "Life of Washington;" and Judge Story edited his professional reports, "The Writings of John Marshall, late Chief-justice of the United States upon the Federal Constitution."—P. E. D.

MARSHMAN, JOSHUA, D.D., an energetic missionary, and one of the so-called Serampore brethren, was born at Westbury Leigh, Wiltshire, on the 20th of April, 1768. His father was a pious weaver, and his mother descended from one of the Huguenots driven into England by the revocation of the edict of Nantes. All the regular instruction which Joshua received was obtained during a brief attendance at the village school. But his thirst for knowledge was unquenchable, and he eagerly devoured every book that came in his way. The Bible, Pilpay's Fables, Hudibras, Don Quixote, Robinson Crusoe, and Paradise Lost are specimens of his various reading at this time. At the age of fifteen Mr. Cator, a bookseller in Holborn, London, being on a visit to Westbury Leigh, his native place, met young Marshman, and offered to take him into his shop. The prospect of an unlimited supply of books was too tempting to be resisted. The boy went to London, but after five months' experience of the life of a bookseller's porter, he returned to his parents and his loom. The next ten years of his life were spent quietly in his native village, and in maintaining a character for worth and exemplary conduct. The small dissenting church of the place, to which his father acted as deacon, was of the strictest sect of the Baptists. They hesitated about admitting the young man as a member, regarding human learning, in which every year made him a greater proficient, with extreme suspicion. Eventually after a probation of seven years he quitted Westbury, unbaptized. In 1791 he was married to Hannah Shepherd, and three years later he was offered and accepted the mastership of a school at Broadmead, Bristol. Here he was introduced to Dr. Ryland, president of Bristol academy, at whose recommendation he became a member of the Baptist church at Broadmead. During his five years' residence in Bristol he applied himself to the study of the classics, to which he added Hebrew and Syriac. Private pupils were already augmenting his sources of income and opening a prospect of independence to him, when the perusal of the reports of the Baptist Missionary Society filled him with a desire to labour in that cause in the East. His offer of service was at once accepted by the society, and within three weeks from the time he had resolved on becoming a missionary, he was sailing down the Channel, 1799. His destination was Serampore, where Dr. Carey had a few years before, in the face of many difficulties, founded a mission under the protection of the Danish flag. The East India Company vigilantly opposed attempts to introduce missionaries among the Hindoos, and Marshman with his three companion missionaries and their wives were in fear of being stopped on their way to the Danish settlement. Marshman's history during the remaining thirty-eight years of his life is involved in the history of the Serampore mission, of which an able and elaborate account, written by Mr. John Clark Marshman, was published in London in 1859 in two octavo volumes. A lamentable dispute arose between the brethren of Serampore and the Baptist Society at home. Carey and his friends, in the exercise of the worldly calling of indigo planters, acquired wealth, which they freely used in behalf of the mission. Calumnious reports, however, were spread in England with regard to the luxurious mode of living adopted by the Serampore brethren, and attempts were made on the part of the Home Society to obtain absolute control over the prosperous mission. In 1826 Dr. Marshman visited

England with a view to reconcile differences, and settle the question. His energetic and uncompromising character was not to the taste of the leaders of the "Baptist Republic." A complete separation between the mission and the society ensued, which lasted for ten years, to the great injury of the mission and to the great distress of Dr. Marshman, upon whom undeserved obloquy was cast. He returned to India, much cast down by the nature and result of the contest. He continued his labours as a missionary and a writer. In 1833 he, in common with his brethren, suffered great pecuniary losses from the commercial failures in Calcutta. In 1836 his daughter, the wife of the illustrious Havelock, met with an alarming accident, which, together with the knowledge of the approaching dissolution of the Serampore mission, greatly aggravated the nervous complaint from which Dr. Marshman had long suffered. At length, on the 5th of December, 1837, he died in the seventieth year of his age, and was buried at Serampore. For a list of his valuable writings on Chinese and Hindoo literature, and his controversy with Rammohun Roy, see Lowndes' *Bibliographer's Manual*, and J. C. Marshman's *Life and Times of Carey*: Marshman and Ward, 2 vols. 8vo, 1859.—R. H.

MARSTON, JOHN, a dramatist of the Elizabethan period, was born about the year 1575. Few authentic particulars can be collected as to his personal history. Anthony à Wood says that he was a student of Corpus Christi college, Oxford. The expressions used in the dedication to his "Malecontent" prove that he was at one time on terms of intimacy with Ben Jonson, to whom it is addressed. They seem to have quarreled soon afterwards; for in the epistle prefixed to his "Sophonisba," produced two years later, Marston glances satirically at the pedantic use which Jonson made of his classical learning—"To transcribe authors," he says, "to quote authorities, and to translate Latin prose orations into English blank verse, hath in this subject been the least aim of my studies." On the other hand Ben Jonson, according to Drummond of Hawthornden, spoke contemptuously of Marston, and said that he had fought him several times; he also satirized him in the Poetaster, under the character of Demetrius. Marston is believed to have been still living in 1633. The titles of his plays, eight in number, are as follows—four tragedies, namely, "Antonio and Mellida," "Antonio's Revenge," "Sophonisba," and "The Insatiate Countess;" one tragi-comedy, "The Malecontent;" and three comedies, "The Dutch Courtesan," "Parasitaster," and "What You Will." Hazlitt says of him, that his forte did not lie in sympathy either with the stronger or softer emotions, but in an impatient scorn and bitter indignation against the vices and follies of men, venting itself either in comic irony or lofty invective. The "Malecontent" is printed in Dodsley's collection of old plays. Besides the above plays, Marston was joint author with Jonson and Chapman of the comedy of Eastward Hoe, for the libels contained in which all three were thrown into prison. We have also from his pen two volumes of miscellaneous writings, mostly satires, which were edited by Bowle in 1764. His satires are roughly versified, and extremely indecent; they consist of three books, under the collective title of "The Scourge of Villany."—T. A.

MARTEL. See CHARLES MARTEL.

MARTIALIS, MARCUS VALERIUS, the epigrammatist, was born at Bilbilis in Spain, March 1, A.D. 43. He came to Rome in 66, and seems to have resided there until 100, in which year he returned to Bilbilis, his native place. Here he remained until 104, which is the latest notice we find of him. Probably he died soon afterwards. From the Emperor Domitian he obtained the *jus trium liberorum*, with the rank of eques and of tribune. He seems at one time to have been in pretty easy circumstances, as we find him speaking of his town house and his country villa at Nomentum. He acquired some property too with his wife, Marcella; yet he frequently complains of poverty, and we may infer that his love of luxury and pleasure kept him in continual embarrassments. Pliny the Younger mentions Martial's death in one of his letters as having just occurred; and speaks of him with much regret as a very clever and ingenious writer, and one for whom he had a high regard. Martial seems to have lived on terms of friendship with some of the most distinguished writers of his age, as Juvenal, Pliny, Quintilian, Fronto, Silius, and Valerius Flaccus. He inveighs against the cruelties of Nero, but flatters the reigning tyrant Domitian with the most servile adulation. After the death of Domitian we find him vilifying



his memory, and burning incense to Nerva and Trajan. It does not appear, however, that his venal praises obtained any recognition from those emperors. The works of Martial consist of fourteen books, comprising above fifteen hundred epigrams. There is also a "Liber de spectaculis," containing thirty-three epigrams on the games of the amphitheatre, commonly ascribed to Martial. The first nine books seem to have been mostly composed and published in the reign of Domitian; the greater part of the remainder under Nerva and Trajan. He was perhaps one of the earliest among the Romans who gave to the epigram that distinctive character which it retains to the present day: for the earlier Latin poets and the Greeks applied the term epigram to any short poem, whatever the nature or form of it might be. Thus the Greek Anthology contains under one name compositions of the most different kinds. But since Martial the epigram, both in Latin and the modern European languages, has been mostly restricted to mean a poem of a few lines, in which all the thoughts and expressions converge to one sharp point, which forms the termination of the piece. It is however to be observed, that in Martial we find several pieces which would not now be reckoned as properly belonging to the class of epigrams. Encomiums on Domitian, versified notes to his friends, epitaphs, descriptions of rural life, and invectives against his enemies, are all found intermingled with the more legitimate epigrams. As literary compositions his writings have undoubtedly very great merit, and he was justly called the Virgil of epigrammatists. In his own time he enjoyed a widely-spread popularity; and in modern days his works have been much read, and frequently imitated. Many of the best-known modern epigrams are taken from him, just as the germ of most modern fables is to be found in *Æsop*. Few writers have equalled Martial either in the graceful flattery of his adroit compliments, or in the piercing keenness of his trenchant sarcasms. There is sometimes a mournful beauty and a vein of tender sentiment in his best pieces, which ought to place him very high in the ranks of Latin poetry. To the historical student he is of great value. It is from him and Juvenal, not from Statius and Pliny, that we catch the real spirit of the age. Martial has frequently been translated into English; but none of the versions is very successful. Among the best modern editions are those of Lemaire, Paris, 1825, and Schneidewinn, 1842. The Delphin edition, by Vincent Collesso, has a good collection of notes, and that of Farnaby, dedicated to Sir Walter Raleigh, is also useful.—G.

MARTIGNAC, JEAN BAPTISTE SILVÈRE ALGAY, Viscount de, French statesman, was born at Bourdeaux in 1776. He was educated for the bar and also displayed in his youth a considerable amount of literary ability. A devoted loyalist, he was faithful to the Bourbons during the Hundred Days; and when they were again restored he was made advocate-general of the court-royale in his native town. In 1821 he was elected to the chamber of deputies; his talents were undeniable; his eloquence was facile and charming; and by the following year he was made a councillor of state. Vice-president of the chamber in 1823, he was frequently re-elected to that office. When the army of the Duke d'Angoulême invaded Spain, De Martignac accompanied it as a civil commissioner. He was created a viscount in 1826. More liberal in his ideas than Villèle or Polignac, he was the guiding spirit of a ministry of compromise which took office in 1828, and fell disliked by both parties in the following year. Polignac it was who consummated its overthrow; another year elapsed, the revolution of July occurred, and Polignac, accused of high treason, applied to his old antagonist to defend him. Martignac generously and fearlessly complied with a request which was in itself a proof of very high confidence in his honour; and he performed his difficult task with great earnestness and ability. When he died in 1832 he was universally regretted; for his old political foes were reconciled to him, and private enemies he had never made.—W. J. P.

MARTIN, the name of five popes.—

MARTIN I. (SAINT), a native of Tuscany, was elected pope in 649. At a council held in the Lateran church the same year, the western bishops condemned the *Ecthesis* of Heraclius and the *Typus* of Constans II., which had either favoured or prescribed silence respecting the heresy of the monothelites. For this Constans commanded the exarch Calliopas, who was sent to Italy in 653, to seize the pope and send him as a prisoner to Constantinople. The order was strictly obeyed. Martin, after

a tedious journey, was brought to Constantinople in September, 654, and after suffering the greatest ill-usage with inflexible constancy in the imperial prisons, was banished to the Crinea. The want of the common necessities of life, together with the effects of his past sufferings, here terminated his existence in September, 655.

MARTIN II., sometimes called Marinus I., was employed for many years by different popes on missions of great delicacy and importance. As the legate of Nicholas I. he visited Constantinople in 866, to pronounce the excommunication of the Patriarch Photius. Again in 879, when the Emperor Basil and an Eastern synod had reinstated Photius, he was sent by Pope John VIII. to renew the excommunication. He was elevated to the papedom in 882, and continued his vigorous measures against the refractory patriarch, but died before the expiration of eighteen months.

MARTIN III., sometimes called Marinus II., was probably a native of Rome; he was elected as the successor of Stephen VIII. in 942. Living in the darkest period of the dark ages, he has left us but few and uncertain indications whereby to judge of his character. He is said to have granted privileges with a liberal hand to various religious orders, and to have spent large sums in the building of churches. He died in 946.

MARTIN IV., a Frenchman, whose family name was Simon de Brie, was appointed in 1260 keeper of the seals to Louis IX. He officiated as papal legate in France during the pontificates of Urban IV. and Gregory X., and after the death of Nicholas III. was elected pope in 1281, taking the name of Martin in honour of St. Martin of Tours. In the following year occurred the famous Sicilian vespers, the result of which was the downfall of the French power in Sicily, and the erection of that island into a separate kingdom under the house of Arragon. The successful invader, Peter, king of Arragon, was vainly excommunicated and deposed by the pope, who offered his dominions to Philip le Bel. Martin died in 1285.

MARTIN V., a member of the noble Roman family of the Colonna, an ecclesiastic of virtuous life and tried prudence, was elected pope at the council of Constance in 1417, after the deposition or resignation of the three rival pontiffs, who were disputing the allegiance of the christian world. As he rode through the city to be crowned, the Emperor Sigismund held his bridle-rein on the right hand, and the elector of Brandenburg on the left. In the following year Martin dissolved the council, and set out on his return to Rome. After long delays on the road, occasioned by the disturbed state of the papal territories, Martin entered Rome in September, 1420, amid the acclamations of the inhabitants. The last spark of the great schism of the West was extinguished in 1429, when the pope received the submission of Giles de Munion, the successor of the anti-pope Benedict XIII. Martin's energy in raising Rome out of its ruins, earned for him the appellation of the second Romulus. He died of apoplexy in 1431.—T. A.

MARTIN, JOHN, was born on the 19th of July, 1789, at Eastland-ends, Haydon Bridge, near Hexham. He was apprenticed to a coach-builder at Newcastle, to learn herald-painting; but having quarreled with his master, the indentures were cancelled at the end of a year, and he was placed with an Italian painter in Newcastle, named Boniface Musso, the father of Charles Muss, a well-known enamel painter. The business of the son was more flourishing than that of the father; and in September, 1806, Musso joined his son in London, taking his young pupil with him. During the remaining years of his apprenticeship Martin worked all day for his masters, painting on glass and china; his evenings, and commonly his nights also, being given to those auxiliary studies, a knowledge of which he felt to be necessary to success as an artist; and it was thus, he says (in an autobiographical sketch published in the *Athenæum*, 1854, p. 246), "that I obtained that knowledge of perspective and architecture which has since been so valuable to me." At nineteen he married; and, it becoming necessary to turn his evenings to more immediately profitable account, he made water-colour drawings, gave lessons, and the like. His first picture was painted in 1812. Though a large and ambitious work, "Sadak in Search of the Waters of Oblivion," he had painted it in a month, and it was nearly as incomprehensible as some of his later productions:—"You may easily guess my anxiety, when I overheard the men who were to place it in the frame disputing as to which was the top of the picture!" However, it was well hung in the Academy Exhibition; was purchased for fifty



guineas by a bank director; and the artist was made happy. After a few more moderate ventures Martin sent to the Academy in 1816 a large painting, "Joshua commanding the sun to stand still." To his intense mortification it was hung in the anteroom, where his "Clytie," a less important picture, had been put the year before. He sent it to the following spring exhibition of the British Institution, where not only was it well placed, but it was awarded the premium of one hundred pounds. So deeply did Martin resent what he considered to be the unfair treatment of his pictures by the Academy, that he removed his name from the academy books as a candidate for the associateship, forfeiting thereby all chance of academic rank, the only kind of professional distinction which falls to the lot of the British artist. In 1819 he exhibited his "Fall of Babylon," the first of his paintings which really caught the public attention. It was followed by "Macbeth" in 1820; and by "Belshazzar's Feast" in 1821. To this his greatest work he had devoted a whole year. Its success was prodigious. The directors of the British Institution awarded it their first premium of £200; the public regarded it as a new revelation of the sublime in painting; and the engraving diffused the enthusiasm all over the kingdom. For some half dozen years more the painter continued to put forth his annual picture, dealing on a scale of equal magnitude with some equally grand theme, sometimes indeed with a theme too awful for human pencil—"The Destruction of Herculaneum;" "The Seventh Plague;" "The Creation;" "The Deluge;" and "The Fall of Nineveh"—with scarce any diminution of popularity. But as all his pictures were engraved, and as he had become his own engraver, and spent no little time in trying new processes; and as he further was occupying himself on various engineering projects—his pencil was now for some time neglected, and when resumed, was employed in a more mechanical and perfunctory manner than of old. The consequence was that his new pictures were coldly received by the general public, and roughly handled by the critics. During the later years of his life Martin made strenuous efforts to retrieve his position as a painter; but the failure was palpable. He kept on in the old track, selecting the same sublime themes and treating them after the old fashion; but in each succeeding picture, his mannerism became more and more exaggerated. He died on the 9th of February 1854, at Douglas, Isle of Man, whither he had gone in the vain hope of restoring his health. Almost up to his death he was employed on three immense pictures illustrative of the final judgment, and which he fondly believed would insure him a long-enduring fame. These pictures, "The Last Judgment;" "The Great Day of Wrath;" and "The Plains of Heaven," have been diligently exhibited since his death in every important town in the kingdom, and engraved on a large scale. It is needless to add that it is not on them that Martin's admirers will base his reputation. His best works are undoubtedly his earlier ones. In them he has shown originality, earnestness, and imagination; and that material sublimity which results from the littleness and feebleness of man being brought into immediate comparison with the might and magnitude of nature. But when the same idea came to be repeated again and again, it seemed to betray poverty rather than affluence of imagination; and unfortunately the technical qualities of the painter were as limited as his range of thought. Besides his large oil paintings, Martin executed a great number of designs for book illustrations (those to the Bible and to Milton are among the best known), for which, in the height of his popularity, he received very large sums. But, besides his strictly professional occupation, Martin spent a large amount of time and thought on one of an entirely different kind—that of the improvement of London. His projects, which he carefully elaborated, and of most of which he laid detailed plans and statements before a committee of the house of commons, and also printed in various forms, comprised the diversion of the sewage from the Thames and its utilization for agricultural purposes; the drainage of the Thames marshes; an improved water-supply; the connecting of the metropolitan railways with each other and with the docks, &c. These projects are not yet carried out, and probably will not now be in the way Martin proposed; but they are the foreshadowings of the schemes at this moment under execution, or contemplated by the metropolitan board of works. But his engineering projects were not confined to London. He published methods of ventilating coal-mines, a plan of a floating harbour and pier; he claimed to be the inventor of the wire-cable, and of various railway improve-

ments; and he took out patents for draining and water-pipes, &c. Altogether Martin was a very remarkable man, and only missed by a little being a great one.—J. T.-e.

\* MARTINEAU, HARRIET, authoress and traveller, was born on the 12th of June, 1802, at Norwich, where the founder of her family had settled on migrating from France to England after the revocation of the edict of Nantes. He was a Huguenot; and the English family have been always unitarians, and for several generations manufacturers in Norwich. Miss Martineau's father was a surgeon. She was carefully and variedly educated; and the early infirmity of deafness, as well as health generally delicate, threw her much upon herself and deepened her naturally meditative disposition. One of a family of eight which, with her mother, was placed in reduced circumstances after the death of her father, Miss Martineau betook herself to authorship. Her earliest work, published in 1823, was her "Devotional Exercises for the use of young persons." Some tales followed, among them the "Rioters," 1826, and the "Turn-out," 1827, in which she first made fiction the vehicle for the promulgation of social and economic truths. In 1830 appeared her "Traditions of Palestine," imaginative sketches of life and nature in the Holy Land at the time of the Messiah; and in the same year were published three tracts from her pen, which gained the prizes offered by the British and Foreign Unitarian Association for essays calculated to promote the spread of unitarian doctrine among the Roman Catholics, Jews, and Mahometans. The reform bill agitation supervened, and with it a new stimulus was given to politico-economical discussion. Miss Martineau reverted to secular subjects; and, denied encouragement not only by ordinary publishers, but even by the Society for the Diffusion of Useful Knowledge, brought out at intervals of a month her celebrated "Illustrations of Political Economy," which, by their clear, vivid presentments of character, incident, and scenery, have charmed many who felt little interest in the economic doctrines which they enforced. To the same period partly belong her "Poor-Laws and Paupers illustrated," 1833-34, and her "Illustrations of Taxation," 1834. With this latter was completed the publication of her "Illustrations of Political Economy," and with a fame greater beyond the Atlantic than even at home, she visited the United States. The welcome which she received there was repaid by her "Society in America," 1837, and her "Retrospect of Western Travel," 1838, sketches, philosophical and personal, of men and things in America, viewed on the whole through a rosy medium, though one of the results, of her American travels was an even stronger attachment to those principles of abolitionism which she had advocated before her visit. After producing, on her return home, some minor works more or less practical, she wrote "Deerbrook," 1839, the best of her novels, a tale of English domestic life. "The Hour and the Man," a fiction, founded on the story of Toussaint L'Ouverture, followed in 1840. Meanwhile she had fallen severely ill, and threatened to become a confirmed invalid. Lord Melbourne offered her a pension, which she declined on the honourable plea that she could accept nothing from a system of taxation which she had condemned; and, in spite of her illness, she composed the charming series, the "Play-fellow," intended for juvenile readers; one of the tales in which, "Feats on the Fiord," with its bright pictures of Norwegian life and landscape, belongs to the most attractive of her writings. A sadder and more contemplative literary result of her long illness was her "Life in the Sick Room: essays by an invalid," published anonymously in 1843. The close of her illness was marked by an episodic conversion to faith in clairvoyance, which produced the much noised-of "Letters on Mesmerism," 1845. To the same year belong her "Forest and Game Law Tales," the title of which explains itself. Her suddenly executed journey to the East in the autumn of 1846, was recorded in "Eastern Life, Past and Present," 1846, fresh and vivid in its descriptions, whatever may be thought of its speculations. On her return to England she settled on a pleasant farm of her own at Ambleside, and her pen has never rested since. The most elaborate, perhaps the most useful, of her works has been the "History of England during the thirty-years' peace, 1816-46" (1849-50), followed in 1851 by her "Introduction to the History of the Peace from 1800 to 1815;" the former a marvel of condensation, and of rapid, pleasant, perspicuous narrative, never defaced by the exhibition of prejudice or party-spirit, strong as are Miss Martineau's political



opinions. In 1851 she published a volume of correspondence with her friend Mr. Atkinson, "Letters on the Laws of Man's Nature and Development," which shocked the public by its daring avowal of a faith in ultra-materialism; and in 1853 she produced a condensed English version of Comte's Positive Philosophy. But her later productions have been chiefly political or practical, and in many cases contributed to serials and newspapers. Few prominent contemporary topics have escaped the touch of Miss Martineau, in such treatises and books as the "Factory Controversy, a warning against meddling legislation," 1855; a "History of the American Compromise," 1856; "British Rule in India, a historical sketch," 1857; "England and her Soldiers," 1859, &c. Her most recent work, "Health, Handicraft, and Husbandry," 1861, is a collection of sanitary essays and sketches of industrial processes contributed to serials. Miss Martineau prides herself on the skill with which she farms her little property at Ambleside, but has not merged her love of the picturesque in agricultural enthusiasm—witness her glowing "Guide to the English Lakes," 1855.—F. E.

MARTINEZ DE LA ROSA, FRANCISCO, a Spanish statesman and man of letters, was born at Granada, 10th March, 1789, and at the age of nineteen became professor of moral philosophy in the university of Granada. On the invasion of Spain by the French in 1808, he entered with energy into the national cause. He was sent to Gibraltar to negotiate with the British government, and obtained supplies which contributed to the victory of Bailen, in consequence of which the French had to evacuate Madrid. Shortly afterwards he proceeded to England, where he studied our institutions to good purpose, and published his first poem, "Zaragoza." In 1811 he returned to Cadiz; and while busily engaged in politics, pursued jointly with Quintana his literary labours. His first drama, "La viuda de Padilla," was produced during the siege of the city by the French. On the evacuation of Madrid, Martinez de la Rosa was elected deputy for Granada, and took a leading part in forming the constitution of 1812. When Ferdinand VII. annulled the constitution, 4th May, 1814, he was sentenced to ten years' penal servitude at Gomera in Africa, and was only recalled by the revolution of Riego in 1820. He was again elected for Granada; but having set himself, as he says, to solve the problem of reconciling liberty with order, his views soon diverged from those of his more ardent colleagues. In March, 1821, much against his own desire, he undertook to form a ministry, but in June was compelled to tender his resignation and insist on its being accepted; he was even in danger of losing his life by the violence of the mob. The French invasion compelled him to leave Spain, and for the next eight years he resided chiefly in France, where he produced a drama, "Aben Humaya," founded on the revolt of the Moors under Philip II., and wrote a life of Perez del Pulgar, which was published with a collection of poems in 1833, when the death of the king recalled him to Madrid. He was called by the queen regent to form a constitutional ministry, and promulgated the Estatuto Real, a version of the constitution of 1812. One provision of this code—that, namely, which incorporated the Basque provinces into the kingdom of Spain—led to a revolt, and he was succeeded in office by Count Toreño. His ministry is rendered famous in the history of Spain by the treaty for the abolition of the slave-trade, signed by Martinez de la Rosa and the earl of Clarendon in 1835—a treaty which was never fully carried out until the return of the former to power in 1845. He resigned office in 1836, and retired to France in 1840, but returned to join the Narvaez ministry, and left office with it in 1846. On the accession of Pius IX. he became ambassador at the court of Rome. He returned in 1851 to discharge the duties of leader of the constitutional opposition. He accepted the post of first secretary of state in the Armero-Mon cabinet of 1857, and became president of the council of state, 14th July, 1858, in the O'Donnell ministry. He was elected president of the cortes, May 26, 1860, and again, November 9, 1861. He died 7th February, 1862. His literary achievements date chiefly during the two periods of enforced exile in France. Besides those above-named, we have "El Espiritu del Siglo" (Spirit of the Age)—a history of the French revolution; an "Epistle to the Duke de Frias;" "Arte poetica;" a tragedy of the conspiracy of Venice; several other dramas; and a novel, "Isabel de Solis."—F. M. W.

MARTINI, GIAMBATTISTA, well known in every part of Europe by the title of Padre Martini, a skilful composer and very erudite

musician, was born at Bologna in 1706. After the period of his youth, he entered the order of St. Francis; we do not know whether he had engaged in it when his taste for erudition, and his love for antiquity, led him to undertake the travels which he extended to Asia. It was not till his return that he entirely devoted himself to music; he studied under several masters, amongst whom he himself mentions the celebrated Ant. Pertini. His progress in composition was so rapid, that in 1723, when but seventeen years of age, he was appointed chapel-master to a convent of his order at Bologna, which situation he filled till his death. He exercised the functions of professor in the same art; and his school, the most learned in existence in Italy during his life, has produced a considerably larger number of great composers than any other, while artists enjoying a high reputation, and crowned with the most brilliant success, have considered it both an honour and a duty to take his advice, and to attend to his instructions—amongst these was the celebrated Jomelli. To a talent for instruction, Martini united that for composing. He wrote a vast quantity of church music, which was highly esteemed; but those compositions which had the greatest success were his duets in the fugue style, and canons for the harpsichord or organ, which are excessively difficult. These, in spite of their coldness, pleased by the purity, clearness, and good taste which characterized them. But he derived most of his reputation from his "Saggio fondamentale pratico di Contrappunto sopra il Canto Fermo," or practical essay on counterpoint on a plain song, and his "History of Music." The great merit of Martini in the former work consists in his having proved how perfectly conversant he was with the excellent schools of the sixteenth and seventeenth centuries, and in having made his readers appreciate the admirable taste and judgment with which he has selected the chef d'œuvres of that period. His "History of Music" is a work that proves his immense reading and prodigious erudition. It is a succession of essays written with a complete knowledge of the subject; but the design is defective, and the arrangement without method. He proposed to comprise it in five volumes, but would have extended it to five times the length had he finished it according to the plan on which he set out. With a view of pursuing his labours, he amassed an enormous quantity of materials. All the Italian libraries enriched him with their precious manuscripts. His friend Bottrigari bequeathed to him his grand collection, which contained many rare works, and the generosity of the famous Farinelli, who furnished him with considerable funds, enabled him to obtain all the materials that were to be procured. These, united, formed a library of seventeen thousand volumes, of which three hundred were manuscript. They occupied four rooms. In the first were the MSS., the second and third contained the printed books, and the fourth was filled with the works of composers of all ages and countries. "No history of music," says Dr. Burner, "had been attempted in Italy since that of Bontempi appeared in 1695, till Padre Martini, in 1797, published in 4to the first volume of his "Storia della Musica," upon so large a scale, that though the chief part of his life seems to have been dedicated to it, only three volumes were published before his decease." In 1769 the Padre drew up and gave to his disciples a tract entitled *Compendio della theoria de numeri peruso del musico di F. Giambattista Martini*. In this are defined the principal calculations and ratios in the division of the monochord and in temperament. The sweetness, simplicity, and modesty which formed the character of Martini, his eagerness to communicate to all who desired it the treasures of science and of erudition he possessed, have conciliated universal esteem and veneration. The great Frederick, to whom he sent in 1762 his "History of Music," answered him with a letter written with his own hand, accompanied by a snuff-box and his portrait enriched with diamonds. All those whom the love of the arts conducted into Italy visited him in passing Bologna, and quitted him with sentiments of admiration and gratitude. He was attacked in 1774 with the dropsy in the chest, according to Dr. Burney, who about that time discerned in him symptoms of that disease, and he died August 3, 1784.—E. F. R.

MARTINI, GIOVANNI, P. E., a musician (known as Martini the German), was born in 1741 at Freystatt, a small town in the Upper Palatinate. He studied early in life music and the Latin language, and at the age of ten had made such progress in the former, that he was appointed organist to the Jesuits' seminary of the town of Neuburg on the Danube, where he continued for six years. In 1758 he went to the university of Freiburg in



Brisgau, where he studied philosophy and acted as organist to the Franciscans. Having at this time decided on the musical profession, he resolved to travel; and uncertain where he should go, it is said that he was induced to mount to the top of his house, which was situated between the town gate leading to France and that to Italy, and to throw a feather in the air, with a determination of following the direction in which it should be blown. As it flew towards the French gate, he followed that route, and arrived in France in 1760. He first stopped at Nancy, where his talent for music, together with the frankness of his character, procured him numerous friends. Here he perfected himself in his art, and had an opportunity of examining, step by step, the construction of an organ with fifty stops then in the course of erection by Dupont at the cathedral of Nancy. It was this which gave him the idea of his work entitled "Ecole d'Orgue," which was first published at Paris in 1804. At Nancy Martini was greatly patronized by Prince Stanislaus, whose death in 1764 determined our young musician to visit Paris. The day after his arrival at this city, he was requested by some acquaintance to compose a march for one of the regiments of Swiss guards. He did so the same evening, and the following morning it was taken to the duke of Choiseul, who had fixed that day to give a prize for the best new march. The duke was so pleased with it when played on parade, that he remitted to Martini a rouleau of twenty-five louis, and appointed him an honorary officer of his regiment of hussars, which gave the young musician the honour of belonging to the corps without the trouble of performing any of its duties. He next made himself known by some trios and quartets, and by several sonatas and concertos for the pianoforte, which he caused to be published. He then was charged with the composition of a grand mass; this he himself considered as one of his best works, and it was performed at Vienna for many years afterwards on a particular annual festival. In 1771 his first opera, "L'Amoureux de Quinze Ans," was performed at the Italian opera house in Paris with great success. Martini now retired from his connection with the army, and became director of the chamber music to the prince of Condé, from whose service he passed to that of the Count d'Artois, with whom he remained till the commencement of the Revolution. He then retired to Lyons, but returned to Paris in 1794, and produced his opera of "Sapho." In the sixth year of the French republic, the directory nominated him one of the five inspectors of instruction at the conservatory; but neither his talent nor that of Gretry and Monsigny being longer *a l'ordre du jour* with the republicans, they were all three dismissed. After the restoration of monarchy Martini was appointed superintendent of the king's music, which post, however, he did not hold long, as he died on the 10th of February, 1816. This talented musician contributed greatly to the improvement of military music in France. He was also one of the first writers who, instead of the single line of figured brass which was formerly placed under songs, introduced a separate pianoforte accompaniment with dispersed chords, an improvement which has been since imitated throughout Europe. A list of Martini's works, including twelve operas, may be seen in Fetis' *Musical Biography*.—E. F. R.

MARTINI, VINCENZO, a distinguished musician—sometimes called Spagnuolo—was born at Valentia in Spain in 1754. He was educated as a chorister in the cathedral of his native city, and in early life was organist of Alicante. His love of dramatic music led him to Madrid, and afterwards to Florence. At the latter place he made his first efforts in theatrical composition. In 1781 he wrote for the carnival his ballet of "Ifigenia in Aulide." He afterwards visited Lucca and produced his "Astartea." Several other ballets were composed for Venice in the course of the following year, and in 1783 he brought out at Turin, his comic opera of "La Dora Festeggiata." In 1785 he was appointed maestro di capella to the prince of Asturias, who afterwards ascended the Spanish throne as Charles III. In the following year appeared his very charming opera "La Cosa Rara," which ten years after was performed on the English stage as the "Siege of Belgrade;" though Stephen Storace who brought it out added some few compositions of his own. It had the honour of being noticed by Mozart, who quoted a motive from it in the last act of his immortal Don Giovanni. In 1788, Martini proceeded to St. Petersburg, where he was immediately appointed chef-d'orchestre and composer to the Russian opera; ten years after, the emperor made him imperial councillor. In 1801 the French opera having displaced the Italian in the Russian capital,

Martini lost his employment and derived his subsistence from giving instructions in music. He died at St. Petersburg in May, 1810.—E. F. R.

MARTIUS GALEOTTUS. See GALEOTO.

MARTYN, HENRY, a celebrated English missionary, was born in 1781 at Truro in Cornwall. His father, who was originally a miner, and afterwards a merchant's clerk, was a man of remarkable piety and intelligence. Henry was educated at the grammar-school of his native town, where he outstripped all his schoolfellows in his classical acquirements. He entered St. John's college, Cambridge, in 1797, and prosecuted his studies with such ardour and success, that he gained the highest academical honours, and was declared senior wrangler in 1801, before he had completed his twentieth year. In the following year he was chosen a fellow of his college, and gained the highest university prize for Latin composition. In the midst of this brilliant career, the mind of Martyn was brought under strong religious impressions, produced to some extent by the death of his father, and deepened and fostered by the intimacy which he had formed with the celebrated Charles Simeon. Sir James Stephen speaks in glowing terms of "the young and successful competitor for academical honours," at this period, as "a man born to love with ardour, and to hate with vehemence; amorous, irascible, ambitious, and vain; without one torpid nerve about him; aiming at universal excellence in science, in literature, in conversation, in horsemanship, and even in dress; not without some gay fancies, but more prone to austere and melancholy thoughts; patient of the most toilsome inquiries, though not wooing philosophy for her own sake; animated by the poetical temperament, though unvisited by any poetical inspiration; eager for enterprise, though thinking meanly of the reward to which the adventurous aspire; uniting in himself, though as yet unable to concentrate or to harmonize them, many keen desires, many high powers, and much constitutional dejection—the chaotic materials of a great character." His adoption, at this critical period of his career, of evangelical opinions was the event which mainly harmonized these somewhat discordant elements, and turned the whole energies of his mind into one channel. He now resolved to devote his life to the work of a christian missionary, and offered his services to the Church Missionary Society. He was obliged, however, to relinquish this part of his plan; and his friends having obtained for him a chaplaincy in the East India Company's service, he quitted England in 1805 for the shores of India. He was appointed to officiate as chaplain to the troops at Dinapore; but not satisfied with discharging this duty, he frequently preached to the natives in their own vernacular language, established and superintended five schools for their instruction, visited hospitals, revised his own Hindostanee version of the New Testament, and superintended the Persian translation which had been executed by Nathaniel Sabat, a converted Arab, and an Italian priest named Sebastiani, who had resided many years at the Persian court. In the spring of 1809 he removed to Cawnpore, where his health suffered severely from exposure to the great heat, as he had to preach in the open air, owing to the want of a place of worship. Martyn, nevertheless, zealously prosecuted his labours among the heathen, and preached to five or six hundred beggars, who assembled at stated times to receive alms. Having now become a proficient in the Persian language, he resolved to extend his missionary labours to Persia, and accordingly proceeded to Shiraz, where he occupied himself in religious discussions with the Mahomedan doctors, and in revising, with the aid of some learned natives, his Persian and Arabic translations of the New Testament. During his residence in this place, he completed also a Persian translation of the Psalms—"a sweet employment," he said, "which caused six weary moons, that waxed and waned since its commencement, to pass unnoticed." Having gone to Tabriz for the purpose of presenting the shah with his translation (a design which was frustrated by the absence of the British ambassador) he was there seized with fever, which so completely prostrated his strength, that as soon as he was able to travel, he was compelled to seek change of climate. He accordingly set out for Constantinople; and, by rapid stages amid great suffering, he proceeded as far as Tokat in Asia Minor, where he died on the 16th of October, 1812, in his thirty-second year. The tidings of the death of Henry Martyn created deep and general regret in England. His translation of the New Testament was highly commended at the time



by the shah for the simplicity and accuracy of its style; and not a few influential Hindoos and Mahomedans were induced, by his persuasive arguments and his blameless life, to profess their adherence to the christian faith. His learning, piety, zeal, and devotedness, have earned for him a place in the foremost rank of christian missionaries.—(See *Memoir of the Rev. Henry Martyn*, by the Rev. John Sargent, London, 1819.)—J. T.

MARTYR, JUSTIN. See JUSTIN.

MARTYR, PETER. See ANGHIERA.

MARVELL, ANDREW, a celebrated English patriot, and an acute, learned, and witty satirist, was born in 1620. His father—a learned and pious clergyman—was master of the grammar-school, and lecturer of Trinity Church, Hull. At fifteen young Marvell was sent to Trinity college, Cambridge, and made rapid progress in his studies. He was marked as a tempting prize by the jesuits, who had stolen into the universities at this time, and was seduced by them to abandon college and go to London. But his father sought him out, and by his earnest remonstrances, induced him to return to his studies. The death of his father, in 1640, again interrupted his academical course. According to tradition the elder Marvell lost his life in crossing the Humber with a young lady who had been on a visit to his family, and in fulfilment of a promise made to her mother, insisted on returning home in spite of the stormy weather. He resolved to share her danger, and along with her perished in the waters. According to another account he was drowned in company with a marriage party. The mother of the young lady adopted young Marvell as her son, and at her decease bequeathed him her whole property. Shortly after the death of his father he quitted college and went to the continent, where he spent four years in Holland, France, Italy, and Spain. After his return to his native country, probably about 1642 or 1643, he was employed in giving instructions in the languages to a daughter of Lord Fairfax. He was also engaged by Cromwell to superintend the education at Eton of a young gentleman of the name of Dutton. In 1657 he was associated with Milton in the office of Latin secretary to the Protector, with a salary to each of £200 per annum. He was chosen by the citizens of his native town to represent them in the convention, or "healing" parliament of 1660; but how far he approved of its proceedings in restoring Charles II., without any security against arbitrary and unconstitutional policy, cannot now be ascertained. We learn, however, that at this time he generously interposed on behalf of Milton, who had been committed to the custody of the sergeant-at-arms. On a subsequent occasion, when the poet was scurrilously assailed by an anonymous slanderer, Marvell zealously vindicated the character of his friend, though he did not approve of his republican principles; and when *Paradise Lost* was published, he had the courage to greet the immortal epic with a copy of eulogistic verses. Marvell continued to represent Hull as long as he lived. He wrote daily to his constituents during the sitting of parliament, and frequently at other times communicated full information respecting public affairs. Even after the most fatiguing debates, it was his custom to send them a minute account of the proceedings before he took either sleep or refreshment. For some unknown reason, he appears to have been absent from his post between June, 1661, and March, 1663; and in June of the latter year he accompanied Lord Carlisle on an embassy to Russia, Sweden, and Denmark. His absence spared him the pain of witnessing the arbitrary and ruinous measures by which the parliament and the country were at this period disgraced, and which he could not have opposed with any hope of success. He returned to his parliamentary duties in 1665, when the parliament was sitting at Oxford, on account of the plague then raging in London. He found the high church faction zealously engaged in persecuting the nonconformists, and destroying the liberties of the nation; while the Scottish covenanters were in arms, and a war was raging with Holland which terminated in most humiliating disasters. At the commencement of his parliamentary career, Marvell was far from being unfriendly to the court; but the arbitrary proceedings and licentious lives of Charles and his ministers completely alienated the honest and public-spirited senator, and during the remainder of his career he acted with a small band of patriots, who cautiously, but firmly, resisted the unconstitutional policy of the government. Though he rarely took part in the debates, his influence was very great both in the house and in the country; and prince Rupert paid such respect to his advice that, when he voted—as he frequently did

—against the court, it used to be said that the prince had been with his tutor. No means were omitted to win over so formidable an opponent. "He was threatened, he was flattered, he was thwarted, he was caressed, he was beset with spies, he was waylaid by ruffians, and courted by beauties." At one time he had become so obnoxious to the court, or rather to the party of the duke of York, that it was dangerous for him to stir abroad. But Marvell's integrity was proof alike against danger and against corruption. He equally despised threats and bribes. In 1672 Marvell was involved in a controversy with Dr. Samuel Parker, afterwards bishop of Oxford, who had published a book called *Ecclesiastical Polity*, in which he inculcated the slavish doctrine of divine right and passive obedience. Marvell's reply, which is entitled "*The Rehearsal Transposed*," displays a mixture of brilliant wit, pungent sarcasm and irony, and sterling argument, which was received with avidity by all classes of people, and which Swift said he perused with pleasure, though Parker's work had long been forgotten. A feeble rejoinder was attempted by Parker, and an anonymous epistle was sent to Marvell, threatening him with assassination, which he treated with contempt, and in his "*Second part of the Rehearsal Transposed*," printed in 1673, silenced his adversary and humbled his whole party. In 1676 he published another controversial piece entitled "*Mr. Smirke, or the Divine in Mode*," &c., in defence of Dr. Croft, bishop of Hereford, who had been violently assailed by the high church clergy for his liberality and toleration. To this work was appended a short "*Historical Essay concerning general councils, creeds, and impositions in matters of religion*." His next publication, which appeared in the early part of 1678, was entitled "*An Account of the growth of Popery and Arbitrary Government in England*," and so provoked the government by its truth and biting satire, that a reward was offered for the discovery of the author, printer, or publisher of what was termed "seditious and scandalous libel." No prosecution, however, took place, though in consequence of the dark and desperate threatenings made against him, the author was obliged frequently to live in concealment. Marvell died shortly after, 16th August, 1678, so suddenly as to give rise to a suspicion of his having been poisoned, of which, however, there is no evidence. The corporation of Hull voted a sum for his funeral expenses and for an appropriate monument. Besides the works already mentioned, Marvell wrote a number of poems which, though somewhat disfigured by conceits, display great tenderness and simplicity of feeling; but a great deal of trash has been ascribed to him which he did not write. In his personal appearance Aubrey says he "was of a middling stature, pretty strong set, roundish-cheeked, hazel-eyed, brown-haired. In his conversation he was modest, and of very few words." Marvell was the last member of parliament who received wages from his constituents.—J. T.

\* MARX, ADOLPH BERNHARD, a musician and writer on music, was born at Halle, November 27, 1799. His father, a physician, gratified his early inclination for music by obtaining good instruction for him on the pianoforte and in harmony; and Türk, a reputed contrapuntist, was his chief teacher. The notion that he would succeed better in art, if he followed it as a recreation than as a means of existence, induced him to select the law as a profession, and he accordingly became a student of Halle university. He held an official appointment in the court of justice of his native town, and afterwards another at Naumburg. Discontented, however, with the opportunities these places afforded him of extending his knowledge of music, he removed to Berlin, where, besides some legal engagements, he obtained occupation as a teacher of singing, the pianoforte, and composition; and he had intercourse with the best artists and access to the best performances. He was much befriended by the family of Mendelssohn, and for a time he was ardent in his acknowledgment of the wonderful powers of this musician. He was engaged to edit the *Berliner-Allgemeine Musik-Zeitung*, during the seven years of its existence, namely, from 1823 till 1830. He wrote music to Götthe's *Jery und Bätely*, which was performed in 1825; to a melodrama called *Die Rache wartet*, which was performed in 1827; and to an ode—the poem by Fouqué—entitled *Undines* Gruss, which, together with a festal symphony, was performed in celebration of the marriage of the present king of Prussia in 1829. Not one of these productions was successful. Marx was appointed to his present post of musical professor in the Berlin university, in 1830; in fulfilment



of which he has been an active lecturer on the theory, practice, aesthetics, and history of his art. The diploma of doctor of music was granted to him by the university of Marburg. He wrote an oratorio called "Johannes der Täufer" (John the Baptist), which was produced in 1833; and another, "Moses," which was produced nine or ten years later; but these, though they are more widely spoken of than his secular efforts, are scarcely held in higher esteem. His compositions, besides those already named, are the setting of Schiller's *Semele*, an attempt of his boyish years; a symphony representing the fall of Warsaw; a book of chorals for the organ; "Nahid," a series of songs on oriental subjects; and several collections of single songs, part songs, and pieces of church music. Marx is principally known by his literary works upon music; besides editing the journal named above, he contributed many papers to another periodical, the *Cecilia*, and furnished the most important biographical and theoretical articles in *Schilling's Lexicon der Tonkunst*; his "Kunst des Gesanges," a treatise on singing, appeared in 1826; his "Maigruss," a humorous pamphlet on descriptive music, in 1828; a supplement to his "Art of Singing," treating of the value to the present time of the study of Handel's songs, illustrated by selections from the oratorios and operas of this master, in 1829; his "School of Composition," the first volume in 1837, and the other three volumes in subsequent years; his "Universal School of Music," in 1839—(this last work and the first volume of the preceding have been translated into English under the author's supervision); his "Music in the nineteenth century," a critical view of the state of art and of the high calling of an artist, and the requirements for its fulfilment—also translated—in 1855; and his "Ludwig van Beethoven, Leben und Schaffen," an ill-compiled biography, with fanciful criticisms on the best known of the master's works, in 1859. Marx's general literary acquirements and his very extensive reading are manifest in all his writings. His elaborate style gives an importance to his works, apart from their theoretical or critical merit; but the complicated construction of his sentences, and the diffuseness with which he treats his subjects, are inappropriate to what are designed as books of instruction. As a theorist he is profound, and the arrangement of his course of composition is novel and ingenious. His views of the sacred nature of art, and of the exalted duties of those who practise and who teach it, are worthy the study of artists of all denominations. As a critic he is certainly prejudiced, showing always a strong inclination towards those musicians—such as Schumann, Berlioz, Wagner, Liszt, and others—who, like himself, have written upon their art, and broached hypotheses as to its tendency and the means of carrying this into effect; and he is equally prone to disparage others—Mendelssohn in particular—whose merits are too great to lose their lustre through the sneers with which he would obscure them.—G. A. M.

MARY, Queen Regnant of England, daughter of Henry VIII. and Catherine of Arragon, was born at Greenwich palace on the 18th of February, 1516. The only child of that union who lived, from an early age she was treated as the future sovereign of England. At the age of six she was betrothed to her cousin, the Emperor Charles V., whose son she was destined long afterwards to wed. Carefully educated under the supervision of Catherine, by such tutors as Linacre and Ludovicus Vives, she was intrusted from her birth to Margaret Plantagenet, countess of Salisbury, the mother of Reginald Pole, who exerted afterwards so baneful an influence on the policy of Mary as queen. The match with Charles V., like several others contemplated then and subsequently, came to nothing; and in 1525, if not with the title, at least with all the pomp of princess of Wales, she took up her residence at Ludlow castle, where a court was formed for her. The Mary of this period is described as beautiful and engaging, and of acquirements considerable for her years. When she returned from Ludlow to her father's court, and mingled in its gaieties, she was a favourite of himself as of the people, until the divorce of her mother altered her position and prospects. Disinherited and declared illegitimate after the birth of Elizabeth, Mary refused to acquiesce in the decision, and was punished by contumelious treatment. Her separate establishment was taken from her; she was deprived of the companionship of the countess of Salisbury, and treated more like a prisoner than a princess during her residence at Hunsdon with her infant sister. After the execution of Anne Boleyn, however, she was restored to the paternal favour, and in 1544

was placed by act of parliament in the list of succession to the throne after Prince Edward and his heirs, and Henry's possible children by Katherine Parr or any succeeding wife. Her reconciliation with her father had been preceded by her subscription of a document in which she had acknowledged the king's ecclesiastical supremacy, disavowed the jurisdiction of the pope, and even declared the marriage of Catherine her mother to have been "by God's law and man's law incestuous and unlawful." But this compliance was very far from protestantism. When the Reformation made new strides after the accession of her brother Edward VI., Mary, the heir-presumptive to the throne, was found adhering to the ancient faith and ritual, and her proceedings were a thorn in the side of the king and his councillors. Every attempt to induce her to give up the celebration of the mass was unsuccessful. She became the rallying point both of the extreme catholic party and of those who, while disclaiming with Henry the papal supremacy, viewed with regret the abolition of the ancient ritual. Political circumstances, the distress of the country, the disorganization of the government as administered by Northumberland, gave Mary, towards the close of Edward's reign, a certain popularity even with the masses. It was increased by the last of Northumberland's triumphs, when he induced the dying Edward to alter the succession without an act of parliament, and to bequeath the crown to his own son's wife, Lady Jane Grey. Neither nobility nor people could brook the meditated renewal of Northumberland's supremacy. The reign of the innocent and ill-fated Jane lasted only a few days—(see GREY, LADY JANE)—and on the 17th of July, 1553, amid the acclamations of the people, Mary was proclaimed Queen at Cheapside. The blooming and joyous maiden had grown into a hard-featured woman, on whom vicissitude and obstruction had exerted no chastening influence. Before the year had closed all was changed in England; Gardiner was chancellor, while Crammer, Ridley, and Laimer were prisoners in the Tower. So early as the 24th of August mass was said in St. Paul's church in Latin. Married priests were forced to abandon either their wives or their benefices. The parliament, which met on the 5th of October, was in ecclesiastical matters as subservient as could be desired; and the house of commons, by a majority of three hundred and fifty to eighty, restored the mass and decreed the celibacy of the clergy. Last, not least, in spite of the strong opposition both of parliament and people, the queen arranged a treaty of marriage between herself and Philip, afterwards Philip II., the son of Charles V. The discontent of the protestant nobles was aggravated to the uttermost by the Spanish match, and the result was Wyatt's insurrection (January to February, 1554). When Wyatt and his bands entered London they were crushed—the queen herself behaving during the crisis with spirit—and the new régime was strengthened for the time by the insurrection. Mary's vengeance was swift and terrible. On the 12th of February the innocent Lady Jane Grey was beheaded, and the insurgents were hung in London by the hundred. Mary had triumphed, and after a proxy marriage on the 6th of March, she was formally wedded to Philip in person, 23rd July, 1554, in Winchester cathedral. In the following October, another parliament met, which received Cardinal Pole as the pope's legate, and made in the name of England a submission to the see of Rome, only incomplete in this, that the church lands grasped at the Reformation were not surrendered to their original owners. Nothing else was wanting. The act against the Lollards was revived, and the powers of the inquisition were conferred on the Bishops' courts. On the 4th of February, 1555, the proto-martyr Rogers was burned in Smithfield. Yet Mary was not happy. She soon discovered that the husband whom she idolized did not love her. The heir to the throne, whom she was continually expecting, and for whom, more than once, a pompous reception was prepared, failed to arrive. The symptoms which she had misinterpreted were those of dropsical disease. Each disappointment of this kind was a signal for the renewal or the quickened action of what has been called the "Marian persecution." Even Philip, from motives of mere policy, as seems clear from Mr. Froude's researches, was adverse to the course which things were taking, and wearied of his bride, resolved to quit England. The approaching abdication of Charles V. furnished a pretext, and in the August of 1555 he left for the continent. Reports of his infidelity while absent drove the queen still nearer to distraction, and she consented to do all that Pole required. In



October Ridley and Latimer were burned, and Cranmer in the following March. Compared with Pole, even Gardiner was a moderate man, and Gardiner died in the November of 1555. The day after the burning of Cranmer, Pole was appointed archbishop of Canterbury, and while he held the see the persecution reached its acmé. To persecution at home was now added disaster abroad. In the March of 1557, Philip paid a brief visit to England, and this country was led to join him in his war with France. The result was that on the 6th of January, 1558, after a siege of five days, the English forces in Calais surrendered to the duke of Guise the last of England's possessions on the soil of France. The blow was felt deeply in England; even an invasion was feared; and the parliament voted a general armament of the country for its defence. Yet even amid these preparations the persecution did not relax. The victim was not now allowed to escape from death by recantation itself. But the end was approaching. The last burning was of two men and two women at Canterbury in the beginning of November. On the 17th of the same month the queen, who in September had added to her constitutional malady a fever then raging, and whose death had for some time been anticipated, expired at St. James'. According to old tradition (unsupported by any authentic evidence) she is reported to have said on her death-bed, that if her body was opened Calais would be found written on her heart.—F. E.

MARY II., of England, born in London in 1662, was the eldest daughter of James II., then duke of York, and of Anne Hyde, daughter of Lord Clarendon. Notwithstanding her father's adherence to the Roman catholic religion, she was educated in protestant principles, and at the early age of fifteen she became the wife of William, prince of Orange; her father's repugnance to her union with so zealous a supporter of the Reformation being overruled by his brother Charles II., who deemed it likely to diminish the duke's unpopularity. She spent the next twelve years of her life in Holland, and the influence which her husband's abilities and force of character acquired over her mind, was associated with an attachment to him which has seldom been surpassed in strength and devotedness. When the infatuated and obstinate despotism of James roused his subjects to deprive him of the English throne, it was in complete accordance with her wishes that William should share the sovereignty with her, and even take precedence of her in its administration; their names were conjoined in the parliamentary votes and the oath of allegiance at the Revolution. She had not accompanied her husband from Holland in 1688, but in the beginning of the next year she arrived in London. On reaching Whitehall she displayed a levity of exultation, which was construed by many as a proof that she had sacrificed her filial affection at the shrine of her conjugal attachment. The little restraint, however, which James experienced, and the ease with which he effected his escape, may be viewed as confirming the report that she stipulated with her husband for his safety; and there is little doubt that her gaiety at Whitehall was artfully assumed for the occasion. The events of the reign belong to the history of England and the life of William. Mary took no prominent part in public affairs, except when he was absent in Ireland and on the continent. At these times he left the administration of the regal prerogatives in her hand, and the trust was discharged by her with a zealous regard to his interests. In 1694 she was attacked by small-pox, and the disease speedily proved fatal. She is reported to have displayed on her death-bed much religious tranquillity. The event plunged William in excessive grief; and as there was no offspring of their union, the throne passed at his decease to her sister Anne.—W. B.

MARY, QUEEN OF SCOTS, was the daughter of James V. and of Mary of Guise. She was born probably on the 11th or 12th of December, 1542, and succeeded her father when she was only two days old. Her coronation did not take place till the 9th of September in the following year. She was the child of misfortune from her cradle. The untimely death of her father at a great crisis of public affairs, had exposed the kingdom to all the perils of a long minority. Rival factions carried on a keen contest for superiority at home, while the independence of the country was threatened by the ambitious designs of Henry VIII. His object was to unite the two kingdoms by the marriage of Edward, prince of Wales, with the infant queen of the Scots; and if the terms proposed had been fair and honourable, such an alliance would have been highly advantageous to both countries. In the end the treaty of marriage was annulled by

the Scottish parliament, and the ancient league was renewed with France. The result of these proceedings was a bloody and protracted war with England, repeated invasions of the country by the English forces, and its merciless devastation with fire and sword. This rough mode of wooing served only to exasperate the Scottish people, and to alienate them still farther from the alliance with England. And after the disastrous battle of Pinkie, 10th September, 1547, it was determined to provide for the personal safety of the young queen by sending her to complete her education in France, and to affiancé her to the dauphin, son of Henry II. Mary accordingly embarked at Dumbarton, accompanied by her "four Maries," her three natural brothers, her governors, preceptors, and a numerous retinue, and reached the French shores in safety on the 15th of August, 1548. Her marriage to the dauphin, Francis, was solemnized with great pomp at Paris on the 14th of April, 1558. The terms of the union had been carefully considered, and every precaution was adopted by the Scottish parliament to secure the independence of the kingdom; but ten days previous to the public ratification of the articles, the young queen was induced by the French monarch and her uncles, the Guises, to subscribe three secret documents, by which, among other perfidious stipulations, the kingdom of Scotland was to be conferred upon the king of France if Mary should die without issue. Shortly after, Mary and her husband, instigated by her ambitious uncles, put forth pretensions to the throne of England, on the ground of Elizabeth's alleged illegitimacy, and assumed the title of king and queen of England—an unfortunate step, which excited the implacable resentment of the English queen, and exercised a disastrous influence on the fortunes of the Scottish princess. On the death of Henry II. Mary's husband became king of France; but her splendour was short-lived, and by the death of Francis on the 6th of December, 1560, Mary was left a widow at the age of eighteen. The Scottish parliament immediately invited her to return to her own kingdom; but her departure from France was delayed for some time by proposals which were made for her hand in marriage by the king of Denmark, the king of Sweden, and the prince of Spain. Her preparations were at length completed; and though Elizabeth had not only refused her the safe-conduct which she sought, but had even sent some ships of war to intercept her on her voyage, she boldly put to sea on the 14th of August, 1561, and with deep emotion bade farewell to the land of her adoption. Screened by an auspicious fog from the notice of the English ships, she made a prosperous voyage, and landed at Leith, 19th August, amid the hearty rejoicings of her people. Great and important changes had taken place in Scotland during the twelve years of Mary's absence in France. The Roman church had been completely overthrown, the authority of the pope in Scotland abolished, the celebration of mass forbidden under severe penalties, the protestant confession of faith ratified, and the presbyterian system of government established by the authority of parliament, though the queen had steadily refused her sanction to these proceedings. The Roman catholics, however, were still a powerful party in the country, and entertained sanguine hopes of recovering their supremacy with the help of their young sovereign. Mary had a difficult part to play in these circumstances, and her situation was one which required the forbearance and sympathy of her subjects. Her return was welcomed with enthusiasm by all parties, and her remarkable beauty, the gracefulness of her manners, and her varied accomplishments, at the outset won the hearts of her people, and predisposed them to put the most favourable construction upon her actions. "May God save that sweet face," was the cry, as she rode in procession to the parliament; "she speaks as properly as the best orator among them." "Nature had endowed her," says Castelnau, "with every requisite for realizing the *beau idéal* of a female sovereign, and the Scotch were proud of possessing a queen who was the most beautiful and perfect of the ladies of her age." This fair prospect, however, was soon overcast. At the outset indeed she conducted herself both with prudence and spirit. In her general policy she favoured the protestant party, and its leaders were intrusted with the administration of public affairs. She manifested an earnest desire to secure the good-will of Elizabeth, and left no means untried to induce that princess to recognize her claims to the right of succession to the English throne. Her straightforward, just, and friendly policy at this period presents a marked contrast to the disingenuous,



selfish, and crooked devices of her "good sister" of England, who amused Mary with promises which it is evident she never intended to fulfil. The two queens at length came into collision on the delicate subject of marriage. Elizabeth expressed her determination to oppose an alliance between the Scottish queen and every foreign potentate; and Mary, partly from deference to the views of Elizabeth and the feelings of her own subjects, and partly for other reasons, declined the proposals of the various continental aspirants to her hand, and manifested a strong desire to consult the wishes of the English queen. Elizabeth insinuated that if Mary's choice should fall upon one of her subjects, she would immediately recognize her right of succession to the English throne; and after long delay and many disingenuous intrigues, she at length proposed for her acceptance (though not sincerely) her own favourite, Dudley, earl of Leicester. So anxious was Mary to secure the friendship of Elizabeth and the sanction of her claims, that she expressed her willingness to acquiesce in this proposal on the conditions specified; but in the end, after many evasions, Elizabeth declared that she would not bind herself to recognize the pretensions of the Scottish queen. Mary, provoked beyond measure at this capricious and dishonest policy, withdrew her confidence both from Elizabeth and her own confidential advisers, Moray and Lethington (who had strongly recommended a union with England), and threw herself headlong into the arms of the Romish party. Lord Darnley, eldest son of the earl of Lennox, who, through his mother, was after Mary the nearest in succession to the English throne, had recently visited Scotland with the hope of gaining the queen's affections, and had favourably impressed her by his personal appearance. To him Mary's thoughts now turned; and although he was a young man evidently of weak understanding and passionate temper, and had made himself many enemies at court by his overbearing and insolent behaviour, the queen, hurried away as usual by the predominant feeling of the moment, determined to bestow upon him her hand. The opposition of Elizabeth and of Murray and the protestant party to this match, only caused her to adhere more firmly to her resolution; and accordingly on the 29th July, 1565, the nuptials of Mary and her cousin were solemnized in the chapel-royal at Holyrood. It has recently been discovered, however, that a secret marriage had taken place four months earlier at Stirling castle in the apartment of David Riccio, Darnley's special confidant.

Scarcely had this most inauspicious union taken place, when the queen was called on to suppress an insurrection which it had created among her nobles. Moray, Argyll, Glencairn, and other powerful barons, encouraged by Elizabeth who had thought fit to take grievous offence at Mary's proceedings, appeared in arms at Ayr in defence, as they alleged, of the protestant religion, which the marriage of the queen with Darnley, a zealous Romanist, had seriously perilled. Mary with the utmost promptitude assembled an army of five thousand men, and chased them out of the kingdom. They took refuge in England, where, to add to their troubles, Elizabeth, who had furnished them with money and encouraged their enterprise, now shamelessly disavowed them, and even rebuked them publicly for their rebellious conduct. In this desperate condition Moray earnestly entreated Leicester and Cecil to save him from being "wrecked for ever," and even stooped to solicit the intercession of Riccio with the queen. The wisest of Mary's counsellors urged the inexpediency of driving the insurgents to despair, and warned the queen and Riccio of the danger of proceeding to extremities against men who had still many influential friends in the kingdom. The queen had resolved to follow this moderate and judicious advice, but was unfortunately induced to change her resolution by two French envoys who had at this juncture arrived at the Scottish court, bringing with them a copy of the "band" or league, which had been drawn up at Bayonne and signed by the emperor and the kings of France and Spain, for the extirpation of the protestant religion. Yielding to the representations of the French ambassadors, enforced by her consort and the Romanist party in the kingdom, Mary signed the league, and resolved to take steps at the next meeting of parliament for the forfeiture of Moray and his associates. Meanwhile Mary's weak, headstrong, and vicious husband had taken deep offence at her refusal to bestow on him the crown matrimonial (see DARNLEY), and contracted a bitter hatred to David Riccio, her secretary, whom he blamed for the queen's reluctance to comply with his demands. The result of the estrangement and jealousy of the weak and worthless

youth, was a conspiracy for the assassination of Riccio, which was subsequently joined by Morton and other leaders of the protestant party, for the purpose of procuring the restoration of the banished lords, and averting the dangers which threatened the cause of the Reformation. This villainous plot, which was carried into effect with circumstances of peculiar atrocity, recoiled on the heads of its authors and abettors, who were compelled to flee the country, and were outlawed and forfeited.—(See MORTON.) In the critical situation in which she was placed Mary acted with great prudence. She pardoned Moray and his associates on condition that they should detach themselves from the murderers of Riccio. She restored her brother to some share of the power which he had formerly possessed, and laboured to reconcile him to Huntly and other powerful nobles with whom he had been at feud. In the midst of these distractions and perils Mary was safely delivered of a son (19th June, 1566), who was named James Charles, in whom the two crowns were ultimately united. On her recovery she set herself to compose the differences still existing among the rival factions, and to form a strong government by admitting the leading nobles of all parties to a share in the management of public affairs. But the foolish, wayward, and headstrong conduct of Darnley thwarted all her efforts to restore the tranquillity of the kingdom, rendered him so obnoxious to the nobility, and brought such aggravated sufferings on his consort, that at length Lethington, Moray, and other leading nobles, proposed to free her from her misery by a divorce; a project which, however, was soon exchanged for another and much more nefarious expedient. While the alienation between Mary and her husband daily increased, the profligate and unscrupulous earl of Bothwell rose rapidly in her confidence and esteem. Soon all her measures were directed by his advice and authority, and all favours and preferments passed through his hands. At what precise period he first conceived the audacious project to gain the affection and the hand of the queen, it is impossible to say; but it led him in no long time to enter into a conspiracy with Lethington, Huntly, Argyll, and others, for the murder of the king.—(See HEPBURN, JAMES.) Their atrocious plot was carried into effect during the night of the 9th of February, 1567. While Mary was attending a masque at Holyrood the wretched Darnley was strangled, and the house in which he was residing was blown up with gunpowder. Whether or not this murder was perpetrated with the queen's complicity has been keenly disputed; there can unhappily be no doubt that if not an accomplice in the deed, she at least regarded it with no feelings of disapprobation after it was accomplished. Although the public voice loudly accused Bothwell of the murder of Darnley, the queen loaded him with new favours, and heaped upon him honours and important offices. In spite of the public clamour against the assassins, the pathetic entreaties for justice on the part of the father of the murdered king, the vehement reproaches of Elizabeth, and the energetic remonstrances of the archbishop of Glasgow, Mary could not be induced to take a single step to bring the murderers of her husband to justice. It was not till after the lapse of more than a month that she was at length driven to attempt to screen herself from obloquy, and to protect her favourite, by a mock trial, which as a matter of course terminated in a premeditated and scandalous acquittal. When the parliament assembled two days after the trial, Mary selected Bothwell to bear the crown and sceptre before her at its opening. He was scarcely ever absent from her side, and his complete ascendancy over her was openly and ostentatiously displayed. It soon became evident that, hurried along by her passion, she was bent on bestowing her hand upon the murderer of her husband. Some of her most trusty counsellors at great personal risk remonstrated, but without effect, against this dishonourable and ruinous step, which had actually been decided upon by a contract signed by Mary seven days before Bothwell's acquittal. By a characteristic combination of force and fraud, he procured the signatures of the leading nobles and ecclesiastics to a paper recommending him as a suitable husband to the queen—the most disgraceful and cowardly of all the base transactions of the Scottish nobility of that age. The seizure of the queen's person by Bothwell, with her own consent, took place a few days after, and was followed by his divorce from his countess, which was hurried through the courts with the most indecent haste. The tragedy now advanced rapidly to its conclusion, and in spite of the undisguised disgust of the public, the remonstrances of the French ambassador, and the solemn and faithful warning of Craig, the colleague of John Knox, Bothwell was married to the queen at Holyrood, May



15th, 1567, little more than three months after the murder of her husband. Several weeks before that event, a party had been secretly organized among the nobles for the protection of the infant prince against the suspected designs of the unscrupulous favourite. In the course of a few weeks after the ill-omened marriage of their sovereign, they took up arms and declared their determination to separate the queen from her husband, and to seize and punish the latter as the murderer of the king. Mary and Bothwell at first retired to the strong castle of Dunbar; but in a few days they found themselves strong enough to confront the confederates (June 15th) at Carberry Hill, six miles from Edinburgh. But the royal army was dispirited and reluctant to fight in such a quarrel, and soon disbanded in great numbers. In the end the confederates promised to return to their allegiance, if Bothwell were dismissed, and if the queen would follow them to Edinburgh. To these terms Mary in this extremity gave her consent; Bothwell was permitted to ride off the field; and the queen surrendered to the insurgent barons on the conditions specified. Within an hour she found that she was in the hands of her mortal enemies. They conducted her to Edinburgh, where they treated her with brutal indignity; next day she was conveyed a prisoner to Lochleven castle, where by violent threats she was induced to sign three documents, by which she resigned the crown in favour of her son, nominated the earl of Moray regent during the king's minority, and appointed a temporary regency to act until Moray returned from the continent. The coronation of James, and the arrival of Moray, and his assumption of the regency speedily followed.—(See MORAY, EARL OF.) But he had not been many months in possession of this office, when Mary escaped (May 2d, 1568) from Lochleven, and took refuge in the fortress of Hamilton. A strong body of the nobles immediately flocked to her standard, and she soon found herself at the head of six thousand men determined to restore her authority. She was anxious to wait for additional reinforcements, but was hurried into an engagement with the regent at Langside, near Glasgow, as she was on her march to Dumbarton. Her army was completely defeated, and she fled from the field to Dundrennan, a distance of sixty miles, before she drew bridle. Next day in opposition to the remonstrances of her friends, she resolved to throw herself on the protection of Elizabeth, and crossing the Solway, proceeded through Cockermouth to Carlisle.

The rash and unwise resolution of Mary to seek refuge in the dominions of her rival, was destined to exercise the most disastrous influence on her future career. Elizabeth was at first somewhat at a loss what course to pursue. She might have reinstated Mary on the Scottish throne, or have granted her an asylum in England, or have permitted her freely to retire to France. But in her opinion all these three courses were fraught with danger to herself and to the security of her throne. She, therefore, in keeping with her usual selfish policy, but in violation of the principles both of justice and humanity, resolved to detain Mary a prisoner in England. It was necessary, however, to find a pretext for this unjust and ungenerous procedure; and by a series of unprincipled intrigues and artifices Mary was induced to submit her cause to the arbitration of her crafty rival; and the Scottish regent, in compliance with the summons of Elizabeth, but with undisguised reluctance, brought forward his charges against his sister before a commission which was held first at York and afterwards at Hampton Court, and attempted to substantiate them by letters addressed to Bothwell, which he affirmed to be in the handwriting of Mary, and conclusive, as he contended, of her guilt. It is admitted by the friends of the queen that though she denounced these letters as forgeries, some of the steps taken by her are suspicious or inexplicable; and indeed it is difficult, if not impossible, to reconcile her conduct throughout these proceedings with the belief of her entire innocence of the charges brought against her. Elizabeth repeatedly proposed that Mary should abdicate her throne; but this she peremptorily refused to do. In the end, after an investigation which lasted five months, the conference terminated without any definite decision in favour of either party; and the only result was to afford the English queen a pretext for keeping her unfortunate rival in captivity. In the following year, 1569, an intrigue was entered into by many influential English nobles for the restoration of the Scottish queen to liberty, and her marriage to the duke of Norfolk, which ultimately brought that nobleman to the block, and greatly increased the jealousy of Elizabeth and the rigour of Mary's captivity. The remainder of her long

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imprisonment in England was little else than a succession of abortive intrigues for the recovery of her freedom and her crown, exciting the hopes of the unhappy princess only to blast them. Her party in Scotland was in the end completely crushed by Regent Morton; and the surrender of Edinburgh castle, together with the death of Kirkcaldy of Grange and Maitland of Lethington, terminated the struggle of her partisans to replace her upon the throne. It soon became evident that her existence, even though a captive, was a source of danger to the security of Elizabeth's throne and the tranquillity of the country. The Roman catholic party regarded her as the rightful heir of the English crown, and various plots were entered into by them for the purpose of dethroning Elizabeth, and transferring the throne to her rival. These intrigues, however, were all discovered by the penetration and activity of the English ministers; and they and their royal mistress were utterly unscrupulous in the means they employed to protect the kingdom. In 1572 the English envoy was instructed by Elizabeth herself and her two ministers, Leicester and Burleigh, to propose to the earls of Mar and Morton that Mary should be delivered up to them, in order that she might be immediately put to death; and it was only in consequence of the parsimony of Elizabeth, which made her regard as exorbitant the demands made by Morton of money for himself and pensions to his friends as the reward of this service, that this base and cold-blooded plot was not carried into effect. At last, in 1586, the Scottish queen having been accused of being an accomplice in the conspiracy of Babington, the object of which was the assassination of Elizabeth and the restoration of the Roman catholic religion, was brought to trial before a commission presided over by the lord chancellor (5th October), found guilty, and condemned to death. Mary defended herself with great courage and ability; and, though friendless and unaided by counsel, exposed with spirit and skill the gross illegality and injustice of the charges brought against her. Elizabeth affected great reluctance to carry the sentence into execution. She attempted to throw upon her ministers the responsibility of the deed, which, however, knowing well her treacherous character, they peremptorily refused to accept; and she even made an atrocious attempt to induce Mary's keeper, Sir Amias Paulet, to despatch his prisoner secretly. In the end, finding no other way of at once gratifying her vindictive hatred and carrying out her policy, she signed the warrant for Mary's execution, which was carried into effect on the 7th of February, 1587.—(See DAVISON, WILLIAM) "The meekness with which she received the intimation of her sentence, and the fortitude with which she suffered, formed a striking contrast to the despair and agony which not long afterwards darkened the death-bed of the English queen."

Mary Stewart was undoubtedly a very remarkable woman. The extraordinary vicissitudes of her life, her protracted and cruel captivity, and her tragical death, have rendered her life an object of deep and romantic interest to all succeeding ages. In the opinion of her contemporaries she was the most beautiful woman of her day; and the loveliness of her face and elegance of form, combined with her quick though restless intellect, her lively imagination, generous but excitable temperament, indomitable courage, polished and insinuating manners, and varied and extensive accomplishments, have been eulogized alike by her friends and her enemies. Her moral character was unfortunately not equal to her intellectual endowments. She was hasty in temper, imperious, self-willed, and vindictive; rash and imprudent in her intimacies; and sudden, violent, and immoderate in her attachments. The question of her guilt or innocence in regard to her foreknowledge or approval of her husband's murder, has been the subject of an apparently interminable controversy, in which many devoted admirers have eagerly espoused her cause. But no candid writer can deny that she was guilty of grave errors, if not of foul crimes. Her early training at the licentious court of France, and the difficult position she occupied in her own country, may no doubt be pleaded in extenuation of her conduct; but her misfortunes may to a great extent be traced directly to her own follies and faults. This unhappy princess perished in the forty-fifth year of her age, and in the nineteenth of her captivity.—J. T.

MARY OF AUSTRIA, daughter of Philip I. of Spain, was married in 1521 to Louis, king of Hungary and Bohemia. A few years later, these countries were invaded by the Turks under Solymán the Magnificent; Louis took the field against them, and fell at the battle of Mohacs in 1526. Ferdinand, one of Mary's

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brothers, then took possession of the crown in right of his wife, the sister of the deceased monarch. The widowed princess, however, received an equivalent from her other brother, Charles V., who committed to her the government of the Netherlands—a trust which she discharged for many years with great ability. Threatened by the Danes, disturbed by the intrusion of the anabaptists of Munster, and required to co-operate against Henri II. of France, she maintained her authority, and materially aided the interests of Charles. The names of "Diana" and the "Mother of the camp" were given to her, on account of her fondness for the chase and her military prowess; but she had also the tastes which made her a friend of the protestants and a patroness of literature. On the abdication of Charles in 1555 she retired into Spain, and died there three years afterwards, at the age of fifty five.—W. B.

MARY OF BURGUNDY, daughter and heiress of Charles le Temeraire, duke of Burgundy, was born at Brussels in 1457. The negotiations betwixt her father and the Emperor Frederick III. at Treves, included her betrothal to Maximilian the son of Frederick. But the conference terminated abruptly; and though the proposed union was again mooted, when the emperor and the duke entered into a new treaty at Neuss, it was still undetermined at the death of Charles, who perished in the battle of Nanci in 1477. The prospect of the heritage which then descended to his daughter, combined with the fame of her beauty and accomplishments, had previously attracted proposals of marriage from two other noble suitors—the Duc de Berri, brother of the French king; and Nicholas, duke of Calabria. But the troubles which followed her succession to the Burgundian dominions changed for a time the aspect of her affairs. A spirit of disaffection began to manifest itself among her subjects; Louis XI. of France laid claim to the duchy, and invaded it with a powerful army; her councillors, Hugonet and D'Humbercourt, were missioned to treat with him, and returned to find her under restraint at Ghent, where they were slain in spite of her entreaties and tears, by the revolted burghers. Louis professed a wish that she should become the wife of the dauphin, who was then an infant. But the people of Ghent resolutely resisted him; and Adolph of Guelders, in the hope of gaining the hand of the duchess, took the field on her behalf at the head of a Flemish army. After the defeat and death of this prince at Doornik, she was strongly urged to wed the heir of the duke of Cleves; while the suit of Earl Rivers, brother-in-law of Edward IV., opened up an alternative which promised aid from England. Her affections, however, turned to Maximilian; for though they had probably never met, she had heard the praise of his abilities and address from the lips of her father, and the former negotiations for their betrothal had led to an interchange of gifts betwixt them. Accordingly when these tokens were presented to her by the elector of Metz, who came with other noble envoys to renew the proposals of alliance in the name of the emperor, she decided in favour of Maximilian. Her influence over her subjects also was still sufficient to procure their concurrence; and the marriage took place before the first year of her accession to the duchy had expired. The union yielded great political advantages, as well as much personal happiness to Mary; but it was of short duration. By a fall from her horse whilst hunting, she sustained a serious injury, which delicacy prompted her to conceal; and its effects proved fatal. She died in 1482, leaving two children—Philip, who is known as Philip I. of Spain; and Margaret (see MARGARET OF AUSTRIA).—W. B.

MARY OF GUISE, Queen of James V. and Regent of Scotland, was the daughter of Claude, duke of Guise. She was married in 1534 to Louis II. of Orleans, duke of Longueville; and having been left a widow, she became in 1538 the second wife of James V. of Scotland, to whom she bore three children, only one of whom, the celebrated Queen Mary, survived to maturity. On the death of her husband in 1542, Mary joined the party of the primate, Cardinal Beaton, and covertly assisted that astute prelate in his opposition to the alliance with England. By alternate bribes and threats, her daughter, affianced by her to the French dauphin, was induced in 1544 to surrender the regency on receiving the duchy of Chatelherault and a liberal pension from France; and Mary of Lorraine, with the consent of the Scottish Estates, was immediately invested with the title and authority which she had abdicated. The estrangement between the regent and the nobles, commencing with her bestowal of several important offices of state upon Frenchmen, greatly

increased after the marriage of the young queen to the dauphin and the accession of the young couple to the throne of France. Her confidence was now placed exclusively in her fellow-countrymen. Her altered treatment, too, of the reformed party widened the breach, and soon rendered it incurable. At the instigation of the priests, the regent attempted by severe measures to stem the tide of insubordination. Knox was obliged to take refuge in Geneva from the storm which was about to burst upon him, and a number of other ministers were summoned by the regent to appear before her, and give an account of their conduct. On the other hand, the barons and gentry who had embraced the protestant faith drew up, in 1557, the memorable national covenant, and formed themselves into an association for their mutual protection. In 1559, however, she ratified the decisions of a synod of bishops, condemning all the innovations which had been introduced from time to time into Scotland, and requiring the complete restoration of religious uniformity. The people immediately rose in tumult and pulled down the monasteries, and destroyed the monuments of the old faith, and the lords of the congregation took up arms and gained possession of Edinburgh and most of the other large towns in the kingdom. The regent, on the other hand, having received reinforcements from France, fortified and garrisoned Leith, reduced the confederates to great straits, and compelled them to abandon the capital. Noways discouraged, however, the lords of the congregation took the bold step of deposing the regent from her office; and having received from Elizabeth of England the assistance of a fleet and army, they laid siege to Leith with the view of compelling the French troops to evacuate the kingdom. In the midst of these hostilities Mary, overwhelmed by fatigue and anxiety, fell mortally ill. In a most affecting interview with the leaders of the protestant party, she expressed her regret that she had been compelled to obey the orders she had received from France, advised them to send away both the French and English troops, and exhorted them to maintain their national independence. She died on the 11th of June, 1550, in the forty-fifth year of her age, and, says Archbishop Spottiswood, "ended her life most christianly." Mary possessed excellent natural talents, and a gentle and humane disposition. Her capacity for government was undoubtedly great, and if she had been allowed to follow the dictates of her own sound judgment, the close of her reign, like its commencement, would have secured for her the confidence of the nobility and the affections of the people.—J. T.

MARY DE MEDICIS, wife of Henry IV. of France, was born at Florence on 26th April, 1573, being the daughter of Francis I., grand duke of Tuscany. She was educated by her aunt, Christine of Lorraine. Though her intellect was quick and cultivated, she was deficient in force and depth of character. Weak and yielding with her favourites, she was vindictive and tyrannical to those who displeased her. Though not very beautiful, her portraits represent her with regular features, fine eyes, and an imposing demeanour. Henry did not choose her for his wife from any personal inclination, as he wished to marry Gabrielle D'Estrées, and for that purpose sought the pope's sanction to a divorce from Marguerite de Valois. Sully opposed the marriage with Gabrielle, and held out as the reward of the pope's complaisance in the matter of the divorce, a prospect of making his relative, Marie de Medicis, queen of France. The sudden death of Gabrielle hastened these negotiations, and the marriage of Henry and Marie was celebrated by proxy at Florence, on the 5th of October, 1600, with extraordinary pomp. The new queen's voyage to France was no less splendid than her marriage ceremony. But her husband's heart was already engaged to another mistress. Three weeks after the death of the beloved Gabrielle, the king had chosen her successor in Mademoiselle D'Entragues, afterwards Marquise de Verneuil. On reaching France Marie proceeded in great state from Marseilles to Lyons, and there had to wait for the arrival of the king, then engaged in a war with France. The first interview was disappointing. His majesty entered the queen's apartment about midnight very unceremoniously, wearing his boots and spurs. The haughty pomp-loving queen, unable to speak French, and with stiff Spanish manners, had grown fatter than she was when the portrait that beguiled him had been taken. Although in public he expressed himself as highly gratified by the union, he quitted his bride on the second day after his marriage, and on his way to Paris spent three days at Verneuil, the residence of his mistress. Marie was not of a temper to brook slights and insults of this



kind. Differences soon arose between the royal pair. The king, resolute in the indulgence of his pleasures as in everything else, gave his mistress apartments in the Louvre, where the queen became a personage of secondary importance. The birth of a dauphin saved Marie from a divorce. She took part in political intrigues, acting as a partisan of Spain. On the 20th March, 1610, she was named regent, with a council, during the war then about to begin. On the 13th May she was crowned at St. Denis; the day following Henry was assassinated by Ravallac, and Marie was proclaimed regent during the minority of her son, Louis XIII. "The policy of the state," says Michelet, "was immediately reversed like a glove." Although Sully remained minister for a few months longer, the Spanish party under Concini, Epemon, and others, in secret council ruled Marie and the nation. The double Spanish marriage in 1612 of Louis XIII. to Anne of Austria, and Elizabeth of France to the Infant Philip, excited great alarm among the French protestants who, during Marie's regency, which lasted four years, were frequently on the point of re-commencing a civil war. Condé, as the head of the Huguenot party, demanded the suppression of the treaty for the Spanish marriages. The queen ably defended her conduct, but agreed to the treaty of Sainte Menchould in 1614, by which the protestant chiefs were bribed into temporary submission. The troubles broke out again the following year while Marie still held the reins of power, although her son had been declared of age. Large sums of money were distributed among the discontented nobles, but no settlement of the kingdom seemed possible while the favourite Concini governed the queen. He was murdered on the 24th of April, 1617, and the young king asserted his intention of ruling the kingdom himself. Marie obtained permission to retire to Blois, where she was kept in strict surveillance, from which she escaped in February, 1619, through a window of the castle, and fled with Epemon to Angoulême. Marie once more assumed a position conformable to her rank. Her favourite Luynes, however, caused great discontent in the provinces which remained under her control. A revolt ensued, which was promptly suppressed by the king. Luynes' death restored Marie to favour, and to her place at the council board, where she conducted business with unexpected vigour and intelligence—due to the influence of the master mind of Richelieu, whom she had taken into her confidence. Her confidence was turned into passionate hatred when, in the course of time, she discovered that the man whom she had made cardinal and minister of state, was resolved to rule without her. She intrigued for his overthrow in vain. The king gave her up, and in 1631 she was fixed at Compiègne in a species of honourable confinement. In July of that year she escaped into the Low Countries, and settling at Brussels, waged a war of pamphlets, intrigues, and plots against the cardinal. In 1638 she left Brussels for Holland, whence she proceeded to England, where her daughter Henrietta Maria was queen. Quitting England in 1641, the royal exile took refuge at Cologne, and died there in the month of June, 1642. Her remains were carried to St. Denis for interment.—R. H.

MARY TUDOR, Queen of France, was the youngest daughter of Henry VII. of England, and was born in 1497. To the warm temperament of her race she added great personal beauty, and was the object of a deep attachment on the part of Charles Brandon, whom Henry VIII. created duke of Suffolk. The marriage of the loving pair was, however, interrupted by a treaty of peace with France, by which Mary became the wife of King Louis XII. with a dowry of four hundred thousand crowns, on the 9th of October, 1514. The health of Louis soon gave way, and Mary was left a widow in 1515. Three months later, returning to her old love, she was married to Suffolk. One of her daughters by him became the mother of the unfortunate Lady Jane Grey.—R. H.

MASACCIO, TOMMASO GUIDI, commonly called Masaccio, that is to say, Tommasaccio, from his slovenly habits, was born at Castel San Giovanni in the upper Val D'Arno in 1402. Very little of his education is known; but he is supposed to have been the pupil of Masolino da Panicale, a distinguished painter of Florence, who was engaged, about 1422 and following years, in decorating with frescoes the Brancacci chapel in the church of the Carmine in that city. Masolino was tempted about 1424-25 to accept some engagement in Hungary, and he left the Brancacci chapel unfinished. Masaccio was employed to complete the chapel, and though still but a youth in 1425 when he commenced his series of frescoes, he produced in the years 1425-27

the most remarkable works of painting, and in several respects the most excellent that had appeared up to that time. The compositions of Masaccio in this chapel are—"The Expulsion from Paradise;" "The Tribute-money;" "St. Peter Baptizing;" a part of "The Apostles restoring a Youth to Life"—this was finished about fifty years later by Filippino Lippi; "The Death of Ananias;" "The Deformed cured by the Shadow of St. Peter;" and possibly the fresco of "St. Paul visiting St. Peter in Prison," universally attributed to Masaccio till lately, but now by some modern critics confidently assigned to Filippino Lippi. It is this last composition that contains the celebrated figure of St. Paul, which was afterwards adopted by Raphael in his famous cartoon of "Paul preaching at Athens;" and this circumstance necessarily added much to the glory of Masaccio, a glory, however, which now devolves in some degree upon Filippino Lippi, though the assumed later period of the production of the figure, necessarily diminishes its relative merit. Masaccio painted also, in Santa Maria Novella, a fresco of the Trinity, with the Virgin Mary, John the Evangelist, and the donors in adoration, which has been only recently recovered and restored to light; it was executed before the works of the Brancacci chapel. In 1427 for reasons not explained, but either for purposes of study or by command of the pope, Martin V., Masaccio went to Rome, leaving the fresco of the "Resuscitation of a Boy" only half finished. Here, according to tradition, he painted in fresco a Crucifixion, and some scenes from the life of St. Catherine, in the church of San Clemente; but, as these works are inferior to those of the Brancacci chapel, his share in them is supposed to have been limited to the furnishing the cartoons only. In Rome Masaccio suddenly died, either late in 1428 or early in 1429, although he was then only twenty-six years of age; and a report was circulated in Florence that he died by poison. Such is the simple story of Masaccio's short life, yet, short as it was, he was unquestionably one of the great pioneers of modern art; he was one of the very first to paint men and things as they really appear. What Donatello did for sculpture, Masaccio did for painting; he forsook traditional art for the exact study of nature, giving individuality of expression to his heads, and natural ease to his figures and draperies; he was thus the first to open the paths to what is termed naturalism in modern art. The style of art established by him experienced no material change for nearly two generations, or until the appearance of Leonardo da Vinci and Michelangelo. The Brancacci chapel was till the time of Raphael, nearly a century, the chief school of painting of all the great artists of Rome and of Florence, next excepting Michelangelo and Raphael themselves. Its frescoes have been engraved by Lasinio; and some of the heads by Thomas Patch. The National gallery possesses an interesting and well-painted head, said to be the portrait of Masaccio, by himself; but the probability is rather that it is the portrait of Filippino Lippi, by himself. For full authorities relating to the facts of Masaccio's life, see the *National Gallery Descriptive Catalogue*, 34th edition, 1862.—R. N. W.

MASANIELLO (in full, TOMMASO ANIELLO), a revolutionary leader, was born about 1623 at Amalfi, where he was a fisherman, and afterwards came to Naples, and set up in the same trade. Handsome, spirited, straightforward, and helpful, he became remarkably popular among his own class. The kingdom of Naples was at this time a Spanish dependency, governed by a viceroy, the duke of Arcos. Grinding oppression had reduced the country to the lowest ebb. The viceroy, to turn into money a gift voted by the states, had mortgaged it to some merchants, and assigned them a duty upon fruit for payment—a duty peculiarly odious to the common people. Masaniello, who not only felt with them, but bore a grudge to the administration for having lately imprisoned his wife for smuggling a little meal, concerted a tumult; but, before this came to effect, a spontaneous collision on account of the tax ensued between the people and the tax-gatherers. This was on the 7th July, 1647, when Masaniello was about twenty-four years of age. He made himself prominent in the movement from the first, and upon the flight of the viceroy from his palace to a convent, became by the popular favour almost the absolute master of the city and its inhabitants. Up to the 13th July inclusive, Masaniello showed singular vigilance, good sense, and disinterestedness in this giddy elevation. The tax-offices were demolished, and some noblemen's houses gutted by fire, without any pillaging; and after some attempts by the viceroy, aided by some nobles, to over-reach the popular nego-



tiators and assassinate Masaniello, several nobles and others were slaughtered, and their houses burned. The people, however, were in the main only standing up for their rights. Their demand was, not for an overthrow of the existing government, but for the observance of a charter granted by Charles V., whereby no tax could be imposed upon the kingdom without the sovereign's express authority. On the 13th an accommodation to this effect was ratified between the viceroy and Masaniello, as captain-general of the people; and the latter, declining a rich jewelled collar, returned on foot to his mean dwelling, and seems even to have prepared for resuming his ordinary business. On the 14th July he again visited the viceroy. From this day he became truly frantic; a phenomenon which popular suspicion ascribed to some foul practice of the duke, but which, as far as evidence goes, was simple insanity, not perhaps very surprising under the circumstances, yet strangely sudden and calamitous. He indulged in absurd acts of arrogance and ostentation, directly alien from his previous conduct, and issued orders of atrocious violence. Potentates and people were now equally against him. On the 16th July four men entered a convent where he was staying, and shot him dead. His head was cut off, and his body thrown into the sewer; yet next day a complete revulsion of popular feeling took place, and a most magnificent funeral was given to his remains. The revolt did not die out with its hero, but led to a long series of important events.—W. M. R.

MASERES, FRANCIS, a distinguished English mathematician and lawyer, was born in London on the 15th of December, 1731, and died at Reigate in May, 1824. He was the grandson of an officer of the French guard, who being a protestant, had fled to Holland on the revocation of the edict of Nantes, and entered the service of the prince of Orange, afterwards William III. Francis Maseres studied science and literature with high distinction at Clare Hall, in the university of Cambridge; he then applied himself to the study of law, and was called to the bar. About 1763 he was appointed attorney-general of Lower Canada, which office he held till 1770. He returned to England by way of Boston and New York, and having made himself acquainted with the nature and causes of the discontent which prevailed there against the British government, he published a work called "The Canadian Freeholder," in which he strongly urged the necessity of adopting moderate and conciliatory measures towards the American colonists. In 1773 he was appointed censor baron of the exchequer, and in 1779 recorder of the city of London, which office he held for forty-two years. He wrote various economical and political treatises, in which he advocated schemes for constitutional reform, and for the improvement of the condition of the working-classes. His most important mathematical work was a dissertation "On the Negative Sign in Algebra," in which he very justly found fault with the paradoxical manner in which most of the mathematicians before his time had explained the meaning of that sign; but committed the error of rejecting many of the true results at which they had arrived by the use of that sign, notwithstanding such defective explanations. The work nevertheless had a good effect, by compelling subsequent mathematical writers to interpret negative and imaginary symbols in a clear and logical manner. He edited and published new editions of many valuable works; of these the most important is entitled "Scriptores Logarithmici," being a collection of the writings of authors on the subject of logarithms.—W. J. M. R.

MASHAM, MRS. ABIGAIL, was the daughter of Mr. Hill, a Turkey merchant, residing in the city of London. Her mother was sister to Richard Jennings, the father of Sarah, duchess of Marlborough. By unfortunate speculations Mr. Hill lost his fortune, and left his widow and children in distress. Abigail was compelled to seek a livelihood in service, and became waiting woman to Lady Rivers of Chaffers, Kent. Her mother had recourse to the powerful assistance of her relative, Lady Churchill, who took charge of one of her boys, and rendered other needful succours to the family. A vacancy occurring in the household of Princess Anne, Abigail Hill was, at the instigation of her protectress, appointed bed-chamber woman to the princess. The great Sarah had not the faintest suspicion that her meek and modest poor relation could ever be anything but a humble and trustworthy dependent on herself. When Anne became queen, Harley, who was intriguing for the overthrow of Marlborough, and was in some way related to Mr. Hill, made use of Abigail to gain access to the queen. Finding she was in love with a page named Masham, who did not care for her, the politician employed

a courtier to whisper hopes of fortune in the young man's ear. The queen was made confidant in the love affair, to the exclusion of the duchess of Marlborough, who felt that she had been supplanted in the queen's favour, when she learnt in 1707 that Abigail had been secretly married to Masham in Dr. Arbuthnot's apartments. Mrs. Masham's further history, her intrigues with Harley for the fall of Marlborough and the whigs, her quarrel with Harley, and intrigues with Bolingbroke are to be found in the annals of Queen Anne's reign. Her influence was on the decline in the last years of the queen, who demurred to making Masham a peer, on the ground that Abigail suited her better as a servant than she would as a great lady. The peerage, however, was granted in 1711. On the death of the queen, Lord and Lady Masham withdrew from court. Lady Masham died 6th December, 1734. Her character has been variously described. Swift speaks of her as possessing many sterling qualities, rarely found at court. Lord Dartmouth says she was mean, vulgar, and ill-tempered.—R. H.

MASHAM or MARSAM, DAMARIS, the friend of Newton and of Locke, the second wife of Sir Francis Masham of Oates, was the daughter of Dr. Ralph Cudworth, and was born at Cambridge in 1658. Her knowledge was varied and extensive, and she published one religious work on the love of God, and another on a Christian life. Died in 1708.—D. W. R.

MASINISSA, King of the Massylians in Numidia, born about 239 B.C., held a command in the Carthaginian army in Spain under Hasdrubal, the son of Gisco, whose daughter Sophonisba had been promised to him in marriage. During his absence his betrothed was given by the Carthaginians to Syphax, king of a neighbouring Numidian tribe, whose alliance against Rome could only be secured on that condition. This act alienated Masinissa from their cause; and after a series of ineffectual efforts to wrest the Massylian sceptre from his cousin Lucumaces, who was supported by Syphax, he repaid the Romans for the release of his nephew, Mivissa, by joining the standard of Scipio, 203 B.C. The efficient services which he rendered to that general in the course of the war, and particularly at the battle of Zama, were rewarded with the restoration of his hereditary dominions; and the addition of the kingdom of Syphax made him sole sovereign of Numidia. He continued a firm ally of the Romans, and had taken the field to assist them in the third Punic war, when he died, 150 B.C., leaving three sons, Micipsa, Gulussa, and Mastanabal.—W. B.

MASKELYNE, NEVIL, D.D., Astronomer-royal of England, was born in London on the 6th October, 1732. He received his education at Westminster and Trinity college, Cambridge, where he took the degree of B.A. in 1754. His attention was turned to astronomy by the great total eclipse of 1748. He took orders in 1755, but it does not appear that he ever held any living in the church. Having made the acquaintance of Dr. Bradley he devoted himself to the study of astronomy, and assisted that eminent observer in computing his Tables of Refraction. In the year 1761 an opportunity presented itself for showing his astronomical acquirements. The approaching transit of Venus on the 6th November, excited a deep interest throughout Europe, and the British government sent Dr. Maskelyne to St. Helena to observe it, with the view of determining the parallax of the sun, but cloudy weather interfered with his observations. In 1764 he was sent by the admiralty to Barbadoes to ascertain the comparative merits of the sea chronometers, which competed for the prize offered by the government, and upon his report the prize of £20,000 was given to Mr. Harrison. In these two voyages Maskelyne acquired such information respecting the defects in our system of nautical education, and the want of proper tables for assisting the sailor in finding his longitude, that he was led to propose the publication of the *Nautical Almanack*—a work which he superintended from 1767, the first year of its publication, till the time of his death. In 1765 he was appointed to the important office of astronomer-royal, vacant by the death of Dr. Bliss; and in 1772 he undertook the famous expedition to Scotland for the purpose of obtaining a measure of the density of the earth from the deviation of the plumb-line, produced by the attraction of a mountain in Perthshire called Shehallien. With the exception of this journey Maskelyne spent the rest of his life in the Royal Observatory, in which he had the merit of introducing that perfect system of astronomical observations which gradually found its way into the other observatories of Europe. His standard table of thirty-six of the principal fixed stars is



celebrated in the history of astronomy. Dr. Maskelyne died on the 9th February, 1811, leaving behind him a daughter, the mother of Mr. Story Maskelyne, reader of mineralogy in the university of Oxford. Dr. Maskelyne is the author of several papers in the *Philosophical Transactions*, and of the "British Mariner's Guide," published in 1763. He edited the *Lunar Tables of Tobias Mayer of Göttingen*, as improved by Mr. Charles Mason, and he obtained from the board of longitude for the celebrated Euler £300 on account of his lunar tables and theory, and £3000 for the widow of Mayer, whose tables, when compared with the observations of Bradley, gave the moon's place within thirty seconds of the truth. In deciding on the merits of the different chronometers which competed for the great prize for finding the longitude, he gave offence, as might have been expected, to all the candidates. Even Harrison was not pleased with the reward adjudged to him, and Mr. Mudge, junior, the son of another competitor, published a pamphlet charging him with partiality. To this pamphlet the astronomer-royal gave a satisfactory reply, which appeared in 1792. Dr. Maskelyne was succeeded in the office of astronomer-royal by Mr. John Pond.—(See POND).—D. B.

MASO FINIGUERRA. See FINIGUERRA.

MASON, CHARLES, a British astronomer and geodetician, died in Pennsylvania in February, 1787. He was assistant astronomer under Bradley at Greenwich observatory, and was charged by the commissioners of longitude with the duty of testing the accuracy of Mayer's *Lunar Tables* (see MAYER), which he did by a laborious comparison between their results and those of Bradley's observations of the moon during ten years. In 1764 he was sent along with Jeremiah Dixon to America to lay out on the ground a parallel of latitude, as the boundary between Pennsylvania and Maryland; and while there these two geodesicians ascertained the length of an arc of the meridian of about a degree and a half, by direct measurement on the ground with rods, and without the aid of triangulation. This operation and its results are described by Maskelyne in the *Philosophical Transactions* for 1768.—W. J. M. R.

MASON, JOHN, an eminent nonconformist, was born at Dunmow, Essex, in 1706, and was educated in Leicestershire. After filling an engagement as a chaplain and private tutor, he became a minister at Dorking in Surrey, where he continued to reside for seventeen years. In 1745 he published his well-known treatise on "Self-knowledge," which has been translated into many foreign languages, and frequently reprinted in this country, where it still enjoys a certain esteem. In 1751 he published his "Lord's-day Evening Entertainment," containing a course of fifty-two sermons; and amongst his other writings were "The Student and Pastor;" "Fifteen Discourses;" "Christian Morals;" and an essay on elocution. He died in 1763.—W. J. P.

MASON, JOHN MITCHELL, an eloquent American divine, was born at New York 19th March, 1770. His father, the Rev. John Mason, on being licensed and ordained in the Scottish Secession, emigrated to America in 1760, and became a popular preacher in New York. His son, the subject of this notice, after studying in America came over to Edinburgh in 1791, and completed his theological course. During the son's absence the father died; but his father's congregation waited his return, and he was ordained over them by the presbytery of Pennsylvania. He took a high place as a preacher at once, gathering great audiences by the brilliant style of his oratory. Anxious for a supply of ministers to America Mason came over to this country in 1801, preached with prodigious popularity in many parts of Scotland, and delivered also the annual discourse for the London Missionary Society, which was published under the title, "Messiah's Throne." He resigned his pastoral charge in 1810, but another church was speedily erected for him. In 1811 he was appointed provost of Columbia college, and held the office for about five years, resigning it on account of dissensions at the board, the half of which by its constitution were episcopalians. He returned to Europe for the sake of his health in 1816, and travelled on the continent as well as in Britain. He renewed acquaintance with his old friends, and also met with Chalmers, who says of him "he had an eloquence which he had rarely known surpassed." He returned to America in 1817, but soon cerebral disease, the effect of his impassioned eloquence, began to show itself. In February, 1822, his mind suddenly failed in the pulpit, and he retired to the presidency of Dickinson college. Domestic trials fell upon him, and

incipient paralysis showed itself. "My morn," said he, "was joyous, my noon brilliant; but clouds and shadows now rest upon my days." He resigned the presidency in 1824 and returned to New York, where he died 26th December, 1829, in the sixtieth year of his age. Not a few of Mason's sermons are masterpieces, direct in their appeals and glowing in their imagery. He preached the gospel in its majesty. For the last twenty-five years of his life he wrote no discourses, but threw off his fervid thoughts in irregular profusion. He was a man of impulse, but still self-possessed and unembarrassed in his public appearances, in which tones of thunder were often relieved by whispered conversations. It may be added that he broke through the narrowness of his party, and advocated and practised free communion. His works are published in four volumes octavo. A selection of his sermons and orations was published in Edinburgh in 1860, with memoir and introductory essay by Dr. Eadie.—J. E.

MASON, WILLIAM, a poet and satirist of the last century, was a native of Yorkshire, and born in 1725. Proceeding to Cambridge in his eighteenth year, he there formed an enduring friendship with the poet Gray. In 1748 he wrote "Isis," a feeble satire upon Oxford. The tragedy of "Elfrida," composed upon the classic model, was exhibited at Drury Lane in 1753, under the auspices of the elder Colman; but its success did not come up to the author's expectations. In the following year Mason took orders, and was appointed one of the king's chaplains, receiving at the same time from his patron, Lord Holderness, the living of Aston. In 1756 he published four bombastic odes on "Independence," "Memory," "Melancholy," and "The Fall of Tyranny," which were amusingly parodied by Colman and Lloyd in the Odes to Obscurity and Oblivion. In 1759 Mason brought out his tragedy of "Caractacus," which, though defective as an acting play, is considered by Campbell to be superior to the play of Beaumont and Fletcher on the same subject. Gray died in 1771, leaving his papers and a legacy of £500 to Mason, who four years later published the "Memoirs and Letters" of his deceased friend. The plan of this biography was followed by Boswell when writing the life of Johnson, who, however, thought meanly of the memoirs, and described the style as "fit for the second table." Of "Elfrida," he would only allow that it contained "now and then some good imitations of Milton's bad manner." But Johnson could not be just to so energetic a whig as Mason was. His connection with the court, where his political principles were held in abhorrence, was terminated about the year 1780; and in 1782 he published the well-known "Heroic Epistle to Sir W. Chambers," with other satirical pieces in the same style, under the assumed name of Malcolm Macgregor. His talents, if not striking, were various. He wrote, between 1772 and his death, a translation of Dufresnoy on painting, a poem on horticulture, and an essay on English church music. He died in 1797.—T. A.

MASSENA, ANDRÉ, Duke of Rivoli, Prince of Essling, and Marshal of France, was born at Nice on the 6th May, 1758, and died at Paris on the 4th April, 1817. He was an orphan from childhood, and his education was greatly neglected. One of his uncles took him to sea for two voyages, after which he entered as private the royal Italian regiment, in the service of France. He quickly rose to the highest grade possible at a time when the officers were all nobles. He served fourteen years without being able to attain the rank of sub-lieutenant; and, disgusted with the system, he retired to his native town in 1789, and married. Then came the Revolution, and the time when merit might have its chance, as well as birth. He embraced the new principles, joined a battalion of volunteers, became its chief, was remarkable for his activity, intelligence, and knowledge of localities, and in August, 1793, was made general of brigade by the convention. In December he became general of division. The year 1794 was one of active service, in which he appeared at most of the engagements of the south. In 1795 he served under Kellerman. Scherer, who succeeded Kellerman, confided to him the attack on the Austrians at Loano—a service executed with the greatest ability. In 1796 a new general made his appearance to replace Scherer—Bonaparte—and Massena became Bonaparte's principal lieutenant. He commanded the grenadier column which formed the vanguard of the army of Italy. At the head of his grenadiers he forced the passage of the bridge of Lodi, and was the first to enter Milan. Then followed the grand series of victories by which Bonaparte swept northern Italy, including Rivoli and La Favorite, where Massena's divi-



sion in fifty hours fought two great battles at twelve leagues distance and in the dead of winter. No German tactics could stand against Massena's prodigious activity and Massena's grenadiers. He was within twenty-five leagues of Vienna when a truce arrested his triumphal career. Bonaparte named him "l'Enfant chéri de la victoire" (Victory's favourite son), and France accepted and confirmed the title. When he arrived in Paris to secure the ratification of the treaty of Leoben, and bore with him the colours captured from the Austrians, he received a brilliant reception; and it is even said that the directory thought of giving him the chief command of the army of Italy. Bonaparte, however, was not the man to be superseded. In 1798 he was sent to replace Berthier in command of the army of occupation in Rome; but the army supposing that he had taken a share in authorizing the depredations of the French agents, resolutely refused to accept his command. He was therefore compelled to retire till the new war with Austria in 1799 called him again into active service. He was appointed general of the army of Helvetia (Switzerland); but was checked on the Rhine by Hoche, Jourdan, and Bernado. Having repaired to Paris, Massena was made commander-in-chief of the army of Helvetia, the army of the Danube, and the army of the Rhine. In very difficult circumstances he conducted his command with unusual ability; and though greatly overmatched in numbers, he waited patiently till the opposing hosts should commit a military mistake, then pounced upon them like an eagle, and at Zurich, by his skilful combination, secured the defeat of both Austrians and Russians. In fifteen days (September, 1799) he drove a hundred thousand Austro-Russians out of Switzerland, and broke the heart or the temper of the hitherto invincible Suwarrow, who refused to serve longer with the Austrians. Massena's victories saved France, but they did not advance Massena. In less than two months Bonaparte seized the chief power as first consul, and one of his first acts was to deprive the gallant general of his present command. Massena was sent to Italy, to repair the disasters that had befallen the French arms, and there by his defence of Genoa he enabled Bonaparte to gain the battle of Marengo. Although obliged to capitulate, his obstinate defence had occupied an army. The remainder of his life belongs rather to history than biography. In 1803 he was elected a member of the legislature. In 1804 he was made a marshal of the empire, and again went to Italy to conquer Naples for Joseph Bonaparte. In 1807 he commanded the right wing of the French army in Poland. After the peace of Tilsit he was made Duke of Rivoli. In 1808 he lost his left eye in a shooting excursion. In 1809 he commanded the right wing of the army, and opened the way to Vienna, which capitulated. At Wagram, 6th July, 1809, he commanded the left wing, which was there the post of honour. For these services he was made Prince of Essling. In 1810 he went to take the command in Spain, and compelled Wellington to take his position behind the lines of Torres Vedras. Those lines it was impossible for him to force, nor can the slightest stain attach to him on that account. Five months he kept his position before them, and in March, 1811, commenced his retreat. His last battle was that of Fuentes d'Onore. By the emperor's arbitrary orders he was superseded by Marmont. In the Russian campaign he took no part, but commanded the eighth military division at Marseilles. At the restoration his post and rank were secured to him by Louis XVIII., who also granted him letters of "high naturalization," enabling him to take his seat in the chamber of peers. During the Hundred Days he was still faithful to the Bourbons, and took no military part in Napoleon's enterprise. After Waterloo he was appointed to command the national guard of Paris, and to preserve order, but did not escape accusation; which, had he not been able to rebut it successfully, might have brought him, like Ney, to an untimely end. As it was, the vexation and annoyance preyed upon a constitution that had seen such hard service, and he died at the age of fifty-nine, almost, it may be said, a martyr to the ingratitude of his country. He was the first, ablest, and most successful marshal of France. On his tomb in the east cemetery of Paris appears the single word, "Massena."—P. E. D.

\*MASSEY, GERALD, known chiefly as a poet, was born in 1828, near Tring, in Hertfordshire. His father was a humble canal boatswain, and Mr. Massey's childhood and boyhood were spent in hard and scantily-paid manual toil. He went to London in his sixteenth year as an errand-boy, and the love of

reading already developed in him now found ample nutriment. He became a radical and a rhymier, published a little volume of poems, and founded, early in 1849, the *Spirit of Freedom*, a journal written by working men, and breathing of the French revolution of 1848. It was the time of "Christian socialism" and co-operative societies; Mr. Massey became connected with the movement patronized by Messrs. Maurice and Kingsley, and acted for some time as secretary to the Working Tailors' Association. He contributed pretty copiously verses to the defunct *Leader*, which attracted notice by their music, polish, and lyrical feelings. His "Ballad of Babe Christabel, and other Co-operative Poems," published in 1854, reached a fifth edition in 1855. Quitting London for Edinburgh, where he edited a newspaper, Mr. Massey published, during his residence in the modern Athens, "War Waits," and his noticeable poem of "Craigcrook," which have been followed by some other poetical compositions. He lectures occasionally, chiefly on poetical subjects, and has contributed to the *North British Review*.—F. E.

MASSILLON, JEAN BAPTISTE, the famous preacher, was born at Hyères in Provence, 24th June, 1663, his father being a notary of that town. Massillon studied philosophy at Marseilles, and at the age of eighteen entered the congregation of the Oratory. Not long after, he preached for a short time in the small village of Lesignan; but his ambition at this period lay in the direction of a chair of philosophy or theology; and accordingly, after teaching belles-lettres in one or two schools of his order, he became theological professor in the seminary at Vienne. Here, on the death of the archbishop in 1691, Massillon was called upon to deliver a funeral oration. This was the beginning of his fame. The general of his order invited the young preacher to Paris, telling him that it was only in the capital that he could find opportunity for the cultivation and display of his oratorical gifts. Bossuet and Bourdaloue were now full of years and honours; and in the opinion of the general it was no doubt desirable that their successor, though they were both jesuits, should be an Oratorian. Massillon, however, shrank from the temptation thus offered to his ambition, and, refusing to visit Paris, shut himself up in the convent of Sept Fonts. Here he had remained only for a short while when the Oratorians reclaimed him for their seminary of St. Magloire in Paris, where he was instructed to apply himself to the cultivation of pulpit eloquence. In 1698, after having preached occasionally in Paris for a year or two, he was sent to Montpellier to officiate during Lent; and, on his return to Paris in the following year, was appointed Lent preacher in the Oratorian church in St. Honoré Street. The event justified the sanguine expectations of his superiors. Such was the reputation which he instantly secured, that from the pulpit of the Oratorians he passed as Advent preacher to that of the royal chapel at Versailles, Bourdaloue saying of him, "He must increase, but I must decrease." Louis XIV. listened to him with pleasure, and it might have been hoped with profit; for he said to the preacher at the close of his ministrations, "I have heard great orators in my chapel and been much satisfied with them; as for you, every time I have heard you I have been much dissatisfied with myself." The Grand Monarque, however, gave the preacher no more substantial mark of his admiration than this well-turned compliment; and though Massillon appeared a second time at Versailles in 1701, and again in 1704, it was left to the regent to promote him to the episcopate. He was made bishop of Clermont in 1717. The following year he preached before Louis XV., then eight years of age, the ten sermons known as "Le Petit Careme," which according to some critics are decidedly the best, according to others decidedly the feeblest, of his oratorical efforts. In 1719 he was admitted into the Academy. The following year, finally quitting Paris, he retired to his diocese, where he spent the remainder of his life in the faithful discharge of his duties, made more onerous by the neglect of his predecessors. He died on the 28th of September, 1742. It is characteristic of the fame of Massillon that he was a special favourite with Voltaire. The spirit of the eighteenth century—restless, inquisitive, sceptical—was that with which the athletic genius of Massillon chiefly wrestled. For his age he was the philosopher of the pulpit, presaging in his sermons, at the same time that he denounced, the philosophy of the encyclopedists. With the stately oratory and the stern dogma of Bourdaloue such a mind as Voltaire's was incapable of feeling sympathy; but in the charming diction, the rare mastery of the secrets of the human heart, the artful yet powerful



appeals to reason which characterize the sermons of Massillon, Voltaire found abundant intellectual recreation; while many another reader then and since has felt that, in addressing himself primarily to the intellect, the great preacher by no means neglected the conscience of his hearers. His whole works were collected by his nephew, Joseph Massillon, in 1745-48. They have since been frequently reprinted.

MASSINGER, PHILIP, the dramatist, was born in 1584. His father was a gentleman in the service of Henry earl of Pembroke, and the younger Massinger seems to have been brought up in the family of that nobleman. At the age of eighteen he was sent to Oxford, and about four years later removed to London, where he found employment as a writer for the stage. In this occupation he seems to have passed the remainder of his life. Very little more is known about him, except that he suffered much from poverty. It has been conjectured that he became a Roman catholic; but of this there is no evidence. He died in London at the age of fifty-six, and was buried as a stranger. The titles of thirty-seven of his plays are known to us, of which eighteen are still extant. In a few of them he is supposed to have been assisted by other authors, as by Decker in the "Virgin-Martyr," and by Middleton and Rowley in the "Old Law." The first critical edition of his works is that by Gifford, 1805—second edition, 1813. This contains some valuable notes. A useful edition is that by Hartley Coleridge, Moxon, 1839. The groundwork of Massinger's stories is commonly taken from some forgotten French or Italian novelist; but the admirable conduct of the plot—one of his great merits—is certainly his own. Five of his dramas belong to the class of tragedies, according to the common classification, i.e., they are concluded in death; the rest may be considered as tragi-comedies, being raised by the depth of the interest or the weight of the characters from the region of pure comedy. Usually he intermixes grave and comic scenes after the manner of his contemporaries. His versification, though much less musical than that of Shakspeare, is excellent of its kind. He was a good scholar, and his writings contain frequent allusions to the classics, but are in general free from the cumbrous and pedantic ostentation of Ben Jonson. He was not a poet of high imagination, and his plays are more remarkable for the excellence of their form and execution than for creative genius. Like Beaumont and Fletcher, he commonly derives the main interest of his plot from a love story; and the range of human passion is therefore much more limited than in Shakspeare. His greatest fault is perhaps a want of comic power, which unhappily leads him too often to substitute coarse buffoonery for wit, and dull ribaldry for genuine humour. "The most striking excellence of Massinger," says Mr. Hallam, "is his conception of character; and in this I must incline to place him above Fletcher, and, if I may venture to say so, even above Jonson. He is free from the hard outline of the one and the negligent looseness of the other. As a tragic writer he appears to me second only to Shakspeare; in the higher comedy I can hardly think him inferior to Jonson." Two of Massinger's plays are still occasionally acted—the "City Madam," and the "New way to pay old debts"—principally on account of the scope which the part of *Luke* in the former, and *Oerreach* in the latter, affords to a first-rate actor.—G.

MASSOUDI, otherwise ABOL HASSAN ALI, was a celebrated Arabian writer of the tenth century. His surname had been religiously preserved in the family as being derived from an ancestor named Masoud, whose eldest son had accompanied the prophet in his flight, and had served him faithfully and zealously. Massoudi was born at Bagdad about the end of the ninth century. He spent the greater part of his life in travelling through the then vast extent of Mussulman dominion. To describe the length of his journeys he applies to himself the words of an Arab poet who says, "I have gone so far towards the setting sun that I have forgotten his rising;" and again, "I have gone so far to the east that I have forgotten the name of the west." Few were the countries between China and Spain that he did not visit. In 915 he was at Bassora; after visiting the ancient Persepolis and other towns he embarked for India. In 926 he is found to have been in Palestine; in 943 at Antioch. In 945 he was residing at Damascus; and eleven years afterwards he died in Egypt in 957. No Arabian writer up to his day had done so much to enlighten his countrymen and co-religionists on the habits, character, and learning of foreign nations. His knowledge was evidently more various than profound; and what

he narrates was gathered from hearsay, not from the study of books. His principal work was a kind of encyclopædia, entitled "Akhbar-al-zaman" (Memoirs of the time), of which the abridgement executed by himself is still extant, under the title of "Moroudj-al-dzeheb" (Meadows of gold). The first part of the work consists of a geographical description of the globe and its various regions; the second part, which is much larger, contains a narrative of historical events from the time of Mahomet to the end of the ninth century. A translation of the work by Dr. Sprenger was printed in quarto, 1841, by the Society of the Oriental Translation Fund, under the title of "El Masudi's Historical Encyclopædia." In the imperial library at Paris there is another work by this author entitled "The Book of Warning," being a collection of his observations on history, geography, and science.—R. H.

MATHER was the name of a family which produced four ministers of the gospel, still remembered in English and American history:—

RICHARD MATHER was a native of Lowton in Lancashire. He studied at Brazenose college, Oxford, and entered the English church; but was suspended for nonconformity in 1633. Two years later, having emigrated to New England, he became pastor of a congregation at Dorchester, to which he continued to minister till his death in 1669.

SAMUEL MATHER, eldest son of the preceding, was born in Lancashire in 1626; he accompanied his father to America, and studied at Harvard college. Returning to England in 1650, he completed his education at Oxford and Cambridge, became chaplain to Magdalen college, and after officiating a few years at Leith he went with Henry Cromwell to Ireland, where he attained popularity as a preacher. He was suspended after the Restoration, and died in 1671. A posthumous volume of his sermons on the Old Testament types had an extensive circulation.

INCREASE MATHER, a younger son of Richard, was born at Dorchester in 1639, and educated at Harvard college, where he took his degree with honours at the age of seventeen. He afterwards visited England, studied at Trinity college, Dublin, and became chaplain to the governor of Guernsey in 1659. On his return to America he was elected pastor of the north church in Boston; the presidency of Harvard college was conferred upon him in 1684; and he had subsequently the honour of obtaining the first doctorship in divinity which it bestowed. In a state of society which gave the clergy so much weight in civil affairs, a man of his ability and learning easily acquired great political influence; and when Charles II. attempted to deprive the colony of its charter, he took a prominent part in the public meeting of his townsmen, which passed a resolution against the surrender of their privileges. He was also appointed to carry their remonstrance to England; and after the proclamation of liberty of conscience in the following year, he presented at court the addresses of thanks sent by churches in the colony. He did not return to America till after the Revolution, and had the satisfaction of carrying with him the new charter granted by William III. The number of his publications came little short of a hundred. He died in 1723.

COTTON MATHER, son of the preceding, was born in Boston in 1663. He entered Harvard college at the age of twelve, having already acquired considerable familiarity with the Latin and Greek languages. Four years later he took his first degree, and before he had passed his twentieth year he had been ordained as his father's colleague in the pastorate, having conquered an impediment in his speech which threatened to exclude him from the pulpit. Like his father, he took a prominent part in the political affairs of the colony, prosecuting at the same time those varied studies and incessant labours of the pen, which made him one of the most accomplished linguists and voluminous authors of that age. He was distinguished also by his active benevolence; many charitable schemes were originated by him, and his native city owed to him the introduction of the practice of inoculation. But his keen advocacy of the judicial procedure which brought so large a number of persons to death or imprisonment in New England on a charge of witchcraft, and the views which he maintained on demoniacal possession in such works as his "Remarkable Providences" and his "Wonders of the Invisible World," though they were common errors of the age, have cast a shadow of superstition and fanaticism on his piety. Of his other writings, which exceeded the number of three hundred, his "Essays to do Good" is the best known; but



his genius and learning appear more distinctly in his "Ecclesiastical History of New England," and his "Curiosa Americana." The university of Glasgow conferred upon him the degree of D.D., and in 1714 he was elected a fellow of the Royal Society of London. His death took place in 1728.—W. B.

MATHEW, THEOBALD, was born at Thomastown, county of Tipperary, on the 10th of October, 1790. Losing both his parents at an early age, he was placed by a relative, Lady Elizabeth Mathew, under the tuition of the Rev. D. O'Donnell, a parish priest. At the age of thirteen he was sent to a school at Limerick, whence in 1810 he proceeded to Maynooth. In 1814 he was ordained priest in Dublin. Cork became the scene of his first active charities among the poor, to whom he acted as counsellor, physician, banker, and friend. The direst obstacle to all his efforts for the improvement of the lowest classes was drunkenness, a vice deemed ineradicable from the Irish character. Nevertheless, a society for the suppression of drunkenness was formed by certain Quakers and others in Cork, who, finding their own efforts almost useless, addressed themselves to the Roman catholic priest, Father Mathew. The latter applied himself zealously to the task of converting drunkards to sobriety, and in about twenty months succeeded in attaching to the Total Abstinence Association some of the most obdurate sots in Cork. The fame of Father Mathew's eloquence and energy spread rapidly through the country. In the month of August, 1839, a general outburst of enthusiasm in favour of temperance took place. Thousands upon thousands rushed to take the pledge. Limerick presented a scene of indescribable excitement. At Parsonstown a military force was necessary to keep order about the chapel in which the apostle of temperance was preaching. At Nenagh twenty thousand persons are said to have become teetotallers in one day; one hundred thousand in Galway in two days; in Loughrea eighty thousand in two days; between that and Portumna from one hundred and eighty thousand to two hundred thousand; and in Dublin about seventy thousand in five days. In 1844 Father Mathew visited Liverpool, Manchester, and London, and everywhere excited the greatest possible enthusiasm. His fortune and that of his brother and other relatives, who were distillers, suffered considerably from the change brought about by his preaching. A pension of £300 a year was granted to him from the crown, and collections were made in his behalf in various parts of the kingdom. For a short period he went out as a missionary to the Feejee islands, then returned to Queenstown, Ireland, where, after a few years of retirement, he died on the 8th December, 1856.—R. H.

MATHEWS, CHARLES, an eminent comedian, was born on the 28th June, 1776, at No. 18 in the Strand, London, where his father was a bookseller and a Wesleyan methodist. Charles was sent to Merchant Taylors' school, and a chance acquaintance with Elliston stimulated that curiosity about the stage which had arisen from the boy's strict exclusion from theatres. A secret visit to Drury Lane fascinated young Mathews, who began acting privately under Elliston's guidance in the backroom of a pastry cook's in the Strand. His first public appearance was in September, 1793, at Richmond, in Richard III., when he played in the character of *Richmond*. His father offered no useless opposition to his wishes, but giving him twenty guineas, let him start on his new career before he was eighteen. For the first ten years he achieved no particular success in his various engagements in Ireland, Wales, Bath, York, &c. In 1797 he married Miss Strong of Exeter, who died of a decline in 1802. The following year he married Miss Jackson, and the newly-married pair were engaged by Colman to perform at the Haymarket, London. Their fame was here thoroughly established as excellent actors of comedy and farce. In 1810 Mrs. Mathews quitted the stage, and two years later her husband began an engagement at Covent Garden, which lasted till 1817. In April, 1818, began his celebrated entertainment "At Home," which offered peculiar advantages for the display of his talents, and continued for many years to attract crowds. An excellent mimic, full of vivacity, abounding in anecdote and humorous descriptions, he exhibited in appropriate costume characteristic adventures of men of every variety. His spirit of fun, his gentlemanly manners, and his clever comic singing, gave an inimitable charm to these performances. Success attended him in America, whither he went in 1823, returning to England with fresh materials for a new "At Home." He became joint proprietor of the Adelphi theatre, where he gave his entertainments for some years. In

1834 he again went to America, was taken ill on the voyage home, and died at Devonport, on his fifty-ninth birthday, of water on the chest.—His son, \*CHARLES JAMES, has followed in his father's steps, and enjoys a well-earned reputation as an actor of farce and comedy. At the time these lines are written, he offers to the public a dramatic representation of the occurrences of his own life, in which he is ably seconded by Mrs. Charles Mathews, and to which he has given the old title of "Mathews at Home."—R. H.

MATILDA, Countess of Tuscany, was born in 1046, or possibly in 1039, her father, Boniface III., being marquis of Tuscany; a territory which then included the present Tuscany, Modena, Reggio, Mantua, Ferrara, part of Umbria, the duchy of Spoleto, Verona, almost all the present patrimony of St. Peter from Viterbo to Orvieto, and part of the march of Ancona. In 1063 she married Godfrey le Bossu, son of the duke of Lorraine; and after his death, Guelph V., duke of Bavaria, in 1089. She left both her husbands on account, it is said, of their not being sufficiently devoted to the Holy See, which Matilda specially revered and upheld. In 1077, under the influence of Pope Gregory VII., she made a reversionary donation to the church of all her possessions, which would otherwise have passed to the emperor. This donation led to a great deal of active hostility between the emperors and Matilda: she took the field in person several times, and finally carried her point, having renewed her donation before her death, which took place on the 24th July, 1115. The church succeeded in obtaining possession of a great part of the territory thus conferred upon its chief.—W. M. R.

MATILDA or MAUD, Queen of England. See HENRY I.

MATILDA or MAUD, Queen of England, was the daughter of Henry I., and was born in the year 1100. She was affianced in 1110 to Henry V., emperor of Germany, who left her a widow in 1125. Two years afterwards she married Geoffrey Plantagenet, earl of Anjou, by whom she had three sons. On the death of her father in 1135, Matilda succeeded to the vacant throne. But Stephen, count of Boulogne, grandson of William the Conqueror by his daughter Adela, also claimed the crown, which he alleged could not be inherited by females; and having gained over the clergy and the barons by liberal promises of concessions and a redress of grievances, he was crowned upon the 26th of September, 1135. David, king of Scotland, having invaded England for the purpose of supporting the right of his niece, was defeated in the "battle of the Standard." Matilda's cause was reduced to the lowest ebb, and her husband even consented to conclude a truce with Stephen on receiving payment of a pension. The popularity of the new king, however, soon declined. His measures offended both the clergy and the nobles; and even his own brother Henry, bishop of Winchester, complained loudly of his violation of the privileges of the church. Matilda promptly availed herself of this favourable opportunity to recover her lost inheritance, and landed in England in 1139, accompanied by her natural brother, Robert of Gloucester, and a small body of adherents. A fierce and protracted civil war now commenced, and was productive of great misery to the nation. At length Stephen was defeated and taken prisoner at a battle fought at Lincoln, February 2nd, 1141. His party for a time was entirely overthrown, and Matilda was soon afterwards crowned at Winchester by the papal legate, Stephen's brother. Her haughty and imperious conduct, however, speedily alienated both the nobles and the people. A conspiracy was formed against her, the citizens of London revolted, and she was compelled to seek safety by flight; while her brother Robert, the life and soul of her party, fell into the hands of the enemy. Stephen and he were exchanged for each other. The civil war was renewed with redoubled fury, and raged for many years with alternate success and defeat on both sides. At length, worn out with anxieties and trials, Matilda retired to Normandy on the death of her brother in 1147, and spent the remaining twenty years of her life there in retirement and peace. She died in 1167.—J. T.

MATILDA CAROLINE, Queen of Denmark. See CAROLINE MATILDA.

MATSYS, QUINTIN, written also Massys and Metsys, the well-known smith at Antwerp, was born at Louvain about 1460, and was brought up by his father to his own occupation, that of a smith, a pursuit then often requiring artistic knowledge and manipulative skill. Quintin distinguished himself first at Louvain, and afterwards at Antwerp, by his ornamental railings and such productions. At Antwerp he fell in love with a painter's



daughter, and to gain her hand changed his occupation from that of smith to painter, removing for a time to Brussels to learn the art of Roger vander Weyden. He soon succeeded; in 1491 he was admitted a master into the Antwerp guild of St. Luke, and shortly afterwards he married Adelaide van Tuyt, by whom he had six children; she died, and Quintin married again in 1508-9, and had by his second wife seven children. Adelaide van Tuyt must be the heroine of the story with which Quintin's name is romantically associated; the portrait with his own in the gallery of Florence represents his second wife, Catherine Heyens; it is dated 1520. Quintin Matsys was the most celebrated painter of his time at Antwerp. His masterpiece, the "Taking down from the cross," painted in 1508, for the altar of the chapel of the Joiners' company in the cathedral, is now one of the principal attractions of the Antwerp museum. It is most carefully and elaborately executed, and is an admirable work, in spite of its Gothic taste. The painter received only three hundred florins for it, about £25; and the city purchased it of the Joiners' company for fifteen hundred florins in 1577. Queen Elizabeth wished to possess it, and is said to have offered in vain forty thousand florins for it. The careful works of this painter are well known in this country, from the so-called "Misers" at Windsor, the picture in the National gallery, and other examples. Rathgeber in his Annals enumerates seventy-eight works attributed to this painter. He is said to have died of the *suetie* in the Carthusian convent at Antwerp in 1530-31. The monumental funeral-stone, preserved in the Antwerp museum, has the date 1529; but this is now shown to be an error; it was not made until a hundred years after his death. Quintin was originally buried in the convent of the Carthusians, and when this convent was suppressed his remains were reburied in front of the cathedral at Antwerp, with the following inscription placed in the wall of the cathedral, to commemorate the circumstance and his history:—"Quintino Matsys, incomparabilis artis pictori, admiratrix grataque Posteritas anno post obitum sæculari cio. loc. xxix. posuit. Connubialis amor de muliebri fecit Apellem."—His son, JAN MATSYS, by his first wife, was also a painter; he was admitted into the Antwerp guild in 1531, and was still living in 1569.—(See the *Catologue du Musée d'Anvers*, 1857.)—R. N. W.

MATTATHIAS. See MACCABEES.

MATTHAEI, CHRISTIAN FRIEDRICH, an eminent scholar and critic of the last century, was born in Thuringia in 1744. After occupying the chair of belles-lettres in the university of Moscow, he was for some time professor of philosophy at Wittemberg; and thence he returned to Moscow, where he held latterly the professorship of classical literature and the dignity of Aulic councillor. Besides his edition of the New Testament he published a number of works, chiefly editions of ancient authors, among which were Euripides, Socrates, Gregory Mazianzen, and Gregory of Thessalonica. He died in 1811.—W. B.

MATTHESON, JOHN, a celebrated musician and musical writer, was born at Hamburg on the 28th of September, 1681. In the seventh year of his age he was placed by his parents under the care of different masters, and instructed by them in the rudiments of learning and the principles of music, in which science he improved so fast that at the age of nine he was able to sing to the organ at Hamburg compositions of his own. His masters were Brunmuller, Prætorius, and Kœrner, and he played on the violin, the bass-viol, the flute, and the hautboy. In 1690 he commenced his literary studies, which included jurisprudence and a knowledge of the Italian and the English languages. During the years 1696-97 he resided at Keil, and sang the soprano parts in the operas performed there. He returned to Hamburg in 1699, and pursued his studies in counterpoint and composition with redoubled vigour. He now produced his first opera, "Les Pléiades," in which he appeared as the principal tenor singer, a post which he retained for several years. In 1703 he made the acquaintance of Handel, and they visited Lübeck together. The situation of organist to the cathedral was then vacant by the resignation of Dietrich Buxtehude, and Mattheson and his friend agreed to canvass for the vacancy. But they found rather a singular condition attached to the office, which was, that the successful candidate must marry the daughter of the retiring organist; and as this was not agreeable to either party, they speedily returned to Hamburg. The degree of friendship between the two young musicians at this period may be understood by the following passage in one of Mattheson's writings—"I introduced him (Handel) to the opera, and to

many houses where he played music, which procured for him many pupils. He dined often with my father, whose table was open to him; he taught me then a little counterpoint, whilst I, on my side, was very useful to him in dramatic style." Thus they were bound together by a friendship which, at its commencement, was nearly coming to a tragical conclusion. On the 5th of December, 1704, was performed the opera of "Cleopatra," Mattheson's third opera, in which the composer himself performed the part of *Antony*. He was accustomed, after the death of *Antony*, to conduct the remainder of the performance himself, to which Kaiser had never made any objection. But Handel, who had succeeded the old maestro as conductor of the orchestra, was less accommodating, and refused to give up the harpsichord when the resuscitated *Antony* presented himself. Mattheson was naturally very much irritated at being deprived of his privilege as a maestro; and at the end of the representation he left the theatre with Handel, overwhelming him with reproaches. His complaints were not apparently received very graciously, for they had scarcely got out of the theatre when the enraged Mattheson administered to the offender a box on the ear; swords were immediately drawn, and they fought there and then in front of the theatre. Mattheson's weapon was shivered on a large metal button on the coat of his adversary, and this happy circumstance terminated the combat; whereupon Mattheson quotes from some great philosopher—"If you break your sword upon your friend, you do not injure him so much as if you spoke ill of him." And after this piece of naivete, he adds—"Thanks to a distinguished municipal councillor, and to a director of the theatre, we were reconciled." In 1705 he went to Brunswick and produced a French opera, "Le retour de l'âge d'or." Upon his return to Hamburg he was appointed governor to the son of the English resident of that city, and in that capacity made several visits to Leipsic, Dresden, Haarlem, &c. At Haarlem he was offered the post of principal organist, with a salary of fifteen hundred florins a year; but he declined it, choosing rather to return to his own country, where he became secretary to Sir Cyril Wych, resident at Hamburg for the English court. In the course of his employment in this office he was trusted with several important negotiations, and made frequent journeys to Leipsic, Bremen, and different parts of Saxony, from which he reaped considerable advantages. Upon the death of Sir Cyril in the year 1712, the care of the English affairs in the circle of Lower Saxony devolved upon Mattheson, and he occupied the office of resident till the son of the late minister received the appointment. Upon the accession of George I. to the crown of England he composed a memorable serenata; and in the year 1718 obtained the reversion of the office of chapel-master of the cathedral of Hamburg, with certain other appointments prefixed to it. During all this time he continued to act as secretary to the British resident; and upon many occasions of his absence he discharged in his own person the functions of the minister. Amidst that multiplicity of business which necessarily sprung from such a situation, Mattheson found means to prosecute his musical studies. He composed music for the church and for the theatre, and was ever present at the performance of it; he practised the harpsichord at his own apartments, and on that instrument, if not on the organ, was unquestionably one of the first performers of the time. He wrote and translated books to an incredible number, and this without an exclusive attachment to any particular object; and the versatility of his temper cannot be more strongly marked than by observing, that he composed church music and operas, wrote treatises on music and on the longitude. His writings in general abound with intelligence, communicated in a desultory manner, and are an evidence that the author possessed more learning than judgment. This industrious man died April 17, 1764. He left a legacy of forty-four thousand marks to build an organ for the cathedral of Hamburg, which was accomplished, after his own design, by the celebrated Hildebrand.—E. F. R.

MATTHEW OF WESTMINSTER is the name of the supposed compiler and author of the "Flores Historiarum," a chronicle which commences with the creation of the world, after the fashion of our mediæval monkish annalists, and closes with the death of Edward I. According to the received account of him he was a monk of the abbey of Westminster; but it is disputed whether he died soon after the beginning or towards the close of the fourteenth century. The continuation of Matthew Paris stops at 1273, while the work of the so-called Matthew of



Westminster comes down to 1307. It is for the intervening period that the "*Flores Historiarum*," with its often spirited narrative of Edward's wars, is most to be valued, though in the case of Scotland even more than the usual annals of the old English annalists is discernible, and Sir William Wallace is styled a "son of Belial." It must be added that, in an article on Anglo-Saxon history in No. 67 of the *Quarterly Review*, and from the pen, we believe, of the late Sir Francis Palgrave, Matthew of Westminster, so often and so gravely cited by historians, is styled "a phantom who never existed." "The choice of the name," the reviewer continues, "seems to have arisen from a confused lemma or colophon relating to the well-known Matthew Paris, of whose chronicle the latter part of the work now under consideration is an abridgment." But this last assertion of the *Quarterly Review* is itself obviously incorrect; Matthew Paris, as already remarked, closing with the year 1273, while Matthew of Westminster pursues his narrative to 1307. The "*Flores Historiarum*" was first published at London in 1567, and again at Frankfort in 1601, with a continuation to the year 1377. As the "*Flowers of History*," an English translation of it was published in 1853 in Bohn's Antiquarian Library.—F. E.

MATTHEW CANTACUZENUS. See CANTACUZENE.

MATTHEW PARIS. See PARIS, MATTHEW.

MATTHLE, AUGUST HEINRICH, a distinguished German philologist, was born at Göttingen, 25th December, 1769, and after a careful education, devoted himself to classical learning in the university of his native town. In 1789 he became private tutor at Amsterdam, and in 1801 was appointed headmaster of the Altenburg gymnasium, the duties of which office he most honourably discharged till his death on the 5th January, 1835. He is particularly known for his excellent Greek grammar and other school-books, but has left also a number of valuable editions (especially Euripides, nine volumes) and learned treatises, and other works of a miscellaneous character.—K. E.

MATTHIAS, Emperor of Germany, was born on the 24th February, 1557, and died on the 20th March, 1619. He was the son of Maximilian II., and had for preceptor Busbeek, who introduced him to letters. In 1578 the catholics of the Netherlands called him as their governor, to counterbalance the prince of Orange, an office he accepted, but did not retain. After this he commanded a corps against the Turks; and on the death of Ernest, which made him heir-apparent, he was named governor of Austria. In September, 1608, he was crowned king of Hungary, and swore to observe the constitution. On the death of his brother Rodolph II., in 1612, Matthias was elected emperor. In 1617 he attempted, but in vain, to dissolve the hostile confederations, which, under the names of catholic league and protestant union, were dividing Germany, and preventing all possibility of unity. Unfortunately he appointed two men, Slawata and Martinitz, to the regency of Bohemia, where they were detested by the protestant party. The protestants held a meeting at Prague, and apparently instigated by Count Thurn, repaired to the palace of the regency to demand explanations. Fierce passions were excited, and the result was that the two members of regency with their secretary were thrown out of the window. This unhappy conclusion was the origin of the famous Thirty Years' war. Nothing but the sword would satisfy either party. Matthias died shortly after, and then came the tempest which deluged Germany with blood and crime.—P. E. D.

MATTHIAS CORVINUS, King of Hungary, one of the ablest and most accomplished princes of his time, was born at Klausenburg on the 27th March, 1443. He was the son of the celebrated General John Huniades, whose eminent services to King Ladislaus were ill requited by the imprisonment of Matthias, and the execution of his brother Ladislaus Corvinus. Matthias was committed to the care of the king of Bohemia, in whose custody he remained until he was elected king of Hungary in 1457. King George Podiebrad then set him free, and gave him his daughter Catherine in marriage. Further efforts were necessary to seat him firmly on the throne. Factions opposed to the family of Hunyadi proceeded to elect the Emperor Frederic III. their king; and a war ensued between Matthias and Frederic, which, commencing in 1459, ended in a treaty of peace that was signed in 1464. At his coronation, which immediately followed, Matthias confirmed to his subjects the privileges conferred on them by the charter of Andrew II. As the defenders of Christian Europe against the invading Turks, Matthias, his generals, and his people greatly distinguished

themselves; yet when he had to choose between fighting Mahometans and leading a crusade against Bohemian heretics, he chose the latter course in 1467, being tempted by the pope's offer of the crown of Bohemia. The war with Bohemia was prolonged until 1478, when Moravia and Silesia were ceded by treaty to Matthias. The previous year was rendered memorable in Hungarian history by a short and decisive war with the Emperor Frederic. Matthias drove that monarch out of his hereditary dominions. By the mediation of Venice and of the pope a treaty was signed on the 1st of December, 1477, by which Frederic agreed to pay one hundred thousand florins and to invest his formidable antagonist with the sovereignty of Bohemia. The money not being paid, hostilities broke out again, and Matthias, after a long siege, took Vienna on the 22nd January, 1485. For the five remaining years of his life he exercised sovereignty over the Austrian states, and died at Vienna of an apoplectic stroke on the 7th April, 1490. Matthias had many great qualities. Numerous anecdotes of his skill, courage, and learning are extant; but he excited frequent murmurs among his people by the taxation arising out of his continual wars.—(See Mailath's *Hungary*.) He delighted in pomp and magnificence, was a genuine lover of learning, and encouraged the arts and sciences. He founded an academy at Presburg, and formed at Buda a celebrated library, containing more than fifty thousand manuscripts, which was destroyed by the Turks in 1526.—R. H.

MATURIN, CHARLES R., a novelist and dramatic writer of the present age, was born in Dublin in 1782. His father was descended from one of those French Huguenot refugees who were driven from France by the revocation of the edict of Nantes. The young Maturin was educated at Trinity college, and immediately after completing his course married a Miss Henrietta Kingsburg. He then took orders, and obtained the curacy of St. Peter's church, Dublin. His father's affairs became embarrassed about this time, and Maturin opened a boarding school with the view of assisting his family. The undertaking prospered at first; but having been deceived by a friend for whom he had made himself responsible, he became liable for a heavy debt, and was obliged to sell his interest in the school. Being thus driven to extremities, he resolved to try the experiment of living by his wits. In 1807 he produced "*The Fatal Revenge*," or the family of Montorio," the first of a series of romances in which he endeavoured to combine Ann Radcliffe's "thrilling effects" with the dark and guilty horrors engendered in the prurient imagination of Monk Lewis. It was followed by "*Women, ou pour et contre*;" "*The Milesian Chief*;" "*Melmoth the Wanderer*;" and "*The Albigenses*;" which last was published in the last year of his life. In 1816 he made a bold venture for theatrical success. His tragedy of "*Bertram*," rejected by the Dublin managers, was through the influence of Lord Byron brought out at Drury Lane with complete success. Maturin realized £1000 by this play, and his novels also commanded a considerable sale; but he was vain and extravagant, always outrunning the constable, and dogged by the bailiffs. He had an eccentric custom, while composing in his study, of sticking a wafer on his forehead, as a sign to any member of the family who might come in that he was not to be disturbed. The tragedy of "*Manuel*," called by Byron "*the absurd work of a clever man*," was produced in 1817, but proved a failure. Scott had a great kindness for Maturin, and did him many a service. He died in Dublin in 1824.—T. A.

MAUPEOU RENÉ, NICOLAS CHARLES AUGUSTIN DE, Chancellor of France, was born in 1714, and died on the 29th July, 1792. In 1743 he was vice-president of the parliament of Paris, in 1763 first president, and in 1768 chancellor. For some reason not very apparent Maupeou appears to have entertained bitter enmity towards the parliament, and to have conceived the project of its abolition. Personal interest could scarcely have been his motive; on the contrary, he seems to have been actuated by the native malignity of a bilious temperament. In 1770 an edict was published by Louis XV., imposing restrictions on the parliament of Paris. The members, thinking that they would evade the royal authority, declared themselves no longer free, and refused to act. On the 20th January, 1771, they were visited by musketeers, whose duty was to demand a definite "Yes" or "No," as to whether they would resume duty. Those who refused were exiled, and their property declared confiscated. On the 13th April, 1771, the parliament was virtually suppressed at the instigation of Maupeou. Elated with his



apparent success, he wished to become prime minister; but the death of Louis XV. changed the current of affairs, and Maupeou was disgraced. He was the last chancellor of the old French monarchy.—P. E. D.

**MAUPERTUIS, PIERRE-LOUIS MOREAU DE**, a celebrated French man of science, was born at St. Malo on the 17th of July, 1698, and died at Basle on the 27th of July, 1759. In his youth he served for some time in the army, which he quitted in order to apply himself to the study of physical and mathematical science. In 1713 he was appointed a member of the Academy of Sciences. He had the high honour of being the first scientific man in France who publicly maintained the mechanical philosophy of Newton, and in this he was joined by Voltaire, then his intimate friend. In 1727 he visited London, and was elected a fellow of the Royal Society. Soon afterwards, he passed some time at Basle, learning from John Bernoulli the use of the differential calculus. Reference has been made in preceding articles (see *BOUGUER*, *GODIN*, *LA CONDAMINE*) to the expedition which was despatched from France, 1735, to measure an arc of the meridian near the equator, in order to test the theoretical conclusion of Newton that the earth was flattened towards the poles. To make the comparison complete, another expedition was despatched in the spring of 1736, under the direction of Clairaut, Camus, Lemonnier, Outhier, and Maupertuis, to measure an arc of the meridian as near as possible to the pole. The expedition accomplished its object in spite of great difficulties and hardships, and returned to France in August, 1737. Accounts of its progress and results were published by Maupertuis and by Outhier. In 1745, on the invitation of Frederick the Great, Maupertuis went to Berlin to become president of the Academy of Sciences there. Although possessed of remarkable talent and extensive information, Maupertuis was deficient in sound knowledge and judgment, and given to theorize on insufficient grounds. Of this he gave an example in a work called an "Essay on Cosmology," published in 1758, by attempting to deduce the whole science of mechanics from a somewhat abstruse consequence of the laws of motion, called (but incorrectly) the "principle of the least action;" this principle he professed to prove independently of experience, by a sort of teleological argument. Another of his failings was a degree of pretension by which he gave offence to acquaintance, and amongst others to Voltaire, by whom he was tormented with merciless ridicule, and driven to fury. His last days were spent at Basle, in the society of the children of his old master, John Bernoulli.—W. J. M. R.

**MAUREPAS, JEAN FREDERIC PHELYPEAUX**, Count of, a French statesman, born on the 9th July, 1701, and died on the 21st November, 1781. From his father he inherited an office as secretary of state for the navy; but on account of his extreme youth the duties were at first performed by the Marquis La Villière. He afterwards originated many useful improvements in his department, especially by the employment of men of science and the construction of charts. He was disgraced for twenty-five years for a satire on Madame de Pompadour, but on the accession of Louis XVI., was reinstated.—P. E. D.

\* **MAURER, LUDWIG WILHELM**, a violinist and composer, was born at Potsdam, February 8, 1789. He was a pupil of Haak, concertmeister to Frederick the Great, who brought him out at a concert of Mad. Mara, in Berlin, in 1802. Maurer's success led to his engagement in the private band of the king, which he held until the troubles of 1806 compelled the dismemberment of this body. Furnished by Queen Louise with introductory letters, he set off for Petersburg, but rested some time at Riga, where he met Baillot and Rode; from whose instruction, especially that of the latter, he derived great advantage. After gaining renown and emolument by playing at all the principal cities, he once more met Baillot at Moscow, where at his recommendation he was engaged as musical director and solo violinist by a nobleman named Wsewolowski, who retained a complete orchestra in his service. Maurer kept this appointment until 1817, when political circumstances forced his patron to break up his establishment; and he then made an artistic tour through Germany and visited Paris with great success. In 1819 he accepted the office of concertmeister to the king of Hanover, which he held until 1832, taking advantage of his vacations to travel for the display of his talent. His Russian patron having then reorganized his household, again offered Maurer his former appointment, which he accepted, and in fulfilment of which he still resides at Petersburg. His numerous compositions for

his instrument are skilful and effective. Several of his concertos have been played in England; but the best known of all his works is the concertante for four violins, which was originally performed by himself, with Spohr, Müller, and Wiele; and was first played in this country at a concert of the Royal Academy of Music in 1834, by Blagrove and three other students. Maurer has also produced three operas, one of which "Der neue Paris," was given in London under the title of "The new Apple of Discord," in 1828. He has two sons—a violinist and violoncellist—both born at Hanover, and both talented.—G. A. M.

**MAURICE**, Elector of Saxony, a protestant prince, who did more to humble, and more also to save and exalt the interest of protestantism, than any German prince of his age, was born on the 21st March, 1521, at Freiberg, where his father, Duke Henry of Saxony, ruled over a petty principality. His mother, a daughter of Duke Magnus of Mecklenburg, did more to form his character than all his tutors, and awakened in him, while still a boy, an ardent ambition, which became the mainspring of his life. He was soon weary of Freiberg, and repaired to the court of his uncle Duke George at Dresden, with whom he became a great favourite for his love of the chase, his skill and courage in all knightly exercises, and the keen interest which he displayed in public business and affairs. The duke, however, was not prepared to gratify all the wishes of his precocious ambition. "Moritz, Moritz," said he to him one day when he was pleading hard for the grafshaft of Leissnig, which was expected soon to be in the duke's gift, "you are too ambitious, the whole of Saxony will hardly be big enough for you." The disappointment wounded him deeply, and he withdrew from Dresden to Mainz, where he was admitted to the court of the Elector Albert of Brandenburg. Here he remained for some time, taking full advantage of the favourable opportunities which such a residence afforded him, for acquainting himself with the secular and ecclesiastical politics of the empire, and with the character and schemes of its numerous princes. But he became dissatisfied ere long with the luxurious and frivolous life which prevailed among the courtiers of the cardinal-electors; and following the advice of his father, who had now declared for the Reformation and joined the league of Schmalkald, he betook himself to Torgau, the residence of his excellent kinsman John Frederick of Saxony. Here his religious views were gained over to the same side, and his distinguished talents and high spirit excited general admiration; but already it began to be surmised that the love of greatness and power was his master passion. "What do you think of my cousin?" said the elector one day aside to Luther as he sat at table with him. Luther cast a searching glance at the young prince, and after a pause replied, that "the elector had better take heed how he nursed up a young lion." "I hope the best," rejoined thoughtfully the elector. In 1540 Duke Henry succeeded to the dominions of Duke George, into which he immediately introduced the Reformation, and in 1541 Maurice married Agnes, the daughter of Philip, landgrave of Hesse. In the same year his father died and left him and his younger brother Augustus co-heirs of his possessions; but this testamentary disposition was set aside as illegal, and he assumed the sole government of his states after making a suitable provision for the dignity of Augustus. He was now free to unfold the whole force of his character, and to adopt the line of policy which was most agreeable to his uncommon genius. He adhered to his father's ecclesiastical policy, and showed his protestant zeal by liberal endowments granted to the reformed university of Leipsic, and by establishing gymnasia at Pforta Meissen and Merseburg. But in secular politics he followed a line of his own. He kept aloof from the league of Schmalkald, to the great disgust of the other protestant princes, particularly of the Elector John Frederick; and he formed the secret design of attaching himself to the service of the Emperor Charles V. as the surest way of raising himself to greatness. He flattered himself he could do so without betraying the interests of religion, and allowed his ambition so completely to blind him as to think that he could ally himself to the most powerful enemy of the Reformation, and forsake the side of its best friends and protectors, without inflicting upon it the most severe wounds. Just at this time the emperor was calling loudly for help against the Turks, and against France, who were pressing upon the empire from opposite sides, and Maurice hastened to his aid with a considerable body of horse and foot. The war with the Turks was raging in Hungary, and he distinguished himself by his energy and valour under



the walls of Pesth, then held by the powerful Soliman. Charles rewarded the young hero by giving him the command of a portion of the imperial army which he sent against France—a service in which he acquired still higher distinction and fame. It was in vain that his father-in-law, the landgrave, and the elector renewed their efforts to induce him to join the protestant league; but he avoided coming as yet to the open breach which this conduct rendered inevitable, by assisting them in a war with their furious enemy Duke Henry of Brunswick. At length in 1546, the year of Luther's death, the crisis came. Charles resolved upon attacking the princes of the league in open war, pretending political offences only as the moving cause, and Maurice bound himself by a secret treaty to assist him in this war against his own kinsmen and coreligionists, on condition of succeeding to the electorate, from which the emperor was now resolved to degrade John Frederick. The war commenced in good earnest; and to the scandal of all protestant Europe, Maurice united his evangelical forces with the popish host of Charles, and invaded and laid waste the territories of his unsuspecting neighbour the elector. This perfidious and unnatural act excited the warmest resentment, and the elector hurried from the south of Germany to chastise the invader by a retaliatory invasion. Leipsic, Dresden, and Pirna all fell before his arms, and but for an armistice of five weeks, which John Frederick unwisely consented to, Maurice would have been driven from the field. But the delay enabled the emperor to come up to his relief, and the campaign ended in the memorable disaster of Mühlberg, which made the elector a prisoner, stripped him of all but a small portion of his dominions and transferred part of these with his electoral crown to the hands of Maurice. How deeply the religious interest of the protestant states was compromised by these events was soon apparent, for in 1548 the emperor felt himself strong enough to enact and to enforce in several of these states the Augsburg Interim, which in all but a few particulars was a return to the corruptions of Rome; and though Maurice shrank from carrying it out in Saxony, he introduced in 1549 the Leipsic Interim, which, though moderate enough to have received the reluctant acquiescence of Melancthon, was yet retrograde enough to call forth among many of the most loyal friends of the Reformation the loudest complaints. After inflicting such heavy blows as these upon a cause which he still professed to love, it could little have been expected that Maurice would in a few years stand forward as the chief champion and deliverer of that very cause. But so it came to pass. He conceived the idea of making a truly patriotic use of his ill-gotten power and greatness; and he showed as much secrecy and address in concealing his design from the penetration of the unsuspecting emperor, as he displayed vigour, and daring, and true heroism in the steps by which he at length carried it into effect. Having been appointed by the emperor at the close of 1550 to reduce Magdeburg to subjection, he seized the opportunity for collecting an army much larger than was needed for the purposes of the siege; and having entered into a secret treaty with Henry II. of France against Charles, and engaged the assistance of his brother-in-law the young landgrave of Hesse, he suddenly threw off the mask, and boldly declared war against the emperor, in the interest both of the religious and political liberty of the German fatherland. Augsburg opened her gates to him, and he marched with an army of more than thirty thousand men to attack the emperor, who was then at Innspruck. Reaching by forced marches the mountain barriers of the Tyrol, he stormed the fortress of Ehrenberg, and drove Charles in hasty flight from Innspruck across the Alps to Villach in Carinthia. The council of Trent was broken up in confusion, a panic fell upon the pillars of the papacy, and the glorious issue of the campaign was the peace of Passau, signed 2nd August, 1552, and afterwards formally ratified by the diet of Augsburg in 1555—an event which put an end to the long-cherished designs of Charles against the religion and liberties of evangelical Germany, and far more than compensated for all the misfortunes which the ambition of the young conqueror had previously brought upon his country. But he did not live to see the formal ratification of this celebrated treaty. He died upon the field of battle, 11th July, 1553, at Sievershausen in Luneburg, in a victorious engagement with the Margrave Albert who had repudiated the treaty, and had been put under the ban of the empire as a public enemy. "His was a nature," says Ranke, "like none other that Germany has ever produced—so secret, so enterprising, so energetic, so much a man of flesh and blood, and not of mere ideas. The fate

of protestantism hung upon his actions; his desertion from that cause brought it to the verge of ruin; and his desertion from the emperor was the salvation of liberty."—P. L.

MAURICE OF NASSAU, Prince of Orange, one of the founders of the Dutch republic, was the son of William I., prince of Orange, by his second wife, Anne, daughter of the famous Maurice of Saxony, whom young Maurice resembled both in visage and character. At the time of his father's murder he was little more than seventeen years of age—"a handsome youth with dark blue eyes, well-chiselled features, and full, red lips." Maurice, who had already manifested a courage and concentration of character beyond his years (as his elder brother, Philip, had been basely kidnapped from school and detained a captive in Spain for seventeen years) was appointed stadtholder and captain-general by the states of Holland and Zealand. He assumed for his device a fallen oak with a young sapling springing from its root, with the motto, "Tandem fit surculus arbor" (The twig shall yet become a tree); and resolutely girded himself for his life-long contest with Spain in behalf of the independence of his country. The United Provinces earnestly entreated help from England in their struggle; and Elizabeth at length consented to furnish six thousand troops under her favourite, Leicester, whose imprudence and ambition gave great offence to the states, and thwarted rather than assisted their operations. Through his misconduct Zutphen and Deventer were lost to the republic. The queen herself, by her mingled caprice and parsimony, crippled his energies; and at last the earl and the greater part of his troops were recalled in 1587. Young Maurice had exerted himself to the utmost, and expressed his willingness to sacrifice his own interests and wants to promote the success of Leicester's measures. He readily consented to place his patrimonial town, Flushing, in the hands of the English as part of the guarantee demanded by the queen. He even united with the states in urging her to assume the sovereignty of the Seven Provinces, and afterwards, on her refusal, in conferring the office of governor on Leicester. His earliest military achievement was his capture of the city of Axel in 1586 in conjunction with Sir Philip Sidney. In the face of the most formidable obstacles he obstinately turned a deaf ear to any propositions for supplicating peace from Spain, and persisted in carrying on the war. Though feeling keenly the necessity of preserving the friendship of Elizabeth, he courteously but firmly maintained the authority of the government, in opposition to Leicester and his partisans, and the threats and reproaches of the queen. His youth had hitherto kept him in a comparatively subordinate position; but after the destruction of the Spanish Armada he began to act a more conspicuous part in the contest. Zutphen and Deventer were recaptured, and Breda taken, in 1590. After a short but vigorous bombardment the important city of Nimeguen surrendered, and several other towns in that quarter fell into his hands, in 1592. The duke of Parma was carrying on hostilities in France against Henry IV., and had left the management of the war in Holland to Count Mansfeldt. But in spite of his utmost efforts Prince Maurice took the strong city of Gertruydenburg in 1593, and Groningen was compelled to surrender in the following year. The Spaniards were again defeated by Maurice in 1597, and Turnhout, near Antwerp, and several other towns soon after submitted to the states-general. The emperor of Germany and the king of Denmark now attempted to mediate between Philip and the revolted provinces; but the states refused to treat until the Spanish monarch should acknowledge their independence. The war therefore continued with varying fortune, though on the whole the Dutch continued to gain ground, and their independence was now secured. In 1600 Prince Maurice, with the assistance of a body of English troops under Sir Francis Vere, gained a decisive victory over the Spaniards at Nieuport, though he failed to take that place. Negotiations were once more entered upon for a peace; but they proved abortive in consequence of the opposition of the prince. Spinola, one of the greatest captains of the age, was now intrusted with the command of the Spanish forces, and in 1604 took the important city of Ostend, after a siege of three years' duration. On the other hand, Maurice captured the strong fortress of Sluys. The poverty or parsimony of their respective governments so greatly cramped the operations of these two great generals, that no decisive action took place on either side. But the capture or destruction by the Dutch of the Spanish fleets from the East and West Indies, laden with treasure, so improv-



crushed the Spanish court that at length the independence of Holland was recognized, and a suspension of arms in 1607 for eight months was followed in 1609 by a truce for twelve years, which virtually terminated the long and bloody war between Spain and the United Provinces. Scarcely were the states freed from the attacks of their foreign enemies when internal dissensions arose, aggravated by theological controversies between the Calvinists, or Gomarists, and Arminians. The clergy and the great body of the people had embraced Calvinistic opinions; and Maurice, though he had imbibed the tenets of Arminius, placed himself, from political motives, at the head of the Gomarists. On the other hand, Barneveldt, the leader of the political party opposed to the ambitious designs of the stadtholder, though a Calvinist, attached himself to the Arminians, who included in their number the nobility and the better educated portion of the people. The contest raged with great bitterness. Barneveldt and his party advocated a general toleration, and hence were called Remonstrants; but Maurice, supported by the army and the populace, persecuted their opponents, seized and imprisoned the venerable Barneveldt and the learned Grotius, and by very disgraceful means procured the condemnation and execution of the former in 1619. The two sons of Barneveldt tried to stir up an insurrection against Maurice in order to revenge their father's death; but the failure of their attempt brought them to the scaffold in 1623, and caused a renewal of the cruel persecution of the Arminians. Meanwhile, on the expiry in 1621 of the truce between Spain and Holland, hostilities were renewed by the Spaniards under Spinola, who compelled the Dutch, who were weakened by internal dissensions, to act on the defensive, and took the important town of Breda after a siege of ten months. At this juncture Prince Maurice died in 1625, in the fifty-eighth year of his age. He was never married; and his younger brother, Prince Henry of Nassau, succeeded him in his office of stadtholder. Maurice was probably the greatest general and one of the ablest statesmen of his age. He was a profound thinker, an accomplished scholar, and a man of refined taste; but ambition marred his great qualities, and his cruel persecution of Barneveldt and the Arminians has left an indelible stain on his memory.—J. T.

\*MAURICE, FREDERICK DENISON, was born in 1805. Though the son of a Unitarian minister, he entered at Trinity hall, Cambridge, where he was contemporary with Sterling, whose sister-in-law he afterwards married. His name appears in the first class of the civil law tripos for 1826-27; but he left Cambridge without taking a degree. He was afterwards reconciled to the doctrines of the Church of England, mainly through the influence of S. T. Coleridge and of Archdeacon Hare, and entered at Exeter college, Oxford, whence he took his degree in 1831, gaining a second class in Lit. Hum. He took orders in 1834, and was for some time chaplain of Guy's hospital. In 1846 he was appointed to a professorship of divinity at King's college, London, which he held till 1853, when he was compelled to resign, in consequence of the outcry provoked by his "Theological Essays." Since then his practical labours have been mainly spent on the Working-men's college, established and conducted by him and his friends. He holds also the chaplaincy of Lincoln's inn and the incumbency of Vere Street chapel. His present wife was sister to Archdeacon Hare. Mr. Maurice's earliest literary efforts were in connection with the *Athenæum*, of which he was for a short time editor, before taking his Oxford degree. In 1834 he published a novel, "Eustace Conway." His first theological work was one bearing on Oxford controversies, "Subscription no Bondage." In 1841 he more fully developed his views in "The Kingdom of Christ," a book addressed to Quakers. This and the "Theological Essays" form the best exponent of his peculiar doctrines, which display a strict organic connection. He starts with the belief in the Son of God as at once divine and the head of humanity. As the "Life, which is the light of man," the Son is originally immanent in man; but man at first regards this divine presence in himself as a hostile power, which he seeks to shun or to propitiate by sacrifice. As manifested in the flesh, in the person of Christ, he learns to look upon it in its true character, as seeking to reconcile him to itself. This constitutes the revelation of Christ in man. A "substitute" is thus found for man, and a "sacrifice" for his sins, in the sense that he no longer lives in and to himself, but recognizes his union with that eternal Son in whom the Father is well pleased, and who was "slain from the foundation of the world." There is

no change in the counsels of the Father from wrath to mercy, for man was originally constituted in the beloved Son. The change lies in the recognition by man of this his proper constitution. He now knows God as his Father, and this knowledge is "eternal life." The contrary state is "eternal death," from which all notion of vindictive justice and endless duration is excluded. "Eternal judgment," therefore, cannot be regarded as something merely future. Christ is even now judging the world, in the sense of manifesting his righteousness by the separation of good from evil. He "comes again" in every event by which the mask of "things temporal" is removed from the eyes of men, whether it be in death to the individual or in the crises of history to mankind. The final judgment can mean nothing but the complete manifestation of God's righteousness, which implies the complete conquest of evil. The belief in Christ as actively working in the world, carries with it a reverence for the church as his witness. The church is not to separate itself from ordinary men, but to tell them that they are truly God's. It is not to wage war with sects, but to tell them that its forms are forms of peace, and meant to include them. These views are further developed in Mr. Maurice's works—on the "Religions of the World;" on the "Patriarchs and Lawgivers," and the "Prophets and Kings of the Old Testament;" on the "Unity of the New Testament;" and on the writings of St. John. Of his other theological works, the most important is that on sacrifice. He has also published a treatise on moral and metaphysical philosophy. The germs of most of his doctrines may be found in the Aids to Reflection, and the Church and State, of S. T. Coleridge.—G.

MAURICIUS, FLAVIUS TIBERIUS, born at Arabissus in Cappadocia in 539, succeeded Tiberius as emperor of Constantinople in 582. His name first appears in history as "magister militum" under his predecessor. Having obtained important victories over the Persians he entered Constantinople in triumph in 582. Soon after, the emperor feeling that his end approached, named Maurice as his successor, and gave him his daughter Constantina in marriage. After he ascended the throne war was resumed with the Persians, and again was carried on with success; but in his contests with the Avars, though he gained some advantages at first, he afterwards experienced serious reverses. Twelve thousand prisoners were taken by the enemy, who might have been redeemed with six thousand pieces of gold; but having been mutinous soldiers they were left by the emperor to their fate, and all were put to death. His conduct on this occasion ever after distressed the emperor's conscience, and ultimately led to his ruin. In 602 he ordered his troops to encamp on the north side of the Danube, which they refused to do and mutinied. Maurice was obliged to fly from the capital, and was murdered near Chalcedon on the 27th November of that year. He was a sober and virtuous prince, and much attached to the catholic faith. He wrote a treatise on military operations entitled "Strategica," published at Upsala in 1664.—D. W. R.

MAURY, JEAN SIFFREIN, a French ecclesiastic and politician, was born at Vauréas on the 26th June, 1746. Having studied at Lyons he came to Paris at the age of eighteen, and soon attracted attention. In 1772, through his eulogy on Fénelon, he became vicar-general of the bishop of Louberg, and after many other preferments he was promoted to be preacher to the court. When the states-general assembled in 1789, he was named clerical deputy from the circle of Péronne. Bravely and eloquently did he defend the royal cause, nor would he swear allegiance to the constitution in the following year. His opposition failing of its purpose, he retired to Péronne where he was arrested, but was afterwards liberated. In the national assembly he fought stoutly for king and clergy—for the privileges of the one and the property of the other. When the assembly was dissolved he went to Rome, where the pope gave him a cordial welcome, named him archbishop of Nicæa, and apostolic nuncio to the diet to be held for the election of the Emperor Francis II. In 1794 he was made a cardinal. When Napoleon became reconciled to the Roman see, Maury wrote a letter of submission to him, and entreated to be allowed to return to France. He met the emperor at Genoa in 1806, and peace was made up. On his arrival at Paris honours were bestowed upon him, and in 1811, as the reward of his timely reconciliation, he was consecrated archbishop of Paris. His former friends were greatly scandalized by the tergiversation of such a royalist. On the return of the Bourbons he lost his diocese and fled to Rome, where he was imprisoned and forced



to resign his cardinalate, receiving a small pension in return. He died in 1817. His work, "Essais sur l'éloquence de la chaire," is a production of no mean order, and is a species of classic on the subject in France.—J. E.

**MAVROCORDATO-SCARLATOS, ALESSANDRO**, Grand Dragoman to the Porte, diplomatist and author, born in Constantinople or one of the Greek islands about 1637; died in 1709. His family was mercantile on both sides, and his parents were Greek, though Alessandro loved to connect his descent with the Scarlati of Genoa. At twelve years old he was sent for his education into Italy; acquired European languages in the Greek college of S. Athanasius in Rome; and studied medicine in Padua, where he is said to have displayed his ready wit on the occasion of the sudden indisposition of a professor, whose place he took, and whose audience he harangued with unpremeditated eloquence. His conduct, however, not satisfying the authorities, he quitted Padua for Bologna, and there in 1664 took a doctor's degree in philosophy and medicine. On his return to Constantinople he practised physic with such success, as to be appointed physician to the grand seignor; but finding his profession a somewhat dangerous one in Turkey, he abandoned it. His vast knowledge of European languages, including Latin, now stood him in good stead. In 1673 he succeeded Panagioti as court interpreter, and finally was appointed grand dragoman of the Ottoman empire, an office which he discharged during thirty years. But besides being master of a practised and fluent tongue, he was versed in the page of history, in the politics of the day, and in the individual interests of courts; he was skilled to read the human heart, and to conciliate those with whom he had to deal; in a word, he possessed the gifts of a diplomatist. In 1681 he was empowered to treat with the emperor in the cause of Hungary, a negotiation which, according to the desire of the grand vizier, terminated in war. Mavrocordato followed the Turkish hosts to that siege of Vienna which to them proved ruinous, and on his return home was called to account for the foregone disaster, stripped of his office, and imprisoned; his life being purchased only at the price of all his property: nor was he released till the value of his services was made plain by the incompetence of his successor. In 1688, once more on a mission to Vienna, he adroitly managed to be detained four years a prisoner, until the death of a hostile vizier rendered safe his return to his own country. In 1699, as Ottoman-plenipotentiary and counsellor of secrets, a title newly bestowed upon him, Mavrocordato took part in the negotiations of Carlowitz; addressed in their own languages the representatives of Austria, Poland, Russia, and Venice; healed minor breaches; divided his antagonists on weightier points; and obtained a treaty of peace so satisfactory to the courts of Austria and of Turkey, that Leopold I. ennobled him as count of the empire, the sultan created him secretary of state, and he himself assumed the title of *Illusterrissimo*. But the treaty of Carlowitz had given umbrage to a party in Turkey, and one more political reverse overtook Mavrocordato before his final establishment in royal favour. He died wealthy and powerful, at a good old age, in the arms of his sons John and Nicholas. Mavrocordato was a zealous son of the Greek church, upholding its interests against the Roman communion, and writing in its defence. He was also warmly attached to his native tongue, and desirous to preserve it from Oriental contamination. He established a college at Constantinople to promote the cultivation of Greek literature, and all his works, with the exception of a medical treatise written before he left Italy, are composed in Greek. Amongst them may be noted a sacred history, a modern Greek grammar, and a recently-discovered journal, extending over many years of his eventful life.—C. G. R.

**MAXENTIUS, MARCUS AURELIUS VALEMIUS**, Roman emperor, was the son of Maximian the colleague of Diocletian in the empire, and married a daughter of Galerius. As, however, Maxentius was both vicious and incapable, Galerius passed him over in choosing a partner in the empire, and appointed Severus to be ruler of Italy and Africa, first as Cæsar, afterwards (on the death of Constantius) as Augustus. But the Romans soon became disgusted with the government of Severus, and Maxentius was proclaimed emperor at Rome, October 28, 306. His father Maximian, who had abdicated in the previous year, resumed the purple, and joined his son as co-emperor. Severus was repulsed in an attempt to retake Rome, and finally was obliged to shut himself up in Ravenna. He was persuaded

with fair promises by Maximian to surrender, and being taken to Rome, was put to death in February, 307. Africa also submitted to the authority of Maximian and Maxentius. The same year Galerius invaded Italy and advanced as far as Narni, but was repulsed by the great military skill of Maximian, and had even some difficulty in securing his retreat. The ungrateful Maxentius soon after expelled his father from Italy, where he now reigned as sole emperor. Africa having revolted, he soon reduced it to submission and exercised grievous cruelties on the unhappy people. The tyranny of Maxentius having rendered him universally odious, he was only able to maintain his power by means of his army, on which he lavished the plunder of Italy and Africa. His oppressed subjects implored the assistance of Constantine, with whom Maxentius had long been on bad terms. In 312 Constantine invaded Italy by the pass of Mont Cenis, and won a great battle at Turin. A second victory at Verona was followed by the capture of that important city, and without losing time, Constantine marched upon Rome. Maxentius gave him battle in person at Saxa Rubra about nine miles from the city. Constantine was completely victorious, and Maxentius was drowned in the Tiber, while attempting to flee. His family were put to death by the conqueror. Maxentius perished October 28, 312, exactly six years after his accession.—G.

**MAXIMIANUS, GALERIUS VALEMIUS**, born near Sardica in Dacia, was the son of a shepherd, and was surnamed *ARMEN-TARIUS*, because in early life he was also a shepherd himself. Having served with distinction as a soldier, in 292 he was chosen to be Cæsar, adopted by Diocletian, and married to his daughter. His first expedition against Narses the Persian in 297 signally failed, but his second was attended with great success. In 305, when Diocletian and Maximian resigned, Constantius and Galerius were elected to succeed them. Constantius was by this time advanced in years, and Galerius was therefore encouraged to hope that the time would soon come when he should reign supreme. To his disappointment however, when Constantius died, the army elected his son to succeed him, and the rebellion of Maxentius which followed issued in the loss of Italy and Africa. Though possessed of great military talent he was ignorant and cruel, and a bitter persecutor of the christian church. He died of a loathsome disease in 311.—D. W. R.

**MAXIMIANUS, M. AURELIUS VALEMIUS**, was of mean extraction, and was born at Sirmium in Pannonia. He was possessed of distinguished military talents, and Diocletian who had been his companion in arms when he portioned the empire chose him on this account to be his colleague. In 285 he received the title of Cæsar, and in the following year that of Augustus. In 305 Diocletian and Maximilian resigned the cares of empire, but in 306 Maximilian forsook his retirement and entered again on a public career. He was instrumental in procuring the death of Severus, and in effecting the repulse of Galerius. After this he was constantly engaged in ambitious designs; but these were brought to a sudden close in 310, when he was put to death for having endeavoured to induce his daughter Fausta to conspire the death of Constantine her husband.—D. W. R.

**MAXIMILIAN I.**, Emperor of Germany, son of the Emperor Frederick III., and of Eleonora of Portugal, was born in 1459. His marriage with Mary, the daughter and heiress of Charles the Bold, of Burgundy, who fell in 1477, first placed him in the position of an independent prince. He received the Netherlands as her portion, and might probably have obtained Burgundy also if he had not unwisely concluded a truce with Louis XII. of France, 17th September, 1477, without any stipulations in favour of the Burgundians. Two years afterwards he renewed his claims, when he had no longer the power to enforce them. He gained the battle of Guinegate, however, though it led to no beneficial result. The death of his wife, Mary of Burgundy, produced an important change in his position. She left two daughters, the eldest of whom, Margaret, was soon after betrothed to the dauphin of France by the states of Flanders, much against Maximilian's wishes. He soon quarreled with the Flemings, and having had recourse to arms, captured the city of Ghent, and was acknowledged as the guardian of his children and the governor of Flanders on condition of his confirming the privileges of the Flemings. In 1486 he was elected king of the Romans, and having received on that occasion a visit from his father Frederick, he entertained him with such lavish profusion as to excite great dissatisfaction among the people. He was compelled to abdicate his authority as the guardian of his son and governor



of Flanders. Maximilian was repeatedly involved in contests with France during the reign of Louis XI., and though for some time he was on better terms with Charles VIII., the successor of Louis, new grounds of quarrel soon arose. An alliance was negotiated between Maximilian and the Duchess Anne, the heiress of Brittany; but in consequence of French intrigue the match was frustrated, and he therefore entered into a treaty with Spain and England for the invasion of France. But this formidable confederacy was dissolved by the payment of a large sum of money to the English king, Henry VII., and the cession of several provinces to the other allies. Franche Comte and part of Artois, which had been acquired by Louis XI. were restored to Maximilian. On the death of his father in 1493 Maximilian became emperor, and commenced his reign by repelling the Turks, who had ravaged the country as far as Laybach. In the following year he married Blanche-Maria, sister of the duke of Milan and niece of Ludovic Sforza, who brought him a large dowry. In consequence of this alliance he was drawn in to interfere with the affairs of Italy, and he formed a league with the pope, the king of Arragon, the duke of Milan, and the republics of Florence and Venice against Charles VIII. of France, who was then engaged with his famous expedition to Naples in 1494. They assembled an army of forty thousand men, and attacked the French in the valley of Fornova in the duchy of Parma; but notwithstanding their great superiority in numbers, they met with a signal overthrow. Maximilian strove earnestly to induce the Germanic princes to take part in the war, and with this view convoked the famous diet of Worms in 1496, over which he presided in person; but the succours which he demanded were steadily refused. Maximilian was soon after involved in new disputes with the French king in consequence of his refusal to fulfil the stipulations of the treaty of Senlis, by restoring certain towns to the Archduke Philip, the emperor's son; and also with Charles d'Egmont, respecting the duchy of Guelder: and scarcely had these been settled in 1499, when he picked a quarrel with the Swiss cantons, who, however, inflicted upon him a signal defeat, and compelled him to acknowledge the independence of the Helvetic republic. Meanwhile, Louis XII. of France had completed the conquest of the Milanese, and was menacing the kingdom of Naples. Maximilian, alarmed at the progress of the French arms, made preparations for war; but his son Phillip, dazzled by the brilliant offers of Louis, exerted himself successfully to bring about an amicable agreement between the two monarchs; and accordingly a treaty was concluded at Trent in 1501. The emperor next formed the project of a crusade and quarreled with the princes of the empire, who not only refused to supply him with money and soldiers, but insisted on presenting to him a list of their grievances and steadily opposed all his illegal demands. In 1503 Maximilian, as head of the empire, was called on to interfere in a quarrel respecting the succession to the elector palatinate, and narrowly escaped with his life in a battle fought under the walls of Ratisbon. Maximilian's fondness for fishing in troubled waters led him once more to interfere in the affairs of Italy; and having crossed the Alps in the depth of winter at the head of twenty-five thousand men, he laid siege to Verona on the ground that the Venetians refused to allow him a passage through their territories. But his army was surrounded in Friuli by a combined force of French and Venetians, and the greater part of his men were taken prisoners. In 1508 the emperor and the king of France entered into a league with Pope Julius II. and the king of Arragon, the object of which was to humble Venice and to make a partition of its territories. The republic was in consequence reduced to great straits; but the allies became jealous of each other and quarreled, and Maximilian broke his engagements with the other powers, and recalled his troops from the French service. He subsequently entered into an alliance with Henry VIII. of England against France, and even served as a volunteer in the English army on the continent. He displayed his usual courage and military skill in this campaign, and gained a decisive victory over the French army which came to the relief of Guinegate. In 1516 Maximilian once more invaded Italy, seized Lodi, and invested Milan; but in the end he was compelled to retreat without accomplishing anything of importance. His reign was now drawing to a close; but he still busied himself with ambitious projects, and bent all his energies to secure the succession to the imperial crown for his grandson Charles. He regarded the commencement of the Reformation by Luther with indifference, if not

with approbation, and contented himself with addressing a letter to Leo X., calling on him to put an end to those religious disputes. Maximilian died 11th January, 1519, in the sixtieth year of his age. He was the author of some poems and of memoirs of his own reign.—J. T.

**MAXIMILIAN II.**, Emperor of Germany, was born on the 1st of August, 1527. He was the eldest son of Ferdinand I., brother of Charles V., and was thus first cousin of Philip II., with whom he was educated in Spain. He married another cousin, Mary, daughter of Charles V., and a strenuous adherent of catholicism. After governing Spain in the name of Charles, he returned to Germany, and at one time was almost a Lutheran. He finally professed catholicism, but always retained a friendly feeling towards the Lutherans. He endeavoured to procure the abolition of celibacy among the clergy, and even to bring about an agreement between catholics and protestants. The father-in-law of Charles IX. of France, who married his daughter Elizabeth, he expressed his abhorrence of the massacre of St. Bartholomew, and the Dutch looked to his mediation as to that of a friend, in their revolt against Philip II. King of the Romans, of Bohemia, and of Hungary, in the years immediately preceding the death of Ferdinand, he found himself after the latter event, 1564, heir to the archduchy of Austria, and succeeded his father on the imperial throne. Two years after his accession, was renewed the struggle with the Turks, who supported the claims of a Zapolya to the crown of Hungary. It was then that the two great religious parties manifested their joint regard for him, by voting him large supplies for the conduct of the war against the Turks. It ended successfully for Maximilian. A pacific and tolerant prince, he preserved peace within the limits of the empire, and granted to the Austrian aristocracy permission to celebrate worship according to the Lutheran form. He endeavoured even to put a stop to the levying, in the empire, of troops to take part in the religious struggles of France and the Low Countries. Indeed, his whole reign was an effort to restore an appearance of concord between catholics and protestants. He was an accomplished, affable, and virtuous sovereign. He is praised by historians of all parties, with the perhaps single exception of Menzel, who cannot forgive him his non-profession of Lutheranism.—F. E.

**MAXIMILIAN.** See BAVARIA.

**MAXIMINUS I. (CAIUS JULIUS VERUS, THRAX)**, Roman emperor, was born in the confines of Thrace, and brought up as a shepherd. As he grew up he became noted for his huge stature and immense strength; so that after enlisting in the Roman army Septimius Severus appointed him one of his guards. Under Caracalla he rose to the rank of centurion. In consequence of Macrinus' hatred he withdrew to his native land and accumulated considerable property. On Elagabalus' accession he returned to Rome and accepted the tribuneship; though he had reason to be disgusted with the emperor. Alexander Severus treated him with respect, and appointed him tribune of the fourth legion. At last he rose to the highest military command, with the full approbation of the soldiers; and had it not been for the vestiges of his barbarous origin, it is probable that the emperor would have given his own sister in marriage to his son. But his ambition was increased, not satisfied with promotion. By cunning and low-minded emissaries he spread discontent among the soldiers, so that a conspiracy was formed to cut off Severus and proclaim Maximin emperor. Accordingly the emperor was assassinated in Gaul, and Maximin at once invested with the purple by the barbarous soldiers, in 235. His reign was characterized by cruelty, avarice, rapacity, oppression, and ferocity. The rich, noble, and great were especially the victims of his suspicion and tyranny. A conspiracy against his life was either imagined or discovered; at the head of which Magnus, a consular senator, is supposed to have been. Accordingly, he and four thousand alleged accomplices were massacred. Spies and informers found their trade very profitable; and numbers were hurried off to torture and death, without the shadow of a crime resting upon their character. After the private estates of illustrious citizens were lavished on his soldiers, the emperor seized on public property. Even for their knowledge of his original obscurity many friends who had assisted him in his poverty were put to death; while he wreaked his direst vengeance on the haughty nobles whose slaves had once driven him from their doors. Nor were the soldiers exempted from the fury of his ferocious temper: for slight offences they suffered severe tortures. After his elec-



tion he prosecuted the war against the Germans, and crossed the Rhine for that purpose. The campaign continued for eighteen months, and the enemy were completely defeated; on which the emperor withdrew for the winter to Pannonia, and established himself at Sirmium with the intention of making war upon the north in the following spring. He was never at Rome. About 238 an insurrection took place in Africa, headed by the Gordian family, one of whom—the proconsul—was most reluctantly compelled to accept the purple. The senate favoured his cause, and the provinces were on the same side. Maximin and his son were declared enemies of their country; and all Italy rejoiced in throwing off the yoke of a tyrant. But the reign of the Gordians was brief; for the governor of Mauritania defeated the younger Gordian, the father put an end to his life, and Africa was exposed to the cruelty of a slave. After this the senate proclaimed Maximus and Albinus. Exasperated to madness by these events, the tyrant marched at once towards Rome and descended on Aquileia, which shut its gates and bravely defended itself against his army. In consequence of his savage temper breaking forth against officers and men, the rest were alarmed for their safety; so that a body of prætorians went to the tent of the emperor and his son and cut off their heads, which were exposed on poles on the fortifications of Aquileia and then forwarded to Rome, where they were burned in the Campus Martius amid the applauding shouts of the people. Thus in 238 the world was freed from the barbarities of a ferocious giant, of whose strength and appetite marvellous stories are related.—S. D.

**MAXIMINUS II. (CAIUS GALERIUS VALERIUS)**, Roman emperor, originally called Daza, was the son of a sister of Galerius, born in Illyria, where he was a shepherd in his youth. He afterwards became a soldier and rose to the highest rank. On Diocletian's abdication, Galerius invested him with the purple, gave him the title of Cæsar and the government of Syria and Egypt. But though the emperor thus invested him with the vacant purple, giving him the higher rank of Cæsar and the provinces of Illyricum, Maximin was filled with envy and anger, and exacted from his uncle, almost by violence, the equal title of Augustus. When Valerius died, Maximin entered into an agreement with Licinius and received the provinces of Asia; those of Europe falling to the share of the latter, and their mutual boundary being the Hellespont and Thracian Bosphorus. Not content however with his position, he left Syria with an immense army, marched towards Bithynia, and took Byzantium after a siege of eleven days. Licinius hastened to meet him; and a decisive battle was fought, in which Maximin was defeated. He fled to Nicomedia, and thence to Tarsus, where he died a few months after, either of poison or despair, in 313. Maximin II. was a worthless, cruel, ferocious despot, without virtues or merit.—S. D.

**MAXIMUS, MAGNUS**, a Roman soldier, who in the fourth century assumed the purple, was born in Spain, probably in a humble rank of life. He served in Britain with Theodosius, afterwards emperor; and in Britain he commenced the series of intrigues by which he gained the army to his cause. He appears to have repaired the walls of Severus and Agricola, and to have erected the intervening territory into a separate province called Valentia. In 383 he declared himself emperor of the West, and raised a numerous army to invade Gaul. Archbishop Usher estimates that he took thirty thousand soldiers and one hundred thousand followers, the flower of the youth of Britain. The Emperor Gratian was then at Paris, and fled before the usurper. Maximus was for the moment successful, was acknowledged emperor, and even declared his son his colleague. With Theodosius, emperor of the East, he entered into a treaty in which he agreed not to cross the Alps. But ambition getting the better of discretion, he invaded Italy; and Valentinian calling in the aid of Theodosius, Maximus was captured and slain. He is said to have been the first christian prince who shed christian blood for difference of opinion. One of his victims was Priscillian.

**MAXIMUS, MARCUS CLODIUS PULPIENUS**, Emperor of Rome in 238. After having distinguished himself as a military commander in the wars against the Sarmatians and Germans, he was raised to the throne, along with Balbinus, on the death of the Gordians. The Thracian savage, Maximinus, who had been elected emperor by the prætorian guards in 235, was still at the head of an army, and Maximus hastened to meet him. But the cruelty of Maximinus had already caused disaffection in his own

camp. A conspiracy was formed among the prætorian guards; he was assassinated in his tent; and the troops gave in their adherence to the new emperor. Maximus returned to Rome, where he was received with every demonstration of joy, and commenced to reign under circumstances unusually favourable. But little more than three months elapsed till he, in his turn, fell a victim to the violence of the soldiery.—D. M.

**MAXIMUS, PETRONIUS ANICIUS**, Emperor of Rome from March to June, 455. The Anician family, from which he was descended, was one of the most illustrious in Rome; and his great wealth and hospitality, combined as they were with a generous temper and pleasing manners, rendered him a favourite both with the court and the people. Under the Emperor Honorius he held the office of tribune. He was thrice prætorian prefect, and in 433 he held the consulship twice. He is known to have been implicated with Valentinian III. in the murder of Aëtius in 454; but before that year closed, his friendship for that emperor was converted into the most bitter enmity. By a disgraceful stratagem Valentinian succeeded in bringing the beautiful wife of Maximus to the imperial palace, and violated her person. She died soon after, leaving to her husband a legacy of revenge, which he executed by forming a conspiracy, in consequence of which the emperor was assassinated in the Campus Martius in March, 455. Maximus was raised to the throne, but his reign was short and unhappy. Eudoxia, the widow of Valentinian, whom he had forced to become his wife, entered into a secret correspondence with Genseric, king of the Vandals, the result of which was an invasion of Italy by that nation. No resistance was offered to the invaders, who put the timid Maximus to death, and sacked the city of Rome.—D. M.

**MAXWELL, WILLIAM HAMILTON**, a popular novelist, was born in 1795, the only son of a merchant at Newry in Ireland. He entered Trinity college, Dublin, before he was fifteen. His desire for a military life was opposed by his family, and he spent several years in idleness and amusement. At length, in deference to relatives from whom he had expectations, he entered holy orders, and in 1820 he was collated to the rectory and prebend of Ballagh in Connaught, where he found plenty of shooting. His first story, "O'Hara," written after the disappointment of his expectations, was not successful; but for the next work, "The Stories of Waterloo," he was paid £100 a volume. His publications are very numerous. He was a frequent contributor to *Bentley's Miscellany* and to the *Dublin University Magazine*. He died in distress on the 29th December, 1850.—R. H.

**MAY, THOMAS**, the historian and poet, was born in 1595 of an ancient family in Sussex. He studied at Cambridge, and afterwards adopted the law as his profession, and became a member of Gray's inn. Turning his attention to literature, he produced several plays, some of which were acted before the court, and are said to have received the approbation of Charles I. He also translated Virgil's *Georgics* into English verse, and in 1629 he brought out a version of some epigrams of Martial. He rendered into English verse the *Pharsalia* of Lucan, with a metrical supplement of his own in seven books, continuing the subject to the death of Julius Cæsar. He also executed a Latin version of his own supplement to Lucan, which has been highly praised by Mr. Hallam. In the civil war May took part with the commons, and was appointed secretary to parliament—an office which gave him excellent opportunities for acquiring information, which he has embodied in his valuable "History of the Parliament," the work by which he is now best remembered. It contains much valuable matter, conveyed in a plain, terse, and vigorous style, and is considered one of the best contemporary histories on the popular side of the question. To all appearance it is written with great impartiality. It was first published in Latin in 1647. The English version of it, also by May himself, appeared in 1650. Unhappily the history contains only a period of less than three years, viz., from the first meeting of the Long parliament in November, 1640, to September, 1643. A brief history of the civil war down to the execution of the king, written by May, was published in 1650. It is entitled a "Breviary of the History of the Parliament of England," and is not a continuation of the previous history, but a distinct work. The dramatic works of May, of which three tragedies and two comedies are mentioned, are now lost, as well as most of his other poems. He died in November, 1650. He was a man of moderate views, and seems to have strongly disapproved the excesses of parliament during his later years.—G.



MAYER, SIMONE, a celebrated musician, was born at Mendorf in Bavaria, June 14, 1763. At an early age he was sent to Bergamo in Italy, to study music under Carlo Lanzi. He afterwards went to Venice and completed his education under Bertoni. In 1791 he composed his oratorio, "Jacob and Laban," for the conservatory of Venice. It was so well received that he followed it by the composition of four others, viz:—"David," "Tobias," "Sisira," and "Jephtha's Vow." He afterwards turned his attention to dramatic music, and produced at Venice in 1794 his first opera of "Saffo." In 1799 he produced "Il fanatico per la Musica," and in 1800 appeared his "Lodoviska." The latter, together with "I Misteri Elusini," both written in the German style, paved the way for the reception of Mozart's operas in Italy. In 1803 he brought out at Venice "L'Equivoci," and in the same year he produced his "Ginevra in Scozia." In 1812 "La Rosa bianca e la Rosa rossa," on the subject of the wars between the houses of York and Lancaster, was brought forth with vast success in Italy; but when introduced at the opera house in London some years later, it failed entirely. The pen of Mayer was very active. He has produced altogether more than fifty operas, usually giving from two to three a year, and always with more or less success. The greater part of these works were produced at Venice, and the critics have remarked that though some of them were produced at very short intervals one from the other, they are all marked by a distinctive character, and display a surprising variety of original matter. For instance, two of his compositions of the most opposite character were produced in the same season, the "Medea" and the "Elisa"—the latter remarkable for the grave and gentle pathos that breathes throughout, and the former for its display of the grander and more terrible passions. Mayer's greatest work undoubtedly is his "Medea," which was produced in London in 1826 by Madame Pasta, who gave an effect to it which carried it triumphantly through more than one season. Mayer resided for many years at Bergamo, where he held the situation of maestro di capella, to which he was appointed in 1802, esteemed by all who knew him, and admired not less for his talents than for the rare modesty by which they were accompanied. He died about 1840, but the exact date we have been unable to ascertain.—E. F. R.

MAYER, TOBIAS, one of the greatest of modern astronomers, was born at Marbach in Württemberg, on the 17th of February, 1723, and died at Göttingen on the 20th of February, 1762. He was the son of a skilful hydraulic engineer, who carefully cultivated his mathematical talents. In 1750 he published a remarkable memoir on the libration of the moon, which is considered to contain the first example of the use of "equations of condition" to determine the most probable result of a number of observations—one of the most important improvements in practical astronomy. In 1751 he was appointed to the charge of the observatory of Göttingen, which he held until his death. He there, in the midst of the tumult of war and with a powder magazine beneath him, made a series of observations and calculations of the highest value, and accomplished the great achievement of producing the first set of lunar tables of sufficient precision to serve for the computation of the longitude by the method of lunar distances. These tables were sent to London to compete for the reward offered by the British government for the best method of finding the longitude at sea. Their accuracy was tested by Bradley, and by Mason under the direction of Maskelyne; and the result was that one-half of the reward was given to Mayer's widow after his death, and the other half to Harrison for his chronometer. Mayer also improved the reflecting instruments required in the use of his tables, by proposing the substitution of the complete circle for the quadrant and sextant, and inventing the principle of repetition, afterwards more fully developed by Borda. One of the first persons who used Mayer's lunar tables in practice for finding the longitude, was his pupil and intimate friend, the famous traveller Karsten Niebuhr, who had received from Mayer a manuscript copy of them, and had been instructed in their use previous to his setting out on his expedition to the East. Another monument of the labour and skill of Mayer is his catalogue of ecliptic stars. He died at the early age of thirty-nine, exhausted by excessive labour.—W. J. M. R.

MAYNARD, SIR JOHN, sometime commissioner of the great seal, who during his long life played a part in both the great English revolutions of the seventeenth century, was the son of a Devonshire gentleman, and born at Tavistock in 1602.

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Educated at Oxford, he studied for the bar at the Middle temple and went the western circuit, of which he rose, and for half a century continued, to be the leader. He sat in the first parliament of Charles I., in the Short parliament, and in the Long parliament its successor, voting and speaking against the policy of the court, and acting as one of the managers of the impeachments both of Strafford and of Laud. He looked upon politics, however, as an "unpaying occupation," and never allowed himself to be led away by enthusiasm for principles. A leading presbyterian, he was a lay member of the assembly of divines at Westminster, and one of the English commissioners who conferred with those from Scotland to establish the presbyterian form of church government through the length and breadth of the kingdom. He was present at the meeting of the commissioners at Essex House, recorded by Whitelocke, and with characteristic caution threw cold water on London's proposal to prosecute as an "incendiary" Oliver Cromwell, who opposes the establishment of presbyterianism. So dexterously did Maynard manage matters, that he was not among the presbyterians "purged" from the Long parliament. After the establishment of the Protectorate, Maynard accepted from Oliver the degree of the coif, and as protector's serjeant, was at the head of the bar. He was among the eminent lawyers who pressed on Cromwell the acceptance of the title of king. After Cromwell's death, Maynard swore allegiance to Richard, and had his patent as prime serjeant renewed; but when he saw whither things were tending, he exerted his influence as a leader of the presbyterians in favour of Monk. At the Restoration he was well received by Charles, by whom he was appointed a king's serjeant, and knighted. He might have been made a judge, but he was reluctant to abandon his lucrative practice at the bar. In parliament he was long considered the father of the house, and spoke with authority on constitutional questions. Although he had supported the exclusion bill, his unflinching dexterity secured him in his position on the accession of James, whom, of course, when falling, he deserted. He sat in the Convention parliament, where he was regarded as an oracle, and supported the celebrated resolution which declared that James had abdicated the throne. At the head of the bar, he waited on William at Whitehall, when the king, referring to his great age, remarked that he must have outlived all the lawyers his contemporaries. "If your highness had not come over," was Maynard's well-known reply, "I should have outlived the law itself." In his eighty-eighth year his practice was still undiminished, and it was with some reluctance that he allowed himself (April, 1689) to be nominated one of the commissioners of the great seal. After a twelvemonth he either resigned or was superseded, and withdrew to his seat of Gunnersbury, near Ealing, where he died on the 9th of October, 1690, in his eighty-ninth year, leaving an immense fortune. His edition of the Year Books was published in 1678. In Lord Campbell's Lives of the Chancellors there is an ample memoir of this successful lawyer, whose career, in its length and continuous prosperity, has no parallel in that age of stormy vicissitude.—F. E.

MAYNWARING, ARTHUR, to whom the first volume of the *Tattler* is dedicated, was born in 1668, in Shropshire. He completed his classical education at Oxford, and afterwards studied law in London. His jacobite principles prompted the first productions of his pen; but he afterwards gave his adherence to the new dynasty, took office under Godolphin, and sat in parliament for Preston. His writings, which are principally political, display considerable ability. He died in 1712.—W. B.

MAYO, HERBERT, M.D., F.R.S., an anatomist and physiologist of the present century, commenced his career as a surgeon and lecturer on anatomy in London. He early acquired reputation. His first published work was a volume of "Anatomical and Physiological Commentaries," which appeared in 1822. This was followed in 1827 by an atlas of superb plates illustrative of the structure of the human brain. About the same time he was elected lecturer on anatomy and surgeon to the Middlesex hospital, and soon after professor of comparative anatomy to the Royal College of Surgeons. Amongst his numerous publications, the "Outlines of Human Physiology," at the time of its appearance a valuable contribution to science, is the work by which he is best known. The last chair he filled in London was that of professor of anatomy and physiology in King's college. Apart from his reputation as a physiologist, he was also known as a skilful practical surgeon. As a lecturer he was remarkable for



the clearness and beauty of his style. About the time when public attention was first directed to hydropathy, Mayo was debarred from professional exertion by severe chronic rheumatism. Having tried without benefit the usual methods of treatment, he went to Germany, and placed himself under the care of a hydropathic practitioner. From him he states that he obtained relief, although during the rest of his life he continued crippled by ankylosis of the joints. He subsequently became part proprietor and physician in a hydropathic establishment at Boppard, and afterwards at Bad-Weilbach, near Mayence. Many of his friends were of opinion that his mental faculties failed during his latter years, for he became an implicit believer in mesmerism, clairvoyance, &c. His last publications were a tract on the water-cure, and a series of letters on "Popular Superstitions in relation to Mesmerism." His death occurred at Bad-Weilbach, August 15, 1852.—F. C. W.

MAYO or MAYOW, JOHN, a physician and the anticipator of some of the discoveries of modern chemistry, was born in Cornwall in 1645. He entered as a student of Wadham college, Oxford, but ultimately became a probationer-fellow of All Souls. Before applying himself to the study of medicine, he obtained a degree in civil law. He appears to have resided principally at Bath. He died in 1679 at the early age of thirty-four. He published several treatises on physiological subjects; but the work by which he is best known is a tract, "De Sale Nitro et Spiritu nitro Aereo," which appeared in 1674. The nitro-aereal spirit of which he writes is a constituent part of atmospheric air, identical with the oxygen of modern chemists. In this treatise which contains some most ingenious experiments, he appears to have anticipated the discovery that metals gain weight by calcination. He was of opinion, that during the combustion of fuel the composition of the air undergoes a change. He also entertained views on the function of respiration and on chemical affinity far in advance of those of his contemporaries.—F. C. W.

MAZARIN, JULIUS, was born at Pescara in the Abruzzi, on the 14th of July, 1602. It is generally allowed that he was descended of a noble Sicilian family, although his parents were in circumstances far from affluent. The primary education of the future statesman was conducted at Rome under the superintendence of the jesuits, at whose college he is said to have highly distinguished himself. Having attracted the attention of Jerome Colonna, afterwards Cardinal Colonna, he accompanied that personage to the university of Alcalá, and continued his studies in Spain for a short period with great distinction. Returning home he entered, when twenty years old, the pontifical army, and served for some time as captain of infantry in the Valteline. But it became speedily apparent that Mazarin's triumphs were to be gained on other fields than those of war. It was while serving under the flag of Pope Urban VIII. that the peculiar bent of his genius was first exhibited. Having been employed to negotiate with the French and Spanish generals, by his address and dexterity he acquired the confidence of both, and eventually brought about the peace of Monçon in 1626. Soon after occurred the disputed succession to the duchy of Mantua, in which France, Germany, Spain, and Savoy were all involved, as supporting the claims of two opposing candidates; and Urban empowering Cardinal Sacchetti to act as mediator, Mazarin was sent along with him to Turin for the purpose of assisting in the task. The labours of the young diplomatist, who was in reality the prime mover throughout the whole affair, were in the end crowned with success, and in 1631 he managed to effect the treaty of Cherasco, which restored and established peace. It was in the previous year that he, for the first time, met with Louis XIII. of France and his celebrated minister Richelieu; and from that interview may be dated the history of his future eminence. Ever after, he laboured strenuously in behalf of French interests; and both Richelieu and his royal master recommended him, for his valuable services, to the favour of the pope. In 1634 Mazarin was despatched as nuncio to Paris, where although unsuccessful in the chief object of his mission, he greatly aided his own advancement by ingratiating himself to the utmost of his ability with the French monarch and his all-powerful minister. In 1636 he returned to Rome; and it was as the agent and champion of the court of France that he did so. Urban, however, declined to gratify Louis by conferring upon Mazarin the dignity of cardinal; and in 1639 the latter again left Rome for Paris. After having been appointed ambassador to Savoy, where his exertions for the restoration of peace were successful, the

demand of the French sovereign was at last complied with by the pope, and the following year, 1641, saw the name of Mazarin in the list of promotions to the conclave. During the famous conspiracy of Cinq-Mars, which embittered the closing days of Richelieu, the new cardinal was a devoted and able assistant to his illustrious patron. When the decease of the latter in December, 1642, took place, Mazarin (whom, on his death-bed, Richelieu had recommended to Louis as his successor) immediately began to exercise the functions, if not to bear the title, of that office. Throughout the brief remainder of the king's existence Mazarin's position was comparatively untroubled; but with the monarch's decease in 1643, a time of political tempest sufficient to tax his entire energies began. At first the queen-regent, Anne of Austria, was prejudiced against Mazarin, and raised the bishop of Beauvais to the important post of prime minister; but she soon discovered her mistake, and the sagacious Italian became her favourite and regained his previous influence. During the long minority of Louis XIV. he continued to guide the regency. Abroad, under his auspices, matters went well for France, although at home the country was the prey of intestine commotions and the theatre of civil conflict. Following the chief traditions of the greater Richelieu, he carried on the war against Spain and Germany—a war immortalized by the heroic memories that cluster round such names as those of Condé and Turenne. Ultimately, the French minister had the pride and satisfaction of concluding the peace of Westphalia, by which the European strife of thirty years was closed, France also gaining thereby several important territorial acquisitions. Meanwhile, the dissensions of the Fronde tormented the vitals of the kingdom. This period, to our mind one of the most dreary and repulsive in all French history, we shall pass lightly over. Let us merely indicate, in a sentence, the course of events in so far as Mazarin himself was involved in the same. The very year that the war in Germany was terminated, the civil war of the Fronde broke out in France, when the parliament of Paris, in conjunction with some of the higher aristocracy, revolted against the authority of Mazarin. Headed by that prince of conspirators, the Cardinal de Retz, the Frondeurs proclaimed only hostility to the minister, while simultaneously asserting their unalterable attachment to the crown. Mazarin had to yield to the storm, and flee from the capital to secure his life. Yet, by dint of the skilful and dexterous management which formed the very breath of his existence, the subtle Italian counteracted the efforts of his foes; and the disorders of the Fronde, which served simply to embroil the nation without leading to any decisive result, were conclusively terminated by the king's majority in 1653. Mazarin once more ruled supreme. Two years afterwards, he contracted a treaty of alliance with Cromwell against Spain. His attention to the French finances had paved the way for great military exertions; and these were rewarded by the famous victory of Dunes, which Turenne achieved in 1658. The result was the treaty of the Pyrenees in the following year, by which France gained Artois, Roussillon, part of Flanders, Hainault, and Luxembourg; while at the same time, a marriage was arranged between Louis and the Infanta Maria Theresa, daughter of Philip IV. of Spain. This, with the exception of a third and closing treaty, also favourable for France, and which he concluded with the duke of Lorraine a few days before his decease, was the last great public work of Mazarin. At the comparatively early age of fifty-nine, he expired in Vincennes on the 9th of March, 1661, meeting death with unshrinking firmness. Of the remarkable ability displayed by Mazarin there cannot be a reasonable doubt. Attempts have indeed been made at different times, and by various individuals, to undervalue his reputation; but that he divined Louis XIV., that he trained Colbert, and that he detected and overcame De Retz, may well be received as infallible proofs of his penetration, his skill, and his political sagacity. So says one of his biographers, and we cordially endorse the sentiment. Inferior in gigantic grasp of mind to Richelieu, he possessed a manoeuvring and diplomatic genius that was emphatically his own. A light and limber shape, intellectually, beside the Titan form of his wondrous predecessor, he looks across two intervening centuries, and tells us what may be done by sleight and subtlety, even when grander elements are wanting: for the latter was the case, in truth, with Mazarin. Constitutionally timid, he was no hero; he had no great inborn ideal of statesmanship to guide him on his path; and his chief glory was that he walked, an apt pupil, in the footsteps of his master. Yet this is no common praise.



Although opposed by faction and environed with difficulties, he largely aggrandized the territory of France; and it should never be forgotten that it was his hand that won the prize for which Richelieu commenced the conflict. Such a fact may outweigh some at least of the sins, in themselves rather negative than positive, which are justly chargeable on his government. In person Mazarin was peculiarly handsome; and his accomplishments were, as might be supposed, both numerous and varied. When he chose, his manner could be most fascinating; and herein, doubtless, lay one secret of his extraordinary success. His private character was disgraced by avarice, the master-passion of his nature; and if to this we add an inordinate love of gambling, a painful lack of gratitude, and a repulsive spirit of ostentation and vain-glory in his later years, there are doubtless dark enough shades in the picture. Still he was capable of noble and generous actions, however rarely they were performed; and well and faithfully he served his adopted country.—J. J.

MAZEPPA, IVAN STEPANOVITCH, a celebrated hetman of the Kossacks, was born about 1640 in Podolia, then subject to the Polish crown. He was of good extraction, and educated amidst the refinements of a court, being page to the learned king, John Casimir. An intrigue with a Polish gentleman's wife led to his expulsion from the country. The tradition which forms the subject of Lord Byron's poem on Mazeppa, avers that the outraged noble seized his wife's seducer, stripped him, tarred and feathered him, bound him on a wild horse from the Ukraine, and sent him forth to what seemed a certain and horrible death. The maddened horse found its way to its native regions, where some Kossacks saved the handsome page. His talents and superior knowledge gradually secured him pre-eminence among those wild people. When in 1687 the hetman of the tribe who had befriended the stranger, was sent by the regent, Sophia of Russia, to Siberia, Mazeppa was elected to fill his place, and unscrupulously sacrificed the two sons of his predecessor and benefactor. For twenty years he governed his barbarous subjects with energy and skill, and won the confidence of Czar Peter I., especially by his conduct at the capture of Azoff. The czar's reforming intentions were, however, most distasteful to the Kossacks and their chief, who, after an affront received from Peter, secretly resolved to abandon him. With profound dissimulation he conducted negotiations with Stanislaus of Poland and Charles XII. of Sweden, while the czar's faith in him continued unbounded. His treachery was a fatal gift to Charles, whose original plan of marching on Moscow had many more chances of success than his unexpected divergence to the Ukraine. After Peter's victory at Poltava, Mazeppa accompanied Charles in his flight to Bender, and died there in 1709 of poison administered, it is said, by his own hands.—R. H.

MAZZINGHI, JOSEPH, a musician, born in London in 1765, was descended from the ancient Corsican family of Chevalier Tedice Mazzinghi, who in the year 1697 was attached in a diplomatic situation to the court of Naples. Other branches of the same family settled at Florence, Pisa, and Leghorn. Tomaso Mazzinghi, father of Joseph, appears in the year 1765 to have been established in London as a merchant. He married Madame Frederick, sister to Madame Cassandra Wynne, the wife of Thomas Wynne, Esq., a gentleman of considerable landed property in South Wales. This latter lady, whose rare musical talents as an amateur were highly appreciated at the court of Versailles, and particularly so by Maria Antoinette, early discovered in her infant nephew evident proof of a musical disposition, as did also his father, who was an eminent performer on the violin; and in consequence he was placed under the celebrated J. C. Bach, who at that time was music-master to Queen Charlotte. The progress of the young tyro was such, that on the demise of his father, being then but ten years of age, he was appointed organist of the Portuguese chapel, and subsequently received instructions from three celebrated composers at that time in England—Bertolini, Sacchini, and Anfossi. At the age of nineteen he was appointed composer and director of the music at the Italian opera, which post he filled for several years; and during that period brought out his opera, entitled "Il Tesoro." He likewise composed several ballets for the opera, among which his "L'Amour et Psyche" was much admired. After remaining for several seasons at the Italian opera, he determined to devote his attention to English opera, and accordingly produced several pieces at the theatres royal, Drury Lane and Covent Garden, some of which enjoyed considerable popularity. Independently

of being for many years so much occupied as a composer, he had very extensive practice as a teacher of the pianoforte; and his works testify, by the distinguished names to his dedications, that his pupils were chiefly among the principal nobility. He retired from the profession about 1830, and was henceforth known as the Count Mazzinghi—a title he had purchased from some foreign power. He died in 1844; and being of the Romish religion, was buried with great funeral pomp at the chapel in Moorfields, London.—E. F. R.

\* MAZZINI, JOSEPH, born at Genoa in 1805. Son of a physician and professor of the university, Joseph Mazzini was educated for a barrister; but his genius and his inclination led him when quite a youth into the fields of literature. With Monti Italian literature had reacquired the splendour of Dante's style; with Foscolo it had become a mirror of morality and a school of patriotism; and with Manzoni a study of the intimate life of the people. These were Mazzini's three masters. His first writings were published in 1827 in the *Subalpino* of Florence, and up to 1830 he wrote constantly for the *Indicatore Genovese* and for the *Indicatore Livernese*. At that time a fierce war raged between the classic and romantic schools; between the upholders of a literary despotism of some two thousand years' standing, and those who, in virtue of their own inspirations, sought to emancipate themselves. Mazzini and his followers sided with the romantic school. But the degraded and enslaved condition of Italy, the study of her past history, and more especially the sight of the leaders of the Piedmontese insurrection who, betrayed by Charles Albert, failing to set their own country free, went out to die for the liberties of Spain, inflamed the young patriot with a burning desire to accomplish that in which they had failed to secure the freedom and independence of Italy by means of unity. This idea of unity, transmitted from Dante and Machiavelli to Melchior Gioja, became the pole-star of his existence. Throughout thirty years of exile and persecution, he has inculcated this idea in Italy with unrivalled constancy and devotion. Often attempting its realization and as often failing, he has so succeeded in permeating the Italians with its necessity that he has brought not only Italian kings and statesmen, but all the powers of Europe, to feel that until Italian unity be realized, there can be no peace in Europe. In 1827, when Italy was portioned out among seven petty tyrants, it seemed a Utopia: to-day, when but Rome and Venice remain to be added to the kingdom of Italy, he is hailed by his countrymen as the apostle of that idea of which Garibaldi is the hero. In 1830 he joined the sect of the Carbonari, and was soon afterwards imprisoned for six months in the fortress of Savona; the only reason assigned to his father being, that the government disliked youths of talent whose thoughts they could never penetrate. Exiled to Marseilles, he wrote his famous letter to Charles Albert, then king of Piedmont. The object of the letter was to remind the king of his early aspirations and of his too late remorse, and to excite him to prepare his army for war with Austria, to dare to change the puny Piedmontese sceptre for the Italian crown. Mazzini was then, and is still by instinct, by faith, and in virtue of the historical traditions of his country, a republican; he would never accept honours or office from a king; but then as now he placed the unity of Italy above any form of government, and had Charles Albert shown any disposition to initiate Italian regeneration, Mazzini would have toiled as faithfully to assist him in his efforts as he has done since he and Garibaldi accepted the programme, "Italy, and Victor Emmanuel." The answer to his letter was an order to the authorities to prevent his ever setting foot in Italy again. He then founded the society of Young Italy in Marseilles; the flower of the Italian youth were members of that society; Garibaldi was one of the most ardent, and in less than a year that association had penetrated to every corner of the peninsula. At the cry of war with Austria the Austrian satellites in Italy trembled; the king of Piedmont alone caused thirty-two young men to be executed simply for having read the doctrines of Young Italy. The expeditions of Savoy and of the brothers Bandiera were attempts on the part of the most fervent believers in the new creed to put it into practice. Then came the revolutions of 1848-49, when it was evident to all that the aspirations of the entire nation were for unity. "One Italy, away with the foreigners," was the battle-cry. In the preparations for and in the guidance of these revolutions, Mazzini took a prominent part, and when Milan was handed back to Radetzky by Charles Albert, and Garibaldi refused to recognize the capitulation, Mazzini, bearing the banner of "God



and the people," marched at the head of Medici's company and shared with him the perils and fatigues of the march. Elected by the Roman people, after the flight of the pope in 1849, member of the constituent assembly, and afterwards one of the Triumvirate; the government of the Eternal City devolved upon Mazzini throughout those months, when Rome defied four foreign armies, and even when she fell, won the respect and admiration of the whole civilized world. From 1849 to 1860, Mazzini's life was spent in preparing for a revolution which should accomplish the idea which he had taught the Italians to worship. But the attempt of Milan failed, and the glorious expedition of Pisacane, the forerunner of Garibaldi, failed also; and all but Mazzini and a faithful few believed that no revolutionary attempt in Italy could succeed. When the Franco-Sardinian war seemed probable, Mazzini in the *Pensiero ed Azione* stated clearly and precisely the terms arranged between Cavour and Napoleon, *i. e.* that a second Campo Formio would leave Venice and a part of Lombardy in the hands of Austria, and that Savoy and Nice were already sold to France. The fulfilment of this prophecy, together with the earnest and successful efforts of Mazzini and his followers to annex the provinces of Central Italy to Piedmont, and thus thwart Louis Napoleon in his designs on Tuscany, won for Mazzini the reverent adhesion of many Italian patriots, who had hitherto regarded him as an unpractical dreamer and a utopist, and he was not long in collecting funds and in finding emissaries to prepare the revolution in Sicily and Naples. Confronting as he has done throughout his exile all the dangers of clandestine residence in Italy, whenever his presence was necessary, Mazzini succeeded in establishing revolutionary committees in Sicily and Naples, then, when the day was fixed for the outbreak, sent Rosalino Pilo to Garibaldi to get from him the promise, that if the revolution succeeded, he would come to lead it on to victory. Sicily and Naples free, Mazzini set himself to work to prepare for the liberation of Venice and of Rome. His genius, his sacrifice of literary fame and of his independent fortune, thirty years of resolute un baffled pursuit of the great idea of unity now so near its realization, have at length won for him that place in the hearts of his countrymen so long denied, save by a few staunch and bold followers. A petition covered with forty thousand signatures for the recall of the exile was in August, 1860, presented to the Italian chambers, and in December following a deputation of members of those chambers was sent to the king for the same purpose. For years his writings, both literary and political, have circulated by thousands throughout the oppressed provinces. His "Duties of Man" are in the hands of all the working men of Italy, who, with the other liberal associations of the peninsula, have elected him honorary member, and his last published work, "To the Youth of Italy," completed on the eve of the Sicilian revolution, has become a household word in Italian homes. Daelli of Milan has now purchased the copyright of his works, of which Garibaldi has gratefully accepted the dedication; and when the twelve volumes are completed, the world, which has hitherto regarded him as a revolutionist solely, will judge him in his literary capacity, and understand at what cost to himself he made his literary pursuits second to the interests of his country. His political writings, which spread over a period of thirty years, constitute a historical document of immense importance; they may be regarded as the statistics of the first period of the Italian movement. The echo they found in the youth of Italy, proves that these writings expressed the necessities and aspirations of his countrymen. Of the man himself, perhaps the judgment of Thomas Carlyle may be taken as the most unprejudiced, and nearest to the truth. In his letter to the *Times* on the letter-opening business he writes—"I have had the honour to know Mr. Mazzini for a series of years, and whatever I may think of his practical insight and skill in worldly affairs, I can with great freedom testify to all men that he, if I have ever seen one such, is a man of genius and virtue, a man of sterling veracity, humanity, and nobleness of mind, one of those rare men, numerable, unfortunately, but as units in this world, who are worthy to be called martyr souls; who in silence piously in their daily life understand and practise what is meant by that." (See *Westminster Review*, No. lxxxii.) Thirty years of such pious and painful practice, while they have brought Italy very near to the accomplishment of his destinies, have brought Mazzini very near the grave. Should he live to see Venice free, and Rome the capital of united Italy, but one desire remains to him—to be buried in the Campo Santo of Genoa, his native town, by

the side of that mother who closed a life of womanly heroism and devotion, calling vainly upon her exiled son. For his works, see Scritti editi e inediti di Giuseppe Mazzini, 12 vols., G. Daelli Milano.—[M.]

MAZZOLINI, LODOVICO, born at Ferrara about 1481; died there in 1580. He was the pupil of Lorenzo Costa, and was one of the best of the painters of small pictures of his time in Northern Italy; though, owing to its omission by Vasari, his name is not so generally known as it should have been. He is the most distinguished of the Ferrarese painters after Garofalo, whose small pictures he seems to have studied; his manner is harder than Garofalo's, and his models appear to be as a rule taken from humble life, but they are often admirably painted and invariably richly coloured. His taste, too, in his compositions seems to have been fantastic; he has introduced the most quaint and trivial incidents in the gravest religious compositions. He was apparently a great lover of architectural display, as most of his pictures have backgrounds of buildings, richly ornamented with sculpture in basso-relievo. Mazzolini's masterpiece is supposed to be the "Christ disputing with the doctors," painted in 1524, and now in the Berlin gallery. The London National gallery is comparatively rich in the works of this painter; it contains three, of which one is a masterpiece, representing "St. Nicholas of Tolentino adoring the Infant Saviour, St. Joseph presenting the child with some cherries; with the dove and a vision of the Father above."—(Laderchi, *Pittura Ferrarese*.)—R. N. W.

MAZZUCHELLI, GIAMMARIA, Count, a famous biographical writer, born of a noble and wealthy family at Brescia on the 28th October, 1707; died 19th November, 1765. Educated among the Jesuits at Bologna, he devoted himself on his return to his native place to literary studies. His favourite subjects were antiquities and biography, to the investigation of which he brought a sound judgment and unrivalled industry. Having conceived the plan of a literary history of Italy, which was intended to contain notices of fifty thousand writers, he published, by way of testing his powers, a number of separate memoirs, which were received by the learned with uncommon favour. Thus encouraged he published at Brescia in 1753 the first part of his "Scrittori d'Italia, cioè notizie storiche e critiche intorno alle vite ed agli scritti dei letterati italiani." In the ten years following a second part of the first volume and the four parts of the second volume of the "Scrittori d'Italia" were given to the world, reaching only however to the letter B. The materials for the other letters were collected by the author, and six other volumes had been prepared under his direction when death interrupted the stupendous task. Mazzuchelli was for a long time keeper of the Quirini library in his native city.

MAZZUOLI, FRANCESCO. See PARMIGIANO.

MEAD, RICHARD, a celebrated physician, was born at Stepney on August 11, 1673. He was the son of the Rev. Matthew Mead, a nonconformist minister. At school he acquired a considerable knowledge of the classics, and at the age of sixteen he was sent to Utrecht to complete his education. After residing there three years he chose medicine as his profession, and went to Leyden for the purpose of studying it; there he was a pupil of the celebrated Pitcairn, at that time professor of medicine in the university. He afterwards travelled in Italy, and obtained the degree of doctor of medicine at Padua. In 1696 he returned to London, and commenced practice at Stepney in the house in which he was born. Whilst there he published a treatise on poisons, which evinced great learning, ingenuity, and aptness for physiological experiment. In 1703 he was elected physician to St. Thomas' hospital; and in the next year appeared his second publication, on sol-lunar influence. Whilst travelling in Italy he had met with the researches of Bonomo on the parasitic nature of *scabies*, and in 1703 he presented the Royal Society with an analysis of Bonomo's letter on this subject. Admitted a fellow of that society, he was afterwards, in 1717, appointed by Sir Isaac Newton a vice-president. In 1707 the university of Oxford granted him its doctor's degree, and in 1716 he was admitted fellow of the College of Physicians. He obtained extraordinary success in practice; his rapid advancement was said to have been partly due to the good offices of Radcliffe, to whom he had early recommended himself. On Radcliffe's decease Mead took his house in Bloomsbury Square. He was called to attend Queen Anne on her deathbed, and on the accession of George II. was appointed his personal physician.



He was instrumental in the introduction of the practice of inoculation, superintending in 1721, at the request of the prince of Wales, the inoculation of several condemned prisoners, who on the experiment succeeding received their liberty. When the plague visited Marseilles he was consulted by the government as to its contagious nature, and on his advice quarantine was established. Amongst his numerous writings on medical subjects is a treatise on pestilential contagion, which excited so much attention as to reach the seventh edition in the course of one year. He was the friend of Pope, Arbuthnot, Garth, and Friend; a munificent patron of literature, arts, and science; he was also distinguished by his charity and benevolence. He was twice married; his first wife was Ruth Marsh, by whom he had eight children; his second was a daughter of Sir Rowland Alston, Bart. He died on the 16th February, 1754.—F. C. W.

MÉCHAIN, PIERRE-FRANÇOIS-ANDRÉ, a distinguished French astronomer, hydrographer, and geodetician, was born at Laon on the 16th of August, 1744, and died at Castellon de la Plana in Valencia on the 20th of September, 1805. He was the son of an architect in reduced circumstances; and having by his early taste for astronomy attracted the notice of Lalande, obtained through him the post of hydrographer to the French navy. He occupied his leisure with astronomical observations, and gave special attention to the search for comets, in which he was very successful. In 1785 he was appointed to edit the *Connaissance des Temps*. In 1792 he was intrusted with the measurement of the southern portion of the arc of the meridian between Dunkirk and Barcelona—in which he was much interrupted by war and pestilence—and some years afterwards with the extension of the arc to the Balearic islands. His death by yellow fever occurred while he was engaged in the latter operation. It is stated by Delambre that Méchain, although scrupulously accurate in his observations and calculations, fell into the fault of suppressing the publication of those observations which differed to any considerable extent from the mean, in order to give an appearance of greater accuracy to the remainder; and that the consciousness of a suppression of that kind, made in the course of the measurement of the meridian, preyed upon his mind and embittered the last years of his life. The suppressed observations were found amongst his papers after his death. Delambre adds, however, that no fault can be found with the exactness of the results which Méchain did publish.—W. J. M. R.

MEDÉ, JOSEPH, a learned divine, was born at Berden in Essex, in 1586. He entered Christ's college, Cambridge, in 1602, and took the degree of A.M. in 1610, obtaining also a fellowship. He was appointed likewise Greek lecturer, on Sir Walter Mildmay's foundation. In 1618 he became B.D., and in 1627 he published in quarto his great work "Clavis Apocalyptica," printing at his own expense only a few copies for his friends. A commentary on the principles of the "Clavis" appeared in 1632. Medé died in 1638, and his works were collected in folio by Dr. Worthington in 1677. The discourses in the volume are chiefly critical. The "Clavis" was translated in 1643, and another translation appeared in 1833. The "Clavis" has been much followed by English writers on the Apocalypse, at least down to a recent period, and its intricate and elaborate theory is that the visions of the book are not progressive, but synchronistic or contemporaneous—a theory on the face of it at variance with the structure of the prophecy. It was overthrown in its main positions by Vitrings in his *Anacrisis*, 1705. Medé's learned and ingenious disquisitions met with no reward. "His notions," he says, "about bowing to the altar would have made another man a dean, a prebend, or something else. But the point of the pope's being anti-christ, as a dead fly, marred the savour of that ointment."—J. E.

MEDHURST, WALTER HENRY, missionary and linguist, was born in London in 1796, and educated at St. Paul's school. At fourteen he was apprenticed to a printer at Gloucester, where he joined a congregational church. In 1816 he proceeded to Malacca, to superintend there the mission-press of the London Missionary Society. In addition to the performance of his special duties connected with the mission-press, he studied with zeal and success Malay and Chinese—the latter the language of thousands of emigrants from the Celestial Kingdom; and showing a great talent for preaching, was ordained in 1819. Between 1823 and 1836, besides working actively as a missionary at various stations in Malacca, and superintending the issue from the mission-press of numerous works by others, he not only printed but wrote (originals and translations) thirty works in Chinese and nine in

Malay, suitable for missionary purposes. In 1836 he revisited England, where he remained for two years—a residence to which we owe his valuable work on "China, its State and Prospects," London, 1840. Returning to Java after the opening up of the five ports, he removed about 1843 the mission from Batavia to Shanghai. There he formed a small native church; and so great was his reputation as a preacher, that his very name became among the natives a cognomen for all missionaries. Few Europeans ever obtained his mastery not merely of classical Chinese, but of its dialects and patois. In spite of his wiry frame, good health, and exuberant spirits, long years of labour in the East had undermined his constitution, when, in 1856, he was invited by the London Missionary Society to return to England to recruit. He left Shanghai exactly forty years after his first departure from England, and disembarked at Southend on the 21st of January, 1857. He died on the 24th, a few days after his arrival. Among his contributions to Eastern philology and the knowledge of Eastern literature may be mentioned his "Japanese-English Vocabulary," Batavia, 1830; his "Chinese and English Dictionary," Batavia, 1842; and his translation of the Chinese "Historical Classic," the Shoo-king, 1846. In the section of the report of the London Missionary Society which recorded his labours and his death it was said—"The revision and translation of the Bible into the pure Mandarin and the Mandarin colloquial dialects, in which he was the most responsible and effective labourer, will be his memorial through future ages among myriads of Chinese."—F. E.

MEDICI: the more distinguished members of this famous Italian house are here noticed in alphabetical order.

MEDICI, CATHERINE DE. See CATHERINE DE MEDICI.

MEDICI, COSMO I. DE', first grand-duke of Tuscany, named the Great, born 11th June, 1519; died of paralysis in Florence, 21st April, 1574. His father was the famous Giovanni, captain of the Black Band. After the murder of Duke Alessandro, Cosmo stood next in succession; the murderer Lorenzo being excluded on account of his crime. On the 9th January, 1537, Cosmo was accordingly elected by the title of chief of the city of Florence and its dependencies, but with certain limitations of power, which he lost no time in breaking through. He retained Alessandro's title of duke of Florence, and exchanged it in 1569, under a papal grant, for that of grand-duke of Tuscany, with recognized sovereign power. Thus was ratified and consummated that elevation of the Medici family which had subsisted, on and off, for about a century and a half. The republican refugees, roused to action by the death of Alessandro, were in arms at Cosmo's accession; but their attempt was defeated in August, 1537. Many of them were tortured and put to death, or left to perish in prison, and their leader, Filippo Strozzi, escaped a more ignominious fate by suicide. Cosmo was at once ambitious, prudent, and unscrupulous. He got rid of the men who had procured his elevation, decimated equally the magnates of the popular and the earlier Medicean parties, and confiscated the lives and fortunes of four hundred and thirty contumacious refugees. In 1548 he had the murderer Lorenzo assassinated in Venice. After various shifty aggressions and negotiations to extend his territory, he applied himself to the reduction of the independent republic of Siena, for which he found a motive in the rejection by that state of the Spanish, and its acceptance of the French, protection. After a devastating siege of fifteen months, Siena capitulated in April, 1555. Charles V. invested his son, afterwards Philip II., with the supremacy in the state. Philip offered Siena and its dependencies to Cosmo in fief, but the latter declined them upon these terms, and finally obtained them as his own in exchange for some concessions of less importance to himself. In 1560 he instituted the military and religious order of St. Stephen, for the protection of the Tuscan coast against the piratical Moslems. In the autumn of 1562 he lost two sons, and also his wife Eleonora di Toledo. Many persons at the time and since have believed the tragic story of the murder of one of his sons by the other, and of the assassin by the indignant father himself, and the death of the mother through grief; and though the story is now somewhat discredited, it has not been disproved. Not long after, 11th May, 1564, Cosmo resigned a portion of his authority to his son Francesco-Maria, who succeeded as grand-duke; went to live in retirement; and married in 1570 a lady of no fortune, named Camilla Martelli. The character of Cosmo is mainly that of a successful ruler. He was diligent, maintained order, kept Tuscany, at length united under his sceptre, independent of foreigners,



and was a splendid protector of art and letters, like all the greatest men of his family. On the other hand, he strangled the liberty he was pledged to protect, governed by an unprecedented development of the spy system, and seems never to have allowed moral considerations to interfere where his personal or political interests were concerned.

MEDICI, GIOVANNI GASTONE DE', Grand-duke of Tuscany, the last male of the Medicean race, born in Florence 24th May, 1671; succeeded his father, Cosmo III., 31st October, 1723; died in Florence 9th July, 1737. On the 2nd of July, 1697, Giovanni Gastone married Anne Mary Frances of Saxe-Lauenburg, an ugly and unmanageable woman, whose fatal society changed her husband from a studious and promising youth into an indolent debauchee of low tastes and shattered health. Upon his accession he showed some qualities of a strong-headed and well-intentioned sovereign, getting rid of his father's much-protected monks and spies, and administering milder and more accurate justice. He refused to receive or treat with his wife, who remained in Bohemia. He relapsed, however, into indolence, and a shameful traffic in offices ensued. As he had no direct heir, the great question of his reign was naturally as to the succession. He adhered outwardly to the treaty of 25th July, 1731, fixing the succession upon the Infant Don Carlos; though it is said that his own recorded desire was to restore to Florence the independence which she had intended to secure to herself, when the Medicean rule was settled. Eventually the succession passed to François de Lorraine, husband of Maria Theresa. The gleams of sense, humour, and goodness of purpose, which chequered the uselessness of Giovanni Gastone as a ruler, seem to have attached the people to him; the last man of the Medicis died not unlamented. The race was finally extinguished on 18th February, 1743, by the death of Giovanni Gastone's sister, the princess palatine.—W. M. R.

MEDICI, LORENZO DE', surnamed THE MAGNIFICENT, was born on the 1st of January, 1448. He was the son of Pietro and grandson of Cosmo de' Medici, who, in consequence of their high position in Florence as merchants of princely wealth, had successively held the reins of state, and had been accepted as chiefs of the republic. Great pains were bestowed on the education of Lorenzo. His tutors were some of the most learned men of the day, while Politian and Pico de la Mirandola were his fellow-students, and continued his faithful friends to the end of his life. His father dying in 1469, a jumble of five persons, of whom Thomas Soderini was the principal, invited Lorenzo and his brother Julian to occupy the seat of supreme power. Soderini, indeed, had been the real ruler of Florence during the time of Pietro, whose physical sufferings had long incapacitated him for the transaction of important business. Unwilling to abandon a secured power to the chance of a popular election, he assembled a meeting of the most influential citizens of Florence, and proposed the two young Medici as heads of the state (*principes dello stato*), on the ground, so familiar to the supporters of hereditary monarchy, that it would be easier to maintain a power consolidated by time, than to found a new one. The young men were elected, and the hereditary principle seemed to be confirmed. The republican austerity of the Florentines had, indeed, become greatly relaxed by the refining influence of commercial prosperity. To behold the generous, accomplished Medici engaged in the most intellectual pursuits, surrounded by the most learned men of the age, accumulating treasures of art, and cultivating the elegancies of life in the highest perfection, was a source of joy and triumph to the majority of the people of Florence. The general taste for pomp and magnificence was often carried to a dangerous extreme; and the extravagant expenditure consequent on the visit of Galeazzo Sforza to Florence, is said to have demoralized the inhabitants. For seven or eight years Lorenzo lived in the peaceful enjoyment of his authority. He studied Plato, he wrote poetry, he filled his gardens with the exquisite remains of ancient art, and loved to walk there talking philosophy with his chosen friends. To disturb an existence so serene was unmannerly, and political liberty seemed forgotten in Florence. The ancient elective offices were virtually suppressed, a permanent council was established and was obedient to the will of Lorenzo, who came to be treated as a sovereign prince. Two seditious movements in the republic had been sternly repressed soon after Lorenzo's election—the one at Prato, where, in 1470, A. Nardi, a member of the old oligarchy of Florence, endeavoured to seize the

citadel; and the other at Volterra in 1472. The Volterrans desired to shake off their dependent alliance with Florence; but they were defeated, their city given up to pillage, and deposed from the rank of an ally to that of a subject city. One of the sins for which Lorenzo on his deathbed sought absolution, was the sacking of the city of Volterra. Spite of his rigour to enemies and his noble generosity to friends, Lorenzo was doomed to feel the extreme force of personal animosity from both public and private foes. The Pazzi family in Florence was as distinguished in commerce as that of the Medici, and more ancient and numerous. They could not brook the pre-eminence of Lorenzo, who on his side missed no opportunity of diminishing their influence in the state. Francesco Pazzi in disgust left his native city for Rome, where he became the banker of Pope Sixtus IV. This pontiff, who has disgraced himself in history by his unscrupulous nepotism, hated Lorenzo for his opposition to Jerome Riario, a favourite nephew of the pope. A plot was concocted for the destruction of the two Medici, and the restoration of the free republic of Florence. The pope, Ferdinand king of Naples, Francesco Salviati archbishop of Pisa, and the Pazzi family, were the principal parties to this conspiracy, which, formed in 1477, was not ripe for execution till April, 1478. Lorenzo and his brother were set upon by the conspirators, while attending mass in the church. Julian unhappily received a fatal stab; but Lorenzo with a slight wound escaped. He immediately took ample vengeance on the Pazzi family and the archbishop; but the mightier conspirators, Sixtus IV. and Ferdinand, remained in the field, and caused the Florentines no little distress. Towards the end of 1479 Lorenzo, after telling the council that he was ready to sacrifice his life if it would benefit the republic, set out for Naples and succeeded in persuading Ferdinand to make peace with Florence, and a treaty was signed on the 6th March, 1480. The capture of Otranto by the Turks about the same time, induced the pope likewise to come to terms. In 1484 Sixtus IV. died and was succeeded by Innocent VIII., a devoted friend to Lorenzo, whose son John (afterwards Leo X.) he nominated cardinal at the early age of thirteen. The fall of Siena, and the death of Jerome Riario, lord of Imola, served further to aggrandize the house of Medici. Yet while gaining political importance, they were losing those elements of strength which had first raised the family—commercial ability and wealth. Lorenzo still kept up a banking business in various parts of Europe, employing agents whom he could not, however, or would not overlook. His munificent expenditure reduced his fortune and increased his debts. The state of Florence was called upon to help him, and he received from the Council of Seventy-two public money for his private use. There may have been equity in this, since he spent so much of his fortune in the adornment of Florence and in the encouragement of her artists and men of letters; but the insolvency of the house of Medici was no less mischievous to the liberties of Florence than had been its wealth. In 1487 Lorenzo's daughter, Madeleine, was married to the pope's son, Francesco Cibo, and in 1489 John Medici entered the sacred college. This family connection with the papacy may serve to explain Lorenzo's opposition to Savonarola, whom, on the recommendation of Pico de la Mirandola, he had invited to preach at the convent of St. Mark. The enthusiastic reformer had little in common with the refined Platonist, who was virtually sovereign of Florence. He inveighed against the luxury and corruption of the time, and refused to see in Lorenzo more than a citizen bound to respect the rights of his fellow-citizens. In 1490 Lorenzo, being completely disabled by gout, gave up public business to his two sons, Peter and Julian, and retired to his country seat at Careggi, where his existence was painfully prolonged for two years, while his sufferings were assuaged by the society of Politian and other cherished friends. Politian's account of the deathbed scene is very touching. Another account, describing the final interview with Savonarola somewhat differently, is given by Burlamacchi, and presents a very striking scene.—(See Madden's *Life of Savonarola*, vol. i., p. 153.) Lorenzo confessed to three great offences—the sacking of Volterra, the appropriation of charitable funds, and the execution of innocent persons at the time of the Pazzi plot. The high-minded priest required three things before he granted absolution—a lively faith in God, a restoration as far as possible of everything wrongfully acquired, leaving enough to maintain his children decently as private citizens, and the restitution of liberty to Florence. The dying man agreed to the two first demands, but on hearing



the third, turned his back to the speaker and made no answer. Lorenzo died on the 11th April, 1492, in his forty-fourth year. His character for humanity, generosity, and many noble virtues, has remained unimpeached. If he was a usurper, he was so with the people's wish; and in comparison with neighbouring states where liberty had been extinguished in blood, Florence under Lorenzo enjoyed a large amount of rational freedom.—R. H.

MEDINA, SIR JOHN BAPTIST, a celebrated portrait-painter, was the son of Don Medina de l'Asturias, a Spanish captain settled at Brussels, where the son was born in 1660. He learned painting of Du Chatel; married young; came to London in 1686, where he painted many portraits: but the promises of support made by the earl of Leven induced him to remove to Edinburgh. Here he found abundant employment. He painted most of the Scottish nobility; but he had twenty children, writes Walpole, and he did not grow rich. He revisited England, but soon returned to Edinburgh, where he died in 1711. Medina was knighted by the duke of Queensberry, lord high commissioner, being the last knight made in Scotland prior to the Union. Sir John Medina was among the best portrait-painters of his day. He has preserved the likenesses of many distinguished Scotsmen. Examples of his pencil are in many of the residences of the old Scottish nobility; and in Surgeon's hall, Edinburgh, are portraits of some of the professors, and two small historical subjects, attributed to him. He is also said to have painted a few landscapes; and he made the designs for an edition of Milton.—J. T. e.

MEDWYN, THOMAS, Captain, a cousin of the poet Shelley, was a schoolfellow of his at Eton. When travelling in Italy, he was introduced by Shelley to Lord Byron, then living with the Guicciolis. In 1824, when all England was startled by the premature death of the noble poet, who had roused so deep and universal an interest in his own personal history, Captain Medwyn published the fruits of his intercourse with Byron, under the title of "Conversations of Lord Byron, noted during a residence with his lordship at Pisa in 1821-22," 4to. The book was eagerly bought, but excited much indignation in many minds, being deemed a betrayal of the confidence on which freedom of social intercourse is based. Mr. Medwyn was roughly handled by the critics, in reply to whom a defence was published in 1825 under the title of "Captain Medwyn vindicated from the calumnies of the Reviewers." In 1834 he published a useful and popular book, "The Angler in Wales," 2 vols., and in 1842 a novel, "Lady Singleton," 2 vols. "The Shelley Papers: Memoirs of Percy Bysshe Shelley," which he published in 1847, hardly do justice to a subject so difficult as the character of that great, yet eccentric poet. Captain Medwyn is very bitter in his attack upon Shelley's assailants, but does not succeed in explaining the inconsistencies of his unhappy life.—R. H.

MEHEMET ALI, Viceroy of Egypt, one of the greatest men whom the East has produced in modern times, was born at Cavalla in Roumelia, in 1769, the birth-year of Napoleon and of Wellington. His father, a Roumeliot of Turkish origin, held a small official position in his native place; and early left an orphan, Mehemet was adopted by an officer of janissaries commanding at Pravusta. At fourteen he did good service to his patron by coercing into submission a village-population which refused payment of taxes, and he was rewarded by a commission in the militia and a marriage which brought him a little money. A connection which he formed with a French merchant led him into commercial speculation (a taste for which he ever afterwards retained), and increased his slender fortune. Sent by his early patron in virtual command of a small detachment of soldiers from Pravusta to join the Turkish forces in Egypt, then occupied by the French (1800), he distinguished himself by his bravery; and attracting the notice of Khosrew, pacha of Egypt, he rose to be general of the Arnauts, those hardy and valiant Albanians who formed the flower of the Ottoman army. This position gave ample scope to the ambition of a man of resolution and ability, in the midst of the disorganization which the expulsion of the French bequeathed to Egypt. After a great deal of intriguing and manoeuvring, by which he contrived to make the pacha and the old masters of the country, the Turkish Mamelukes, unpopular with the Egyptians, he was appointed a pacha in 1805, and became viceroy of Egypt. Six years later he resolved to rid himself of the Mamelukes, who still threatened to form an *imperium in imperio*, though their power had been somewhat broken at the battle of the Pyramids. He invited them to a military banquet on the 1st of March, 1811, and

having made his arrangements for the *coup*, he treacherously massacred them *en masse* as they withdrew from it. Called on the same year by the sultan to reduce the Wahabees, he ultimately triumphed over them, through the skill and valour of his son, Ibrahim Pacha, (*q. v.*) with whose aid he organized and disciplined a formidable army on the European model. The part which it played in the Greek revolution, to repress which Mehemet was once more appealed to by the sultan, has been described in our memoir of Ibrahim Pacha. Meanwhile, Mehemet Ali was creating a new Egypt, and carrying out with more success, because his power to crush opposition was greater, the reforms which his suzerain, Sultan Mahmud, struggled to effect in Turkey proper. He not only organized an army, but built and manned a considerable fleet. He introduced the political and social regulations and appliances of christian Europe—police, systematic taxation, education, hospitals, telegraphs; and he gave toleration to his christian subjects. He sent his own sons and the élite of the Egyptian youth of the higher ranks to be educated in France, whence he drew skilful officers and civilians, on some of whom he conferred the rank of Bey, to aid him in carrying out his measures. Taking into his hands the whole industry, commercial and agricultural, of Egypt, and executing his industrial schemes by a system of forced labour, he established manufactories, compelled the culture of cotton, planted the olive and the mulberry tree, and improved the breed of useful animals. Terrible as was the tyranny of Mehemet, its results were at least better than those of the stereotyped Turkish pacha. "Order reigned" in Egypt, and through its length and breadth life and property were secure from every attack, save that of the viceroy himself. The resources which this policy placed at his command were such, that after the war in Greece which wasted his army, and the battle of Navarino which shattered his fleet, he created new and formidable forces, military and naval, and began to think of asserting his independence of the Porte. Up to the period of the battle of Navarino, Mehemet had not only been an obedient subject, but a powerful ally of his suzerain, to whom he had rendered the most essential services in the subjugation of the Wahabees, and in the war of the Greek revolution. But when, after the close of the war, Mahmud, jealous of the influence of his powerful feudatory, refused to bestow on Ibrahim the pashalik of Damascus, claimed by Mehemet as a reward for his services, the viceroy resolved on revolt. Demanding and refused the restitution of some of his subjects, who had fled from the system of forced labour in Egypt and taken refuge in Syria, Mehemet sent his son to invade Syria in 1831, with the results detailed in the memoir of Ibrahim. The war closed with the convention of Kutayah, May, 1833, by which the government of Syria was ceded to the viceroy of Egypt, who intrusted it to the victorious Ibrahim. Mahmud bided his time, and when he both thought himself strong enough and had an excuse for the act, he sent against Ibrahim in Syria the army which was completely defeated at Nezib, while the Turkish fleet, destined to operate against Mehemet, was quietly placed in the possession of the viceroy by the Capitan Pacha. Then came the celebrated intervention of the great powers, which left Mehemet Ali shorn of his triumphs, and which in its course nearly produced a war between France and England.—(See IBRAHIM PACHA.) Deprived of the government of Syria, Mehemet Ali was left hereditary viceroy of Egypt, with a number of conditions, among which was a limitation of his military force. The viceroy was now seventy-two, and this humiliation struck him a blow from the effects of which he never recovered. When he paid in 1846 a visit to his new sovereign, Abd-ul-Medjid, at Constantinople, the once formidable foe of the Porte was a broken-down old man. On his return to Egypt he seemed to be failing fast, and by the advice of his physicians, proceeded in 1848 to Malta, and thence to Naples. He died at Cairo on the 2d August, 1849.—F. E.

MEHUL, ETIENNE HENRI, a musician, was born at Givet in Belgium, on the 24th June, 1763. He was indebted for his musical predilections to the organ of the cathedral, seconded by the organist, whose good graces he was so fortunate as to obtain. He afterwards enjoyed the instructions of a more skilful master, the learned German, Henser, under whose auspices Mehul devoted himself during three years to the practice of the organ and the study of counterpoint. So rapid was the progress he made, that at this period he was able to replace his master at the organ; and he would have become his successor had not the desire of glory led him to seek a more worthy field for the exercise of his talents.



He went to Paris at the age of sixteen, where he received instructions from the celebrated Edemmann, by whom he was initiated into all the higher mysteries of composition. The young Mehl first became known to the public by a set of sonatas, which manifested a very decided genius for instrumental music, and met with a most encouraging reception. By fortunate chance he became acquainted with Glück, and to this great musician he was more indebted for the skill in composition which he soon displayed, than to any other school or master. His first work, "Euphrosine et Coradin," proved most successful; and not less so his "Stratonice," which critics consider as his masterpiece. The period of the French revolution compelled him to waste much of his time in writing pieces of temporary interest, but he redeemed himself in his "Jeune Henri," his "Deux Aveugles de Tolède," his music in "La Dansomanie," and more especially by his oratorio of "Joseph," produced in 1816. He died the year after, leaving his "Valentine de Milan" to be finished by his nephew, M. Daussoigne, who brought it out most successfully in 1822. For many interesting anecdotes, and for a complete list of Mehl's works, we must refer our readers to Fetis' Musical Biography.—F. F. R.

MEIBOMIUS, MARCUS, a well-known philologist and critic, was a native of Toningen in Holland, born in 1626. Having searched deeply into the writings of the Greeks, he contracted an enthusiastic partiality for the music of the ancients; and not only entertained an opinion of its superiority over that of the moderns, but also that he was able to restore and introduce it into practice. Very little is known of his early life. He settled at Stockholm and became a favourite of Christina, queen of Sweden. The queen, who from frequent conversation with him had been induced to entertain the same sentiments on music as himself, was prevailed on to listen to a proposal that he made. This was to exhibit a musical performance that should be strictly conformable to the practice of the ancients; and to crown all, though he had a very bad voice, and had never been taught to exercise it, he engaged to sing the principal parts. Instruments of various kinds were prepared under the direction of Meibomius at the expense of the queen, and a public notice was given of a musical exhibition that should astonish the world, and enchant all who should be happy enough to be present. On the appointed day Meibomius appeared, and beginning to sing was heard for a while with patience; but his performance and that of his assistants soon became past enduring. Neither the chromatic nor the enharmonic genus was suited to the ears of his illiterate audience, and the Lydian mode had lost its power. In short his hearers, unable to resist the impulses of nature, at length expressed their opinions of the performance by a general and long-continued burst of laughter. Whatever might be the feelings of the people, Meibomius was but little disposed to sympathize with them. Their mirth was his disgrace, and he felt it but too sensibly. Seeing in the gallery M. Bourdelot, a court physician and his rival in the queen's favour, he imputed the behaviour of the company to some insinuations of this person. He therefore ran up to him, and struck him a violent blow on the neck. To avoid the consequences of this rashness he quitted the city before he could be called to account for it, and took up his residence at Copenhagen. In this place he was well received, and became a professor at Sorø, a college in Denmark for the instruction of the nobility. Here he was honoured with the title of councillor to the king, and was soon afterwards called to Elsinore, and advanced to the dignity of president of the board of maritime taxes or customs; but neglecting his employment he was dismissed from the office, and he soon afterwards quitted Denmark. He now settled at Amsterdam, and became professor of history there; but on refusing to give private instruction to the son of a burghmaster, alleging as his excuse that he was not accustomed to instruct boys, he was dismissed from that station. On this he quitted Amsterdam and visited France and England; but afterwards returning he died at Amsterdam about the year 1710. The great work of Meibomius was his edition of the seven Greek musical writers—Aristoxenus, Euclid, Nichomachus, Alypius, Gaudentius, Bacchius, and Aristides Quintilianus. This was published at Amsterdam in the year 1652, and contains a general preface to the whole; and also a particular preface to each of the treatises as they occur, and a Latin translation of the Greek text, with copious notes, tending to reconcile various readings and to explain the meaning of the several authors.—E. F. R.

MEIKLE, the name of a family of Scottish mechanics, distinguished for skill through many generations.—JOHN MEIKLE,

about 1686, was the first to introduce iron-founding into Scotland.—JAMES MEIKLE, millwright, in the early part of the eighteenth century went to Holland at the instance of Fletcher of Saltoun, to study the agricultural machinery used by the Dutch; and in 1720 he brought to Scotland and set up the first pair of fanners, or winnowing machine, ever seen in that country. He left an only son, the subject of the following article:—

MEIKLE, ANDREW, a Scottish mechanic and engineer, the inventor of the thrashing-machine, was born about 1720, and died in 1811 at Houston Mill, near East Linton in the county of East Lothian, where from his youth he had carried on the occupation of farmer, miller, and millwright. His skill in mechanics was long well known and extensively employed throughout the south of Scotland. He invented many improvements in millwork and in agricultural machinery. The most important of these was the now well-known thrashing-machine, which, after many trials, patiently carried on for a long series of years, he perfected in 1787, and secured by a patent in 1788. It has been estimated that the value of the saving to Britain alone, through the superiority of that machine to the flail, is about £2,000,000 a year; but it produced little pecuniary profit to its inventor beyond a sum of £1500, which was collected for him by subscription in 1809, through the exertions of Sir John Sinclair. One of his claims to distinction is that of having been the first master of the great engineer, John Rennie.—His son, GEORGE MEIKLE, was also a skilful machinist and engineer.—(Smiles' *Lives of the Engineers*, vol. i.)—W. J. M. R.

MEIKLE, WILLIAM JULIUS, a Scottish poet was born in 1734. He was the son of the Rev. Alexander Meikle, who was at one time an assistant to Dr. Isaac Watts in London, and afterwards minister of the parish of Langholm in Dumfriesshire. On the death of his father young Meikle went to Edinburgh to reside with a relation who was a brewer there, and was ultimately admitted to a share in the business. He was unsuccessful, however, in this calling, and in 1763 proceeded to London in the hope of procuring a commission in the marine service. In this he was disappointed; but having already composed his tragedies and some minor poems, he introduced himself to Lord Lyttleton, who encouraged him to persevere in his poetical studies. In 1765 he obtained the situation of corrector of the Clarendon press in Oxford. From this time onward he published a succession of short poems, some of which attracted considerable notice, and also several pamphlets. At an early age he had projected a translation of the *Lusiad* of Camoens, and in 1771 he published the first book as a specimen. The complete version appeared in 1775, and was so well received that a second edition was required in 1778. In the following year he was appointed secretary to Governor Johnston, who had obtained the command of the *Romney* man-of-war, and accompanied him to Lisbon, where he was nominated joint-agent for prizes, and received many flattering marks of attention. Returning to England with a moderate independence, he married in June, 1782, and spent the remainder of his life in literary leisure at Wheatley in Oxfordshire, where he died in 1788, in the 55th year of his age. A complete edition of his poems was published in 1794, and another with a memoir appeared in 1802. Meikle's poems are characterized by sweetness, rather than by originality or power. His ballad of "Cumnor Hall," which suggested the novel of Kenilworth, is distinguished by its fine melody; and the song "There's nae luck about the house," which is not certainly known to be his, but has been claimed for him on apparently good evidence, is one of the most beautiful lyrics in the Scottish language.—J. T.

MELA, POMPONIUS, a Roman geographical writer, was born at a town called Tingentera in Spain. The time when he flourished has not been precisely determined; but from the internal evidences supplied by his works, it seems probable that he lived in the reign of Claudius, A.D. 41–54. The only known and extant work of Pomponius Mela is a tract—"De Situ Orbis." It consists of three books, and is a careful and laborious compilation of all that was known in his time about the earth's surface. It begins with a definition of the cardinal points, and an account of the general divisions of the earth into hemispheres and zones, and afterwards passes on to a more detailed account of the principal continents, islands, and seas. According to Pomponius Mela there are two hemispheres, the northern and the southern. Of these the former alone is known; the southern, which he describes as the abode of the Antichthones, being separated from us by the torrid zone, which cannot be passed.



The northern or known hemisphere, therefore, is the only one that can be described in detail. It consists, according to Mela, of three great continents, Europe, Africa, and Asia. On the north of these is the Caspian sea; on the west, the Mediterranean; and on the south, the Arabian. Beyond all is the ocean. A minute account is next given of the various countries which form the three continents, of the islands which belong to each, and of the nations which inhabit them. The countries in the extreme north, east, and south, were unknown to Pomponius Mela, and he supposed the ocean to occupy the space where they are situated. The three books, "*De Situ Orbis*," were translated into English by Arthur Golding in 1585.—D. M.

MELANTHON, PHILIP, the eminent German scholar and reformer, was born at Bretten in the lower Palatinate on the 16th February, 1497. His mother, Barbara Reuter, was a daughter of the mayor of the town, and his father was an armourer, whose original German name was Schwartzerd, which in the case of the son, according to the fashion of the time, the famous Reuchlin Grecized into Melancthon, or as he that bore it spelled it latterly Melancthon. The German and Greek names both signify "black earth." He studied at the academy at Pfortzheim, and happening to lodge in the house of a near female relation, a sister of Reuchlin, he attracted the attention and patronage of that illustrious scholar, whose tuition and example were not lost upon the youthful aspirant. After a residence of about two years at Pfortzheim, Philip removed to Heidelberg where he became bachelor of arts, and for the sake of some pupils composed "*Rudiments*" of the Greek language. But as his age prevented him from taking a final degree he left for the university of Tübingen, where his range of successful study soon made him celebrated, and where he became M.A., apparently in his sixteenth year. After labouring some time in private tuition, he at length became a public lecturer not only on the classics, but on logic, rhetoric, mathematics, and theology. The fame of the young lecturer drew upon him the eulogies of Erasmus, who, among other praises of him, exclaims "*Quid inventionis acumen, quæ sermonis puritas, quanta reconditarum rerum memoria*," &c.—What greatness of invention, what purity of diction, what vastness of memory, &c. Latimer tells us too, "I was as obstinate a papist as any in England, inasmuch that when I should be made bachelor of divinity, my whole oration went against Phillippe Melancthon and against his opinions." Melancthon's biblical studies were furthered at this time by Reuchlin's present of a Bible, recently printed by Froben, and the incipient exeget noted down on the margin the thoughts which from time to time occurred to him. In 1518 he was elected professor of Greek in the newly-erected monastery of Wittemberg, and at once entered on the duties of his chair. His success was immediate and decided; the insignificance of his person was forgotten in his eloquence and erudition, and his class soon numbered no less than fifteen hundred persons, listening to his prelections on Homer and the epistle of Paul to Titus. Luther also derived great benefit from his colleague in the prosecution of his own Greek studies; and Melancthon bowed to the influence and imbibed the spirit of the intrepid reformer. The views of Melancthon coincided in general with those of Luther; but he was confirmed in his protestant leanings by listening to the disputation at Leipsic between Eck and Carlstadt and Luther. Eck appealed too much, as he saw, to the Fathers, forgetting and undervaluing the holy scriptures. The defeated champion was so annoyed at some remarks of Melancthon, that in his chagrin he stigmatized him, in allusion to his studies, as a *Grammatellus*. In 1520 Philip married the daughter of one of the burgomasters of Wittemberg, and she proved in all things a congenial spirit.

During Luther's confinement in the castle of Wartburg Melancthon was ill at ease—the sense of responsibility well nigh overcame him. He wanted Luther's leonine heart, and his active and intrepid temperament. He was not fitted, from his constitutional timidity, to be a leader—his place was in the second rank as a counsellor and support. He longed most earnestly for Luther's return—*Me desiderium ejus excruciat misere*. At this period the divines of the Sorbonne attacked Luther, and Melancthon at once published a vindication—"*Adversus furiosum Parisiensem Theologastorum decretum*," in which with quiet satire and bold rebuke he exposed the "womanish" violence, the numerous inconsistencies, fallacious arguments, and haughty claims of his French antagonists. This same year he published another tract in defence of Luther, and in it gives at some length the history

of the great dispute between Luther and the church of Rome, and ridicules the scholastic philosophy. In 1521 appeared his "*Loci communes theologici*"—a brief, compact system of theology under fifty-three heads, and expressed in terse and classic Latinity. The work obtained immediate and great popularity, sixty editions being published during the author's lifetime. Luther praised it very highly. "It is the best book," said he, "next to holy scripture . . . all the Fathers and Sententiarum are not to be compared to it." In a preface to a French edition of it in 1551, Calvin says—"It is a summary of those truths which are essential to a christian's guidance in the way of salvation." The "*Loci*" are clear and earnest, but they want the fulness, stateliness, and self-adjusted symmetry of the more famous Institutes of Geneva. Melancthon was next plagued by the prophets and anabaptists—Storck, Cellarius, and Stubner. Their pretensions to revelation seem to have confounded him; and at his wit's end, he urged on the elector to send for Luther, "for no one can judge so well on the subject." The elector was afraid that Luther's life might be endangered, and Melancthon wrote to the reformer himself. Luther immediately replied, "I do not approve of your timidity, though you are my superior in talent and learning;" and the gist of the answer is the wise demand, "Let them show their credentials—heed not their professions." The reforming excesses of Carlstadt and his jealous rivalry next vexed him; and this man he calls with some asperity, but with some truth, "a man of savage manners, with no genius or learning, or even common sense, but with a plausible exterior." But his gentle soul was at length relieved of its anxieties, for the presiding genius descended from the Wartburg, and Luther again put himself at the head of the movement.

In the work which now followed—the translation of the scripture—Melancthon bore a prominent part, as he was well qualified to do. Soon after, in 1522, Luther obtained the manuscript of Melancthon's commentary on Romans, and at once published it with a characteristic dedication to its author—"I am he who dares to publish your annotations, and I send you your own book; teipsun ad te mitto." These annotations yet keep their place, and are still admired for their simplicity, their grammatical basis, and their evangelical integrity. In 1525 the wise Elector Frederick died, and Melancthon pronounced a glowing Latin oration over his remains, and composed the long epitaph engraved on his monument. At this period Melancthon, with his friend Camerarius, made a tour into various parts of the country; and while he was in South Germany the legate, Campeggio, made an effort to gain him back to the church—an effort which he answered by his "*Summa Doctrinæ Lutheri*." During Luther's controversy with Erasmus, the latter wrote him some insinuating letters as if for the purpose of detaching him from the reformer; but he replied that he would never change his opinions from regard to human authority or from dread of disgrace. He refused, too, an invitation to be rector in the new academy at Nürnberg. Melancthon next proposed an inspection of the churches and schools in the electorate; and for this purpose, and to secure uniformity of worship, he composed a "*Libellus Visitationis*." The mildness of its tone provoked a popish cry against the author that he had drawn off from Luther; and of this he says in his preface to Colossians—"These acute men think that I differ from Luther because I write without asperity of style—*sine verborum asperitate*." To a second edition of this commentary Luther wrote a preface, in which he avows that he far prefers Melancthon's works to his own. Agricola, a friend up to this time, charged the "*Libellus*" with grievous evangelical defects, as if it were reactionary in its tendency. In 1529 Melancthon attended the diet (Reichstag) at Spire in the company of the elector, and was a party to the famous protest which gave a distinctive name to the reformers; and the same year he attended the sacramentarian conference with Zuingli at Marburg. Melancthon's notions were not so decided and dogmatic as those of Luther; yet he could say, "*Malim mori*,"—"I would rather die than that the Zuinglian notions should infect our churches." It would seem, however, that he greatly modified this opinion in his later years. But a more important work now devolved on him. The emperor was about to hold a diet at Augsburg, and the protestant princes wished to lay before him a confession of their faith. What are called the articles of Schwabach and Torgau had already been prepared—the first doctrinal, and the second expository of abuses. But a new work combining both was demanded, and Melancthon was commissioned to the task. Assiduously did



he set himself to the work; and so tearfully and nervously did he proceed that Luther warned him not to commit suicide, but take care of his frail, little body—*corpusculi tui*. When the work was finished, and it presents the reformed doctrines not in their most antagonistic form, it received the approbation of Luther. In some private interviews with Valdez and others, Melancthon is said to have narrowed the points of controversy; and his concessions alarmed the Zuinglian party. Harassed on all sides and distracted by a thousand anxieties, he tells Luther that he spends his time in perpetual tears. The confession, consisting of twenty-one articles, was at length on the 25th of June, 1530, read before the emperor, and occupied two hours in the reading. Even after this, Melancthon was so wrought upon, as for the sake of peace to hint at a minimum, and asked the elector to demand only the two kinds in the eucharist, and the marriage of the priests. But a mightier voice behind him shouted no surrender. The result of the diet is matter of history.

Such were the reports of Melancthon's learning, mild manners, and pacific disposition, that Francis I. invited him to France, and but for the elector's prohibition he would have complied with the invitation. Henry VIII. pressed him to come over to England; and on being presented with a copy of his "Commentary on Romans" sent him two hundred crowns. Melancthon in the following years attended various conferences, as at Smalkald, Frankfort, Worms, and Ratisbon; but conciliation became more and more impossible. In 1546 Luther died, and Melancthon, at the end of a friendship of twenty-seven years, pronounced the funeral oration. Placed now in the front rank, troubles fell thick and heavy upon him. In the month of November that year the university was broken up, and he repaired for a season to Zerbst—refusing an invitation to professorships at Jena, Tübingen, and Frankfort. The adoption of the Interim became a subject of keen and prolonged discussion, and Melancthon attended no less than seven conferences on the subject. Out of these meetings sprang the Adiphoristic controversy. Melancthon was ever ready to make concessions which he thought did not involve his conscience or imperil evangelical truth. "We are indifferent," he wrote in answer to the Interim, "whether we eat fish or flesh. Private masses, processions, and prayers to the saints are needless and dangerous, even if they admit of extenuation or apology." This reply was translated into English, with a preface vindicating Melancthon, by John Rogers, the same probably who printed the Bible in 1537, known as Matthew's Bible, and who was afterwards martyred. Melancthon's enemies, however, bitterly accused him of betraying the truth. He was not made of the stern stuff that finds pleasure in the fray, and his soul was often cast down amidst envenomed and calumnious attacks. His virulent antagonist Matthias Flacius, with Amsdorf, Wigand, and others, were unsparing in their denunciations. "Absolute falsehoods," does he call their charges. In January, 1561, he set out for the council of Trent; but left his journey unfinished—the elector having meanwhile declared war against the emperor. The controversy between two such extreme men as Osiander and Stancarus on the nature of Christ's righteousness brought him as mediator into the field, and his reply was quiet, learned, and conclusive. But the controversies referred to spread on all hands, and the clamour of his enemies made him weary of life. In 1557 he had a last discussion with popish antagonists at Worms—the question of debate being, The rule of judgment in religious matters. In 1558 he published the first part of his "Chronicon." His health, never robust, now began to fail; and after a period of increasing weakness, he died on the 19th of April, 1560, in the sixty-fourth year of his age. His remains were interred beside those of Luther.

Melancthon was the scholar of the Reformation, though he was also an expert dialectician. His quiet and gentle nature found its fitting place by the side of Luther, on whom he could rest for advice and encouragement, though he was occasionally provoked by his colleague's imperial will and rough, resistless energy. His moderation was therefore of service to Luther and the Reformation, as he poured oil on the troubled billows. He created less personal antagonism than Luther, and was sometimes heard in places from which Luther's stormy accents were resolutely excluded: the "still small voice" reaches farther sometimes than the peal of thunder. Of himself he would probably have failed to do a reformer's bold and iconoclastic

work, for he was by constitution timid and conservative; fonder of the art of persuasion than that of assault; more disposed to winning words than to the terrific declamation which was needed to vibrate in a nation's ear, till its heart was stirred to decision and religious revolution. Yet from the impulse and courage of religious conviction how far he outstripped Erasmus, the man of mere learning and wit! Melancthon loved "all things, both great and small;" the law of kindness was in his heart. A French visitor on one occasion found him with a book in the one hand, and rocking a cradle with the other. As may be seen in his letters on his domestic sufferings and trials, his tenderness extended to his domestics, over the grave of one of whom—his man-servant John, who had been thirty years in his household—he delivered an oration, and for whose tombstone he wrote a touching epitaph. He often said happy things in conversation, as when he replied to an Italian, many of whose countrymen were accused of atheism—"How is it that you Italians will have a God in the sacramental bread—you—who do not believe there is a God in heaven?" His saying is well known, which was based on his disappointment that the arguments which induced him to renounce popery had so little effect on others—"Old Adam was too strong for young Melancthon." He shared, however, in the general opinions of his age, and vindicated the burning of Servetus at Geneva. There was in fact considerable truth in Luther's *jeu d'esprit*—"Res et verba Philippus, verba sine rebus Erasmus, res sine verbis Lutherus, nec res nec verba Carolostadius." Melancthon is substance and words; Erasmus, words without substance; Luther, substance without words; Carlstadt, neither substance nor words. Melancthon's meek and quiet spirit was nourished by spiritual truth and hope. His last words were in unison with his life. When asked on the morning of his death, after some cordials were given him, if he would have anything else, his reply was—*Aliud nihil nisi cælum*: Nothing else but heaven. Various editions of Melancthon's works have appeared, the best by his son-in-law, Pencer, in four folios, Wittenberg, 1562-64. A new and correct edition in quarto is in course of publication in Germany, under the general title, "Corpus Reformatorum," twenty-five volumes of which have appeared. His life has been often written.—J. E.

MELANTHIUS, a celebrated Greek painter in the time of Philip and Alexander the Great, and like his master Pamphilus, says Quintilian, distinguished for his powers in composition. He was the fellow pupil of Apelles, and, according to Pliny, paid an attic talent, about £220, for a course of instruction in the school of Pamphilus at Sicyon, which extended over a period of ten years—that is, a pupil who paid this fee, had the use of the school for that time. Even Apelles yielded to Melanthius in composition. Though the works of this painter were in high esteem among the ancients, and Aratus of Sicyon, says Plutarch, sent some as presents to Ptolemy III. of Egypt to induce him to join the Achæan league; we know of only one by its title—"Aristatus, tyrant of Sicyon, standing by the chariot of Victory"—painted by Melanthius and his scholars. Aratus, however, in his zeal against the tyrants, ordered the figure of Aristatus to be defaced, and only spared the rest of the picture by the intercession of the painter Nealcus, who substituted a palm tree for the figure of the tyrant. Melanthius left writings on art, and he is one of the painters enumerated by Pliny as having used four colours only. What these colours were we cannot say; but if black and white are not comprised, four colours are quite as many as are needed. The Greeks had a complete acquaintance with colours of every kind, and if some of their painters restricted themselves in the use of them, it must have been on theoretical principles only.—R. N. W.

MELBOURNE, WILLIAM LAMB, second viscount, a distinguished English statesman, was born in 1779, and was the second son of Peniston, first viscount, and Elizabeth, daughter of Sir Ralph Melbanke, a lady celebrated in her day for the charm of her manners and the strength of her understanding. He was educated at Eton, Glasgow, and Trinity college, Cambridge, and was distinguished among his fellow-students for his classical and historical knowledge, grace of composition, vigorous sense, and refined wit. Having been originally intended for the legal profession, he entered as a student at Lincoln's inn in 1797, and was called to the bar in 1804. The death of his elder brother, however, in 1805, led to his immediate abandonment of the legal profession, and was followed in the course of a



few months by his marriage—(see LAMB, CAROLINE)—and his election as one of the members for Leominster. He took his seat among the followers of Mr. Fox, but continued during many years to follow an independent course in parliament. He mingled a good deal at the same time in gay society, and apparently led a careless and fashionable life, though he was in reality far from idle, and his talents and attainments were neither unknown to nor undervalued by his contemporaries. He represented in succession the Haddington district of burghs, Portarlington, Peterborough, Hertfordshire, and Staffordshire. But he had resigned his seat and retired from parliament when Mr. Canning became prime minister in 1827, and offered Mr. Lamb the office of lieutenant for Ireland, which he accepted, and continued to hold under Lord Goderich and the duke of Wellington. When Mr. Huskisson was ejected from the administration in 1828, on account of his vote on the question of East Retford, Mr. Lamb retired along with his friends, Lord Palmerston and Charles Grant, although informed that the king himself was very anxious that he should remain in office, and that in the event of his compliance he would of course be elevated to a seat in the cabinet. About the same time, on the death of his father, he entered that branch of the legislature with which his political career is chiefly associated. For upwards of a year, however, he does not appear to have taken any prominent part in public affairs until the downfall of the duke of Wellington's ministry, and the accession to office of Earl Grey and the whigs, when Lord Melbourne became secretary of state for the home department. The country was at that time in an alarming state—the mob in the metropolis had shown unequivocal indications of a tendency to open violence, mysterious incendiary fires were ravaging the agricultural districts, and symptoms appeared of a general agrarian insurrection. But by a judicious combination of firmness and conciliation, Lord Melbourne suppressed the agricultural and political disturbances, and maintained the peace of the country. His sagacious treatment of the trades' unions in 1834, when their petition was carried to the home office by a threatening assemblage of thirty thousand persons in military array, was the theme of universal praise. On the resignation of Earl Grey in July, 1834, and the reconstruction of the whig cabinet, Lord Melbourne succeeded to the premiership. But the king had become alarmed at the progress of reform, and apprehensive that it would degenerate into revolution. He had for some time cherished a wish for a new administration composed of the conservative party, and in November, 1834, on Lord Althorp's removal to the house of lords his majesty availed himself of the opportunity to dismiss his ministry, and place Sir Robert at the head of the government. The king, however, had mistaken the extent of the reaction in the public mind; and after a fierce but brief struggle Sir Robert Peel was driven from office, and Lord Melbourne became once more the first lord of the treasury. His position, however, was now surrounded with formidable difficulties. In a minority in the house of lords, opposed by a powerful and increasing party in the commons, under the direction of experienced statesmen and accomplished orators, the whig government was compelled to lean on the support of O'Connell and his followers, and to follow a course of policy which, though attended with most beneficial results in Ireland, was not unfrequently distasteful to the people of England. The opposition in consequence steadily increased in numbers and power, while the strength of the government gradually diminished. The death of King William and the accession of Queen Victoria in 1837 gave Lord Melbourne a new lease of office, while it imposed upon him the arduous and responsible duty of instructing the youthful sovereign in the knowledge of the British constitution, and training her to perform the various duties of her important office. The concurrent testimony of all observers, hostile as well as friendly, and the evidence of facts, have shown that Lord Melbourne accomplished his difficult task with consummate address and most praiseworthy disregard of party prejudices and interests. Meanwhile, however, his government continued to lose ground in the country, and in 1839, having only a majority of five on the question of a bill proposing to suspend the constitution of the island of Jamaica, he sent in his resignation. Sir Robert Peel was immediately authorized to form a new administration, but a misunderstanding having arisen between her majesty and him respecting the appointment of the ladies of the bed-chamber, Sir Robert declined the task imposed upon him, and

the whig ministry was recalled. Lord Melbourne's return to office under these circumstances was loudly blamed at the time, and in the long run was probably injurious to the interests of his party. But it was dictated by a sense of the duty which he owed to his sovereign, and by his unselfish reluctance to blight the prospects of his followers. For two years longer he was enabled to maintain his ground, but at length in 1841, after a strenuous but unsuccessful effort to effect some modification of the corn laws, he had recourse to a dissolution. The constituencies by a large majority confirmed the verdict of the house of commons, and Lord Melbourne finally retired from office. In the following year he was attacked by a partial paralysis arising mainly from over exertion of the brain. He rallied, however, from this attack, and continued for several years to enjoy his books and the society of his friends. He took little or no part in public affairs, though he lived to see and to mark with satisfaction that, as he had predicted, his adversaries were obliged to adopt and carry those measures which had overthrown his ministry. He died at his family seat, Brochet hall, 24th November, 1848, in the seventieth year of his age. Lord Melbourne possessed many eminent qualifications for public life, an intellect of a high order which had been improved by careful cultivation, "a temperament cool and courageous, a mind dispassionate and unprejudiced, frankness, manliness, sterling good sense, independent tone of thought, chivalrous honour, and consummate knowledge of his countrymen." His principal defects as a statesman were a disposition to underrate distinctions and differences between opinions, and an occasional affectation of ignorance and of carelessness in the treatment of public questions. Lord Melbourne's speeches had no pretensions to eloquence or even rhetoric, but they expressed in terse, familiar, and idiomatic language philosophical and statesmanlike views and common sense conclusions, mingled with ready wit and good humoured rally, and recommended by his handsome and noble countenance, melodious voice, and spirited, frank, and friendly manner. He was an excellent classical scholar, was well versed in French and Italian literature, was familiar with all the best English authors, and took peculiar pleasure in the study of church history and controversial divinity. He was eminently fitted to adorn and delight the social circle. "In society," says Sir Henry Bulwer, "he was perhaps the most graceful and agreeable gentleman that the present generation can remember." Lord Melbourne was singularly disinterested and unselfish. A higher rank in the peerage and the garter were more than once pressed upon him by the sovereign and steadily declined. As his only son died unmarried in 1836, his brother, Lord Beauvale, formerly ambassador to Vienna, succeeded him in the peerage, but on his death in 1853 the title became extinct.—J. T.

MELISSUS OF SAMOS, a philosopher commonly classed with the Eleatic school, flourished from about 440 B.C. He was prominent in the politics of his native state, and is said to have commanded in a sea-fight with the Athenians during the Samian revolt. Though locally separate from the school of Elea, he seems to have adopted its philosophy as a weapon of offence against the Ionic physiologists. This philosophy, in the dialectic of Zeno, takes the form of a merely negative logic. In the same form, but with far less fullness, it is presented by Melissus.—G.

MELMOTH, WILLIAM, the anonymous author of a book once extremely popular, entitled "The Great Importance of a Religious Life," was born in 1666, became a bencher of Lincoln's inn, and a celebrated pleader. His ability and benevolence form the theme of a small book published in 1796 by his more celebrated son, under the title of *Memoirs of a late Eminent Advocate*. He wrote comments on the immoralities of the stage, in the form of letters to Daniel Defoe. In conjunction with Mr. Peere Williams he published "Reports of the Court of Chancery." He died on the 6th of April, 1743, and was buried under the cloisters of Lincoln's inn chapel.—R. H.

MELMOTH, WILLIAM, son of the preceding, and one of the most eloquent English prose writers of the eighteenth century, was born about 1710, being the eldest son of his father's second wife. He was educated for the law, but his inclination and capacity for general literature were displayed in 1742 by the publication of "Fitzosborne's Letters on Several Subjects," 2 vols., which contain many admirable remarks, both moral and critical. In 1746 he published the *Letters of Pliny the Consul*, 2 vols., which show, says Dr. Bird, that translations may equal the force and beauty of the originals. A translation of Cicero's letters next appeared in 1753; his "Cato, or Old Age," in 1773;



"Lælius, or Friendship," in 1777. Meantime Sir J. E. Wilmot, at that time one of the commissioners of the great seal, in 1756 appointed Melmoth a commissioner of bankrupts. For some time he lived at Shrewsbury, then removed to Bath, where he died at a great age on the 14th of March, 1799. Shortly before his death, he replied in a pamphlet to Bryant's objections to what he had said in the notes to Pliny, of Trajan's persecution of the christians of Bithynia. Mathias in the Pursuits of Literature, pays tribute to Melmoth's talents. On the other hand, he is spoken of slightly in the correspondence between Mrs. Thrale and Dr. Johnson.—R. H.

MELVILLE (MALLEVILLE), ANDREW, the famous Scottish reformer, the youngest of nine sons of Richard Melville of Baldovoy, near Montrose, was born on the 1st of August, 1545. When he was only two years old his father fell at Pinkie, and his mother died soon after. But his elder brother Richard and his wife took an affectionate charge of the orphan, and he never forgot their kindness. After attending the grammar-school at Montrose he entered St. Mary's college, St. Andrews, in 1559. The works of Aristotle were then the great text-book, and young Melville astonished the professors who knew only a Latin version of the Stagyrte, by studying his various treatises in the original Greek. The rector of the university used to take the weak and slender boy on his knee and say, "My silly fatherless and motherless lad, it's ill to witt what God may make of thee yet." Having finished his course of study, he left St. Andrews with the reputation of being "the best philosopher, poet, and Grecian of any young master." Like many young Scotchmen of the time he went over to the continent in 1564, and studied two years at the university of Paris, the oriental languages specially claiming his attention. In 1566 he entered the university of Poitiers, and when only twenty-one years of age was made a regent in the college of St. Marceon. Here he remained for three years, and gave himself to the study of jurisprudence. But the civil war between the catholics and protestants broke out again in France, the city was besieged, the university broken up, and Melville became tutor in the family of a counsellor of parliament. When the siege was raised he left Poitiers, set out on foot with a Hebrew bible slung from his belt, and after several dangers, reached Geneva and obtained through Beza the chair of humanity in its academy. Scrimgeour, a countryman and a relation who filled the chair of civil law, and the famous Joseph Scaliger were reckoned among his intimate friends. Melville returned to Scotland in July, 1574, strongly recommended by Beza to the general assembly for his piety and erudition. After refusing to be domestic instructor to the Regent Morton, and spending some time at Baldovoy with his brother and James his well-known nephew, he was chosen by the general assembly principal of Glasgow college. On his installation into office he had delivered to him "the belt of correction with the keys of the college." He devolved the task of corporal punishment on the regents, and as was seen in several cases, as in that of a son of Lord Harries and of a son of Boyd of Pinkhill, he was both impartial and unflinching in his castigations. At this time he published his "*Carmen Mosis*," a Latin paraphrase of the thirty-second chapter of Deuteronomy. The poem shows him to be a master of Latin verse, little if at all inferior to Buchanan; and the beauty and fire of his lines would be the more admired if we did not remember the noble imagery, tenderness, and force of the Hebrew original. His zeal, diligence, skill, and fortitude raised the fame and fortune of the dilapidated college, and its literary history properly commences with his principality. Melville during the last three years of his residence in Glasgow officiated as minister of Govan, and he sat in the general assembly in March, 1575. He was a member of a committee appointed by that assembly, one of whose fruits at length was the Second Book of Discipline. At a meeting of assembly in August of the same year he boldly and unreservedly condemned episcopacy, though the convention of Leith had given it a species of sanction just before the death of Knox. Melville was moderator of the assembly in 1578, and the Second Book of Discipline was thenceforth regarded as containing the authorized polity of the Scottish church. In connection with this work, the charter of presbytery, Melville incurred no little labour; "it cost him," his nephew says, "great pain in mynd, body, and gear," and he was foremost in debate and in committee. His influence it was that mainly contributed to the establishment of the presbyterian form of government in Scotland, and in his vindications of it he referred for proof to the word of God, and for example to the church of Geneva. The

Regent Morton felt his influence, sent for him, and attempted to intimidate him. "There never will be quietness in the country," said he, "till half-a-dozen of you be hanged or banished." "Tush, sir," answered Melville, "threaten your courtiers after that fashion; it is the same to me whether I rot in the air or in the ground. I have lived out of your country ten years as well as most."

In 1580 Melville was translated to the principality of St. Mary's college, St. Andrews, and at once, amidst difficulty and opposition, commenced to reform the academic training and discipline. As moderator of the general assembly which met at St. Andrews in 1582, in spite of a royal command to desist, Melville pronounced sentence of suspension on Montgomery, whom he had already impeached for having accepted the bishopric of Glasgow from the court in defiance of the decisions of the church. Preaching at the opening of next assembly he censured with great severity the tyrannical measures of the court, condemning those who were introducing into the country the "bludie gullie" of absolute power. The assembly drew up a remonstrance to be laid before the king, and appointed Melville and others to proceed to Perth to present it. On their being presented to the council, and the paper being read, Arran said in a tone of indignation, "Who dares subscribe these treasonable articles?" "We dare," calmly responded Melville, and at once took up a pen and appended his name. In 1584 he was cited before the privy council, and after boldly defending himself, was sentenced to be imprisoned. His friends afraid of his life urged him to flight, and he hasted into England. The privy council, to counteract the odium of his persecution, gave out the ingenious falsehood that his exile was voluntary. But in the mean time, through the influence of Arran, several "black" acts were launched against the church, and numerous ministers were forced out of the country. Many noblemen were exiled too—but at a critical juncture they returned in strength, and Arran fled. Melville came back also after an absence of twenty months. On his return to St. Andrews, he heartily engaged again in the defence of the liberties of the church. For the part he took in the trial of Adamson he was suspended from his office as principal, and charged to confine himself to the north of the Tay. The suspension, however, was not of long continuance. At the return of the king from Denmark with his youthful bride, Melville, who had had only two days' notice, pronounced an elegant Latin poem at the queen's coronation at Holyrood, which was published next day under the title of *Stephaniskion*. *Nos talia non possumus*, said Scaliger when he read it; Lipsius was no less warm in his eulogy. An act of parliament was passed in 1592 ratifying the form of government for which Melville had so strenuously contended, and giving legal sanction to the larger portion of the Second Book of Discipline. In 1590 Melville was elected rector of the university, and held the high office by re-election for a number of years. During the insurrection of Huntly and the popish lords, the king's dissimulation had become very apparent. Melville had several interviews with him, and on one occasion when his majesty was very reluctant to listen, the minister took hold of his sleeve and calling him "God's silly vassal," addressed to him a few words of plain-spoken patriotic honesty. All secret and open attempts to impose episcopacy on the church Melville continued, without compromise and at all hazards, to resist. Advantage was taken of a tumult in Edinburgh to renew the designs of the court against the freedom of the church; policy of every kind was employed, and the stratagem so far succeeded. Melville saw the king more than once, and on one occasion his nephew the diarist says—"They heckled on till all the house and close baith heard, meikle of a large hour."

Melville had now become obnoxious to king and court, being regarded as the grand obstacle to the success of their plots and innovations. Inquisition was made as to his sayings and doings at the college, but nothing palpable could be found against him. At length, however, in defect of proof, he was by mere order of the king confined to the college. Yet the treatment he had received did not prevent him soon after writing a Latin ode in honour of his majesty, on the accession of James to the English throne. But the restless conspiracy of the court to restore episcopacy still went on, and Melville was still the stout defender. As a last resort it was resolved to remove him, and he and some other ministers were in 1606 summoned up to London. They were appointed to meet the king at Hampton court. Many of the dignitaries of the English church were present. Melville was the



spokesman for himself and the seven exiles; the royal pedant catechised and reprimanded them, as they persisted in asking a free assembly. But Melville afterwards enraged the king by writing some verses on the furniture of the royal chapel, and he was summoned before the privy council. Bancroft, archbishop of Canterbury, was present, and declared that the offence amounted to treason. "My lord," replied the culprit, "Andrew Melville never was a traitor. But, my lord, there was one Richard Bancroft, who during the life of the late queen, wrote a treatise against his majesty's title to the crown of England," producing the book from his pocket. Bancroft was at once thrown into confusion, Melville waxed the warmer, and laying hold of his lawn sleeves styled them in passing "Romish rags." He was found guilty of scandalum magnatum, and handed over to the keeping of the dean of St. Paul's. Then in March, 1607, he was removed to the house of the bishop of Winchester, and after another appearance he was committed to the Tower by a court which certainly had no jurisdiction over him. His principality was at the same time taken from him. He consoled himself in his confinement by writing verses, and by engraving many of them on the walls of his cell with the tongue of a shoe-buckle. In Melville's absence the designs of the court triumphed, and episcopacy was established. During his confinement, which lasted four years, he was visited by many persons of rank and learning, and by such men as Cameron and Casaubon. At the request of the duke de Bouillon, he was at length liberated, and at once set out for France to occupy a chair in the protestant university of Sedan. He arrived at Sedan in 1611, and entered at once upon his duties as theological professor, refuting the Arminianism of Tilenus one of his colleagues, and yet, as in the ardour of youth, composing a beautiful epithalamium on the nuptials of a daughter of the ducal house. But his health, which had been seriously impaired by his confinement in the Tower, failed in 1620, and he died at Sedan in 1622, at the advanced age of seventy-seven.

Melville was a man of energy and decision. Not a hair's breadth would he move from the path of duty. He knew not danger, but laughed at the "shaking of the spear;" opposition only encouraged him, and the persecution he underwent whetted his tongue and ruffled his temper. Inflexible and hard as he was, he had no little fire in his nature, but he had nothing of the fickleness often linked with impetuosity. He spoke as he thought, no matter in whose presence he was placed. In polite literature he had few equals, and in the composition of Latin poetry no superior. He had a chief share in the revival of the study of classical literature, and his reform of the two universities brought foreign students into Scotland. His exertions on behalf of the polity of the national church have left their impress on it and on the large bodies which have seceded from it. Melville ranks next to Knox as a reformer and national benefactor.—J. E.

MELVILLE, HENRY DUNDAS, first viscount, an eminent statesman, was the youngest son of Robert Dundas of Arniston, a cadet of the old and influential house of Dundas of Dundas. The Arniston branch of the family had acquired great celebrity in the legal profession; three of them were judges, while the father and elder brother of Lord Melville held in succession the important office of president of the Scotch court of session, and his nephew was chief baron of the exchequer. After completing his education at the high school and university of Edinburgh, Henry Dundas commenced the study of what might be called the hereditary profession of his family, and was admitted a member of the faculty of advocates in 1763. His talents and persevering application to business, combined with his family influence, soon brought him into notice. His earliest oratorical displays were made in the general assembly of the Church of Scotland, where his talents were cordially appreciated, and gave promise of his future distinction. He made rapid progress in professional advancement, and having passed through the preliminary stages of advocate-depute and solicitor-general, was appointed to the highest political office in Scotland, that of lord-advocate. He had in the previous year been elected member for the county of Edinburgh, which he represented till 1787, when he was chosen for the city; and though returned in opposition to the ministerial influence, he soon became a strenuous supporter of Lord North's administration. He now in a great measure abandoned the legal profession, and devoted himself to party politics. On the fall of Lord North's government Mr. Dundas, who had conducted himself with characteristic wariness and moderation during its death-struggles, continued to hold the office

of lord-advocate in Lord Rockingham's administration. On the death of that nobleman and the dissolution of his ministry in 1782 Mr. Dundas was appointed treasurer of the navy under Lord Shelburne. On the overthrow of his administration by the celebrated coalition of Mr. Fox and Lord North, Dundas went into opposition. He was chairman of the committee appointed to inquire into the causes of the war in the Carnatic, and thus acquired that intimate acquaintance with the affairs of India which he turned to such good account in subsequent parliamentary conflicts. He took a prominent part in opposing Mr. Fox's famous East India bill, the rejection of which by the house of lords led to the downfall of the coalition ministry and the accession of Mr. Pitt to office. Mr. Dundas, who now resumed his office as treasurer of the navy, was chairman of the select committee which preceded the introduction of Mr. Pitt's India bill, and by his thorough knowledge of the subject and his dexterity as a debater, contributed greatly to the success of that measure. He was the chief adviser and supporter of Mr. Pitt in his arduous struggle against the hostile majority of the house of commons led by the most eloquent statesman of the day; and when the India bill became law, was rewarded for his services by his appointment to the office of president to the board of control. As treasurer of the navy he effected various important reforms in his department, which greatly increased the efficiency of that branch of the public service, and promoted the welfare of the sailors. In 1784 he introduced a bill for restoring the estates in Scotland forfeited on account of the rebellion of 1745—a well-timed and humane measure which produced a most beneficial impression on the minds of the Scottish people. Throughout the remainder of his parliamentary career his fortunes were closely connected with those of Mr. Pitt, and he was the unflinching supporter of that minister in the debates on the regency bill, and in his struggle with the French revolutionists; he yet differed from him in regard to the bill for the abolition of slavery, which Pitt supported and Dundas opposed. In 1791 he was appointed home secretary, retaining at the same time his other offices; and on the accession of the duke of Portland and his party he was transferred to the war department, which was created for him. He also held at this time the office of keeper of the Scottish privy seal, and was governor of the bank of Scotland. He retired from office along with Mr. Pitt in 1801. In the following year the Addington administration raised him to the peerage, by the title of Viscount Melville and Baron Dunira. On the return of Mr. Pitt to office in 1804 Lord Melville was appointed first lord of the admiralty, but shortly after, the report of the commissioners of naval inquiry led to a rigid parliamentary investigation, which terminated in the impeachment of the noble lord. Resolutions accusing him of gross malversation and breach of duty were moved by Mr. Whitbread in April, 1805, and carried by the casting vote of the speaker, to the great grief of Mr. Pitt who deeply felt the blow aimed at his friend. Lord Melville immediately resigned his office, and his name was erased from the list of the privy council. The principal charge brought against him was that he had allowed the public money to be employed in speculations in the funds by his confidential agent, Mr. Trotter, for his own private advantage. But the trial which took place in 1806, and was conducted with great ability and acrimony by the managers, terminated in his acquittal, by a large majority, on every charge. He was soon after restored to his place in the privy council, but he never returned to office. His death, which was very sudden, took place on the 27th of May, 1811, at Edinburgh, to which he had come for the purpose of attending the funeral of his old friend, Lord-president Blair, who lay dead in the next house. Lord Melville was possessed of vigorous natural talents, great shrewdness and knowledge of the world, and an extraordinary capacity for business. He was a clear, acute, and argumentative speaker, but had none of the powers of oratory or of the graces of style. In private life he was easy, frank, cheerful and convivial, exemplary in his domestic relations, and a kind and zealous friend. For many years he was virtually sole minister for Scotland. "It was to his word," says Lord Cockburn, "that every man owed what he had got, and looked for what he wished." He was the very man for Scotland at that time, and is a Scotchman of whom his country may be proud.—(*Life of Lord Jeffrey*, vol. i.) Lord Melville was twice married; first to Miss Rannie, daughter of Captain Rannie of Melville castle, with whom he received a large fortune; and secondly to Lady Jane Hope, daughter of the earl of Hopetoun. He was succeeded



by his only son Robert, who held the office of first lord of the admiralty under the duke of Wellington's administration in 1828-30.—J. T.

MELVILLE, SIR JAMES, a Scottish statesman who flourished during the troublous times of Queen Mary and her successor, was born in 1535, and was the third son of Sir John Melville of Raith in Fifeshire. At the age of fourteen he lost his father, who had embraced the reformed faith, and was executed through the influence of Archbishop Hamilton. By the queen regent he was sent to France as page of honour to Monluc, bishop of Valence. He was afterwards (in 1549) taken into the service of the Constable Montmorency, accompanied him in several campaigns, and was present at the battle of St. Quentin in 1557, where the constable was wounded and taken prisoner. Melville attended his master during his captivity, and was with him at the conference of Chateau Cambrensis in 1559. He was shortly after sent on a secret mission to Scotland, which he discharged with fidelity and discretion. On his return to France, finding his patron in disgrace in consequence of having had the misfortune to kill the king in a tournament, Melville proceeded to Germany and entered the service of the Elector Palatine, and was employed by him on various diplomatic missions. In 1561 he visited France and made a tender of his services to Queen Mary, who was then about to return to her own kingdom. She received him graciously, but it was not until 1664 that he joined her majesty in Scotland. He served Mary with great fidelity; was repeatedly intrusted by her with embassies to the English court, of which he has given an interesting and graphic description; and seems to have possessed the confidence and esteem of his sovereign. He earnestly warned her against an alliance with Bothwell, a step by which he endangered his own safety. He adhered to his unfortunate mistress until her abdication at Lochleven. Under the government of the successive regents who ruled the kingdom during the minority of James, Melville took some though not a prominent part in public affairs; and after the minority of the young king had terminated, he was appointed a gentleman of the bed-chamber, and a member of the privy council. The notorious Arran disliked him, and caused his name to be expunged from the list of privy councillors; but he was still consulted by the king on important occasions. He declined, however, to accompany James to London on his accession to the crown, excusing himself on the ground of his great age; and died in 1617 in his eighty-second year. His well-known "Memoirs" written during the closing years of his life were first published in 1683; but an authentic copy did not appear until 1827, when it was printed for the Bannatyne Club. The work is a valuable accession to the materials for a history of Scotland.—J. T.

MELVILLE, JAMES, a Scottish divine who took a prominent part in public affairs during the reign of James VI., was born in 1556. His father, Richard Melville, laird of Baldov, near Montrose, and minister of Marykirk, was the elder brother of the celebrated Andrew Melville, and the friend of Wishart the martyr, and of John Erskine of Dun. James was educated first by Mr. Gray, minister of Logie-Montrose, "a guid, learned, kynd man," and afterwards at the university of St. Andrews. After quitting college, his studies were revised and extended under the superintendence of his uncle, whom he accompanied to Glasgow in 1574, when Andrew Melville was made principal of the university of that city. In the following year James Melville was appointed one of the regents, and taught his class Greek, mathematics, logic, and moral philosophy, with great diligence and success. In 1580 he removed with his uncle to St. Andrews, and was made professor of Oriental languages in the New college there. In 1584 when Andrew Melville quarreled with the king and privy council, James was also obliged to leave St. Andrews, and to take refuge in the north of England, where he resided for more than a year, when he was allowed to return home and resume the duties of his office. In 1586 he was ordained minister of the united parishes of Abercromby, Pittenweem, Anstruther, and Kilrenny—three of which he soon disjoined and provided with ministers, at a great pecuniary loss to himself, retaining the charge of Kilrenny, the endowment of which he considerably augmented for the benefit of his successors. While Melville applied himself assiduously to the duties of his parish, he took a deep interest in the general welfare of the church. Although the king made zealous attempts to gain his support, and showed him many tokens of favour, Melville strenuously resisted the schemes of the court for the establishment of episcopacy. The

offer of a bishopric, and threats of persecution, alike failed to shake his resolution. He was at length commanded, along with six other ministers, to repair to London in 1606, for the purpose of conferring with the king on the affairs of the church. Having thus treacherously ensnared his opponents into England, James peremptorily refused to allow Melville to return home; not even to visit his wife when on her deathbed. He was informed once and again, that if he would abandon his opposition to prelacy, his majesty would not only receive him into favour, but "advance him beyond any minister in Scotland;" but Melville was inflexible. He was allowed, however, to preach both at Newcastle and Berwick. At length leave was given him to return to Scotland, but it was now too late. He died at Berwick in 1614, after a few days' illness, in the fifty-ninth year of his age, and the eighth of his exile. Melville was a pious, amiable, and learned man, and though possessed of a mild temper and courteous manners, was distinguished by the energy of his character, and his inflexible adherence to principle, regardless alike of fear or favour. "He was one of the wisest directors of church affairs in his time," says Calderwood. His literary reputation mainly rests on his "Diary," which has been printed by the Bannatyne and the Wodrow societies. Its interesting narratives and simple graphic style, render it one of the most captivating volumes of its kind in the literature of our country. Melville was also the author of a catechism, a posthumous apology for the Church of Scotland, and of several poems which do not rise above mediocrity.—J. T.

MEMLING, JAN or HANS, one of the most celebrated of the early Flemish painters, was established as a respectable and well-to-do citizen at Bruges in 1479; he lived in his own house at that time, and had a wife and three children. His wife died in or before 1487, and Memling himself was already dead in 1495. The ordinary statements, therefore, about his poverty and destitution, and his seeking shelter in the year 1477 in the hospital of St. John at Bruges, are open to great suspicion. Van Mander, who calls him Memmelinck, says he was a native of Bruges. He has, however, been claimed by the Germans for Constanze. Marcus Van Vaerenwyck speaks of a Hans of Bruges in his *Historie van Belgis*, 1565; and Vasari also mentions an Anse of the same city. These names, doubtless, indicate our painter, and every probability is in favour of his having been a native of Bruges. His works proclaim him to belong to the school of the Van Eycks. He was not the Juan Flamenco of Burgos, as that painter was still living in 1499, when Memling had been dead already four years. Among the principal works of this admirable painter are the small so-called "Chasse of St. Ursula," in the hospital of St. John at Bruges, on which the adventures of the saint with her eleven martyr virgins (XI. M.V.) are exquisitely painted in oil in several compartments; also the small "Adoration of the Magi," and the large altarpiece of the "Marriage of St. Catherine," both in the same establishment: the last, in which the figures are nearly life size, was painted in 1479. Bruges possesses many other pictures by Memling; and in the gallery at Munich there are nine attributed to him, which were formerly in the well known Boisserée collection. Of these pictures many are excellent; but one, "The Joys and Sorrows of the Virgin, and the Journey of the Three Kings from the East," is among the most remarkable productions of the fifteenth century. It contains about fifteen hundred small figures, and every object introduced is executed with the utmost care and attention to minutiae; it is on the whole tasteful in its disposition, and the colouring is everywhere clear, and in parts brilliant. The figures vary in size from six inches to about one; the scene represents a vast landscape, and the dimensions of the picture are two feet eight inches high by six feet five inches wide. Memling was also an illuminator of books. The library of St. Mark, Venice, possesses a magnificent missal with decorations by him. Rathgeber, in his *Annals of Flemish art*, enumerates more than a hundred pictures attributed to this painter, but few of them are certainly by him. For the facts relating to Memling's circumstances in Bruges, see Weale's *Catalogue du Musée de l'Académie de Bruges*, 1861.—R. N. W.

MEMMI, SIMONE, a celebrated Italian illuminator and wall painter, the contemporary of Giotto, who now owes his reputation chiefly to Petrarch, who says in one of his letters—"I have known two excellent painters, Giotto, a citizen of Florence whose fame among the moderns is immense, and Simone of Siena." The correct name of this painter is Simone de Martino; Memmo, short for Guglielmo, William, was the name of his wife's father;



his own father's name was Martino, and Simone was born at Siena about 1285. Of his works few now remain; there are still some wall paintings in the chapel Degli Spagnoli at Florence, painted in 1382, and others in the Campo Santo at Pisa; the last are engraved in the great work of Lasinio, *Pitture del Campo Santo*, &c. They are dry and meagre performances, utterly without taste in their forms. In 1336 he was invited to Avignon, the then residence of the popes. Here he became acquainted with Petrarch, and painted a portrait of his Laura; but this portrait cannot now be traced, though it may have been the original of the miniature in the *Bibliotheca Laurentiana* at Florence, of which Cicognara has published an outline in his *Storia della Scultura*, i. 42. He died at Avignon in 1344.—R. N. W.

MEMNON, the author of a history of Heracleia Pontica. Our knowledge of this work is derived from Photius, who had read from the ninth to the sixteenth book. This portion extended from the time of Clearchus the disciple of Plato to the death of Brithagoras, who was sent by the Heracleians as an ambassador to Julius Cæsar. The excerpts given by Photius were first published in 1557. The best edition is that of Orelli, which was printed at Leipsic in 1816.

MENANDER, the most celebrated poet of the Greek new comedy, was born at Athens, 342 B.C., and died 271 B.C. Scarcely anything is known of his life; but he seems to have been of luxurious and epicurean habits. His writings, of which unhappily we have nothing but disjointed fragments, were held in the highest estimation by antiquity. They were continually copied by the Roman dramatists, and four of the extant plays of Plautus, with the same number of those of Terence, are imitations of Menander. From these, and from his numerous fragments, we are enabled to form some idea of the excellence of his comedies. The charming simplicity and easy grace of his style was accompanied by a profound knowledge of mankind; and the most perfect expression of tender or pensive sentiment was united to the most elegant pleasantry, and the most subtle discrimination of character. Some good remarks on Menander will be found in Schlegel's *Dramatic Literature*, and in Müller's *Literature of Greece*. "If ever the best Tatlers and Spectators," says Macaulay, "were rivalled in their own kind, we are inclined to guess it must have been by the lost comedies of Menander."—G.

MENASSEH. See MANASSEH.

MENCIUS is the Latinized form of Meng-tseu, the name of a celebrated Chinese sage, the author of one of the "Four Books" which form the scriptures of the Chinese. He is supposed to have lived in the first half of the fourth century before Christ, and his tomb, according to M. Pauthier, is still shown in the town of his birth, Tseu, in the province of Chan-Tung. Losing in early childhood his father, he is described as having been carefully brought up by his mother, who is venerated in China as a model of maternal virtue. Beginning as a disciple of Tseu-sse, a descendant and follower of Confucius, Mencius became himself a sage with disciples of his own, and travelled from court to court of the sovereigns of the kingdoms into which China was then divided, arguing and teaching. He composed the last of the four classical books of the Chinese, and it is known by his name. Though full of the common-places which make up Chinese philosophy, the work of Mencius is to European readers one of the most interesting of the four, from the vivacity of its style and the dialogue-form in which it is mainly composed. The original goodness of man is one of the favourite doctrines of Mencius, and his mode of teaching may almost be termed Socratic. M. Stanislas Julien executed a Latin translation of Mencius for the Asiatic Society of France, Paris, 1824, and there is an English version of it in Mr. Collie's translation of the "Four Books," Malacca, 1828. A more accessible version is the French one of M. Pauthier, among the *Livres sacrés de l'Orient* in the *Panthéon Littéraire*.—F. E.

MENCKE, FRIEDRICH OTTO, eldest son of Johann Burckhardt, was born at Leipsic on the 3rd August, 1708, and proved himself a worthy successor of his father and grandfather, both in their chair in the university and in the continuation of the *Acta*. Among the rest of his works, his "Life of Angelus Politianus," 1736; and his "Miscellanea Lipsiensia, 10 vols., are the most important. He died in 1754, in his native town.—K. E.

MENCKE, JOHANN BURCKHARDT, son of Otto, and a celebrated scholar, was born at Leipsic on the 27th March, 1675. After studying theology, he was nominated to the chair of his-

tory in his native town, and was afterwards appointed historiographer to Frederick Augustus, king of Poland and elector of Saxony. After the death of his father he continued his *Acta Eruditorum*. He deserved still better of learning by his "Scriptores Rerum Germanicarum, præcipue Saxoniarum," 1728-30, 3 vols. He also distinguished himself as a poet, and was the founder and director of the first German academy, the so-called Poetic Society of Leipsic, as a member of which he styled himself Philander von der Linde. The greatest sensation, however, he produced by his "Orationes Duæ de Charlataneria Eruditorum," which were translated into almost all European languages. He died in 1732.—(See *Life* by Treitschke.)—K. E.

MENCKE, OTTO, a German litterateur, was born at Oldenburg on the 22nd March, 1644, of a respectable family. In 1668 he obtained the chair of ethics in the university of Leipsic, which he honourably filled till his death on 29th January, 1707. His fame rests on his "Acta Eruditorum Lipsiensium," the first literary journal of Germany, which during its long existence commanded universal esteem and popularity. The rest of his writings (amongst which we must mention an edition of Camden's *Annals*) have been consigned to oblivion.—K. E.

MENDELSSOHN, MOSES, an eminent German philosophical writer, was born at Dessau, September 10, 1729, of Jewish parents, whose extreme poverty confined his education to the study of the Hebrew language, the Old Testament, and the writings of Maimonides. The too severe application of the boy caused a nervous disease, the consequences of which he never entirely overcame. At the age of sixteen he proceeded to Berlin, in order to fight his way through the world. Notwithstanding his poverty he eagerly continued his work of self-education; he acquired the Latin language and mathematics, and studied the philosophical systems of Leibnitz and Wolff. Philosophy from that period was his favourite study, which he soon was enabled to pursue at greater leisure by becoming first private tutor, and afterwards clerk and partner, to a prosperous Jewish silk manufacturer of the name of Bernard. In this situation Mendelssohn, by his intelligence and blameless morals, secured the respect and benevolence of Jews as well as Christians with whom he became acquainted. As an excellent chess-player, he was in 1754 introduced to Lessing, an introduction which ripened into an intimate and life-long friendship. Conjointly they published an essay on "Pope as a Metaphysician," 1755, which was soon followed by other literary productions on the part of Mendelssohn. These publications brought him into close and familiar contact with Abbt, Sulzer, and Nicolai, to whose *Bibliothek der Schönen Wissenschaften und Literatur-Briefe* he became an active and prominent contributor. About the same time he gained the prize of the Berlin Academy by his "Evidence of Metaphysical Science," and was elected a member by the academy. Frederick the Great, however, struck his name from the list, because a Jew was not to be admitted into that learned body. Mendelssohn was indeed urged by Lavater to embrace the christian faith, but refused. On the contrary, he continued his efforts to improve the intellectual and moral condition of his coreligionists, but by his liberal views often gave offence to the orthodox party among them. With respect to his religious persuasions he may be considered as the prototype to his great friend's Nathan. As a philosopher Mendelssohn did not follow any one particular school, but must be characterized as an eclectic. Among all his writings his "Phædo," 1767, ranks highest, and has established his fame as an original thinker and elegant writer. Besides the laurels won in the literary field, Mendelssohn also succeeded in acquiring worldly substance, and left a large family amply provided for. He died on the 4th January, 1786. His collected works were edited by his grandson, G. B. Mendelssohn, Leipsic, 1843-45, 7 vols. His life has been written by several authors in different languages.—K. E.

MENDELSSOHN BARTHOLDY, FELIX, the musician, was born at Hamburg, February 3, 1809, and died at Leipsic, November 4, 1847. His father, Abraham, a rich banker, was the son of Moses Mendelssohn noticed above; and upon his marriage and conversion to christianity he took the name of Bartholdy, the family name of his wife, whose brother filled a diplomatic post in Italy. Felix was the second of four children, the eldest of whom Fanny, was, as a child, not less remarkable than himself for musical capacity; Paul, his younger brother, follows his father's profession; and Rebecca was the youngest of the family. Mendelssohn's infantine sensitiveness to music



was very remarkable, and his natural disposition for the art was carefully nurtured by his mother, with whose judicious teaching, and with his sister's example, he had the best possible foundation for his course of study. In 1812 the family removed to Berlin, where their home was the resort of men most distinguished in all departments of intellectual attainment. After a time Mendelssohn was placed under the tuition of Berger for the pianoforte, and Zelter for composition. The rapidity of his progress under both these masters was extraordinary—under the latter, marvellous. He made his first public appearance as a pianist in 1817, when he played Dussek's Military Concerto. At the beginning of May, 1821—he had but recently completed his twelfth year—Jules Benedict went to see him, and found him at work upon his first published pianoforte Quartet (that in C minor) which he waited to finish before he would join his visitor at a game in the garden; but this once entered upon, he was as perfect a child in his romp, as he just proved himself a genuine artist in his labour. Zelter, in his correspondence with Göthe, wrote with rapture of the astonishing powers of his young pupil; the poet philosopher was so warmly interested by his enthusiasm, that he invited Mendelssohn to visit him at Weimar, in November, 1821, and verified by his own observation all that had been told him of the wonderful boy. Mendelssohn attached the greatest importance to this visit, ascribing to Göthe's influence upon him his own veneration for art, and devotion to its highest interests. In acknowledgment of Göthe's concern in his welfare, Mendelssohn dedicated to him his first publications—the three pianoforte Quartets, one of which has already been mentioned. Moscheles visited Berlin in 1824, when for the time the youthful wonder was placed under his instruction; the unbroken friendship between him and his pupil dates from this occasion. Distrustful of the praises of his teachers, Mendelssohn's father took him to Paris, in the spring of 1825, to obtain the judgment of Cherubini, upon the desirability of allowing him to dedicate his whole energies to the study of an art, upon which he had no need to depend as a profession; the veteran musician perceived the present powers and the far greater promise of the boy, and his advice assured the wary father in the course he was pursuing. In the autumn of this year, the opera of "Die Hochzeit des Camacho" was publicly performed at Berlin. Though the first that was brought before the world, this was by no means the first work of its class that Mendelssohn wrote—a fact which, if it lessen our amazement at the maturity of this boyish production, increases our admiration of the fertility of those precocious powers, that had so early given him experience. The opera was received with applause, but was depreciated by the journals, which occasioned its withdrawal from the theatre, and planted in Mendelssohn a dislike for Berlin that ever increased in him. In November, 1826, Felix and Fanny Mendelssohn played to Moscheles, who then revisited Berlin, a pianoforte arrangement of the overture to *A Midsummer Night's Dream*; that named (after two little poems of Göthe, which it illustrates) *The Calm of the Sea*, and a *Prosperous Voyage*, was already written, and the Octet in E flat was composed a year before. The history of music presents not another instance of such precocious maturity as is evinced in these three astonishing productions; all consideration of the extreme youthfulness of the composer gives way to wonder at the profound mastery proved in the development of the ideas, the equal originality and beauty of the ideas themselves, their perfect individuality to Mendelssohn, and the many daring but successful novelties in harmony and instrumentation, which make these works of a boy subjects of grave study to most accomplished musicians; and we have acknowledged a small part of their merit only, in speaking of technical excellence, while their fully embodied poetical purpose (in the two overtures especially) exalts them still higher as works of art. Among the many circumstances that conduced to draw out the best qualities of Mendelssohn's mind, was the careful direction of his studies to subjects out of his own art, which gave a constant freshness to the pursuit of this whenever he returned to it, and at the same time developed and refined his general intelligence. In 1827 and 1828 he was a student in Berlin university; and while there, he made a metrical version of Terence's *Andria* (the first that had been written in the German language), which he sent as a present to Göthe.

Moscheles, then resident in London, and Klingemann, another friend of Mendelssohn, who was attached to the Prussian embassy in this country, urged him to come to England; and

his own inclinations concurring with their advice, he made his first visit here in 1829, arriving early in April. Hitherto his rare talents were little known beyond the limited though wide circle of his father's connection, and it is from their public recognition in London, that his universal reputation is first to be dated. His performance of Mozart's Concerto in D minor, with extempore cadences, and the production of his own Symphony in C minor, both at concerts of the Philharmonic Society, drew forth the wondering praises of all musicians. With a view to the republication of his Symphony, it being already printed in Germany, in order to establish a new copyright he now inserted, in place of the original minuet, the scherzo from his Octet, which he orchestrated for the Philharmonic concert. At the rehearsal, the band was so delighted with this most remarkable movement, that they insisted on repeating it—a truly unique occurrence—and at the concert the audience followed their example by redemanding its performance. On midsummer-night, at the benefit concert of Drouet the flute-player, was first performed the immortal overture to *A Midsummer Night's Dream*, the key-stone of its author's reputation, and the impression it made was deep as it was instantaneous. The overture was repeated at a concert for the sufferers from an inundation in Silesia, on the 13th of July, and this repetition has been confounded with its original performance. At the close of our season Mendelssohn made a tour through the Scotch Highlands, and visited the Isles of Fingal; he returned through the English lake district and then spent some time at the house of Mr. Taylor in Wales, to whose daughters are dedicated the three charming pianoforte sketches which he wrote while he was there. Soon after his return to London, he was thrown from a cab, and his knee was so injured by the fall, that he was unable for some little time to return to Germany, as he had intended. To solace his confinement to his room, he composed the little opera of "Heimkehr aus der Fremde," published in English under the title of "Stranger and Son," of which Klingemann wrote the drama. This Mendelssohn designed to celebrate the silver wedding (the twenty-fifth wedding day) of his parents; and he recovered timely to reach home with the love offering, and direct its private performance on the occasion.

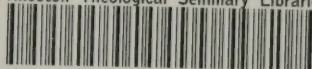
In the autumn of 1830, Mendelssohn went to Italy. He was in Rome from November till the following April, and there composed two of his most important works—the setting of Göthe's ballad of the First Walpurgis Night, and the Reformation Symphony. This latter was intended to commemorate the Reformation, and it comprises some remarkable elaboration of the chorale "Ein feste Burg," said to have been sung by Luther as he was led to trial. Mendelssohn withheld it from the public, as he did many other compositions, some of which have been posthumously printed; and his brother, who possesses the MS., persists in refusing to allow it to be heard; but the friends to whom the author showed the work are unbounded in their admiration of its beauties. He passed some time at Naples, and visited Venice, everywhere enchanting society by his versatile genius, everywhere imbibing inspiration from the atmosphere of classical art that surrounded him. He then made a sojourn in Switzerland, delighting as fully in the wonders of nature which met him there at every turn, as he had done in the glories of art, when ranging through the ruins and the galleries of Italy. In February, 1832, he went to Paris; but though he was well received there, the character and the customs of the place were uncongenial to him. Recovered from a severe attack of cholera, he came again to England in April. The chief events of this visit were, the first performance of his Concerto in G minor, and the production of his overture, "The Isles of Fingal," in which he portrays the effect upon his poetical mind of the romantic scenery which had kindled his imagination in the Hebrides. He left England with a commission from the Philharmonic Society, to compose three new works for them by the following year, for the sum of £100. The fulfilment of this engagement did not so engross him, but that he could give much attention to the practical department of his art. He directed the performance in Berlin of Bach's Passions-musik with great success, but nevertheless failed in a competition for the directorship of the Singing Academy in that city—a circumstance which tended to confirm his early dislike to the Prussian capital. Mendelssohn came back to London in April, 1833, bringing for the Philharmonic the aria of "Infelice," the overture in C, which, from the prominence throughout it







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